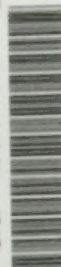


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DR. ADAM CLARKE'S
COMMENTARY
ON
THE OLD TESTAMENT.

VOLUME II.

CONTAINING THE BOOKS OF

DEUTERONOMY, JOSHUA, JUDGES, RUTH, AND I. & II. SAMUEL.

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS.

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

Authorized Translation,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES,

DESIGNED AS A HELP TO A BETTER UNDERSTANDING

OF

THE SACRED WRITINGS.

BY ADAM CLARKE, LL.D., F.S.A., M.R.I.A., &c. &c.

The Old Testament.

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FOR WHATSOEVER THINGS WERE WRITTEN *AFORETIME*, WERE WRITTEN FOR OUR *LEARNING*; THAT WE, THROUGH
PATIENCE AND COMFORT OF THE *SCRIPTURES*, MIGHT HAVE *HOPE*.—ROM. XV. 4.

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1825.

HOLY BIBLE

OLD AND NEW TESTAMENTS

Authorised Translation

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THE END OF THE

PRINTED IN

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PREFACE TO THE BOOK

OF

DEUTERONOMY.

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint *Δευτερονόμιον*, which is a compound term literally signifying, the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the Rabbins מִשְׁנַח מִשְׁנַח *mishneh, mishneh*, the *iteration*, or *doubling*.

It appears that both these names are borrowed from chap. xvii. 18. where the king is commanded to write him a copy of this law, the original is מִשְׁנַח הַתּוֹרָה מִשְׁנַח *mishneh ha-torah*, a *repetition*, or *doubling of the law*; which the Septuagint have translated *ἡ δευτέρα νόμος, this second law*; which we, properly enough, translate a *copy of the law*; but in Hebrew, like the preceding books, it takes its name from its commencement, אֵלֶּה הַדְּבָרִים *elleh ha-debareem*, *these are the words*; and in the best Rabbinical Bibles, its running title is סֵפֶר דְּבָרִים *sepher debareem*, *the book of debareem*, or *the book of the words*. Our Saxon ancestors termed it *the second law*.

The Book of Deuteronomy contains an account of what passed in the wilderness from the *first day* of the *eleventh month* of the *fortieth year* after the departure of the Israelites from Egypt, to the *seventh day* of the *twelfth month* of the same; making in the whole, a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab, the *first day* of the *eleventh month* of the *fortieth year*, chap. i. 3. and died on the *first day* of the *twelfth month* of the same year, aged 120 yrs.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generation having been all destroyed except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them, Moses here *repeats* the principal occurrences of the forty years, now almost elapsed, shows them the

absolute necessity of fearing, loving, and obeying God—repeats the *ten commandments*, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before—confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it; and a denunciation of the most awful judgments against those who should break it—renews the covenant between God and the people—prophecies of things which should come to pass in the latter days—blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then having viewed the whole extent of the land, from the top of mount Nebo, or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun, for his successor.

The book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the Law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give, who had not a clear discovery of the glory which was to be revealed. It may be safely asserted, that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the book of *Deuteronomy*.

The contents of the different chapters may be thus briefly summed up.

On the first day of the eleventh month of the fortieth year, after the departure from Egypt, the Israelites being then on the east side of Jordan, in the land of the Moabites, Moses gives them a brief recapitulation of what took place in the wilderness, from their leaving mount *Horeb*, till they came to *Kadesh*.—Chap. i.

Their travels from Kadesh till they came to the country of the Amorites, with the defeat of Sihon their king.—Chap. ii.

The war with Og king of Bashan, with the dividing his land and that of Sihon, among the tribes of Reuben and Gad, and the half tribe of Manasseh.—Chap. iii.

Moses exhorts them to observe the divine precepts—threatens those who should violate them—and appoints Bezer, Ramoth, and Golan to be the cities of refuge on the east side of Jordan.—Chap. iv.

Repeats the *decalogue*, and tells the people, what effect the publication of it had on their fathers, when God spoke to them from the mount.—Chap. v.

Exhorts them to love God with all their heart, and promises them an abundance of good things.—Chap. vi.

Repeats the command to exterminate the Canaanites, and all vestiges of their idolatry.—Chap. vii.

Recites the many interpositions of God's kindness, which they had received during their forty years travel in the wilderness, and strongly exhorts them to remember those mercies, and not to forfeit a continuance of his favours, by ingratitude and disobedience.—Chap. viii.

Shews them that they were to pass Jordan in a short time; and that God was about to bring them in, not on account of their goodness, but of his mercy.—Chap. ix.

Gives an account of the second tables of the law, which he made at the command of God—

mentions their journey from Beeroth to Jotbath, the choosing of the Levites, and the necessity of having the heart circumcised.—Chap. x.

Continues an account of God's mighty acts in their behalf, and shews the blessings which should come on them who kept his law, and the curse on those who were disobedient.—The blessings to be pronounced on mount *Gerizzim*, and the curses on mount *Ebal*.—Chap. xi.

Commands them to destroy all monuments of idolatry in the land—to offer the different offerings and sacrifices, and to avoid eating of blood.—Chap. xii.

Ordinances against false prophets, idolatrous cities, &c.—Chap. xiii.

Forbids their cutting themselves at funerals; recapitulates the law concerning clean and unclean animals, and exhorts them to remember the Levites.—Chap. xiv.

Every seventh year shall be a year of release for the poor—of usury—first-born, &c.—Chap. xv.

Concerning the annual feasts, pass-over, Pentecost and tabernacles—the establishment of judges and officers—no groves to be planted near the altar of God.—Chap. xvi.

Idolaters are to be put to death—difficult cases in equity to be referred to the superior judges—of a king and his duties.—Chap. xvii.

All divination is prohibited.—The grand promise of an EXTRAORDINARY PROPHET.—How false prophets are to be distinguished.—Chap. xviii.

The laws relative to the cities of refuge; and how the intentional murderer is to be treated.—Chap. xix.

Laws relative to the carrying on of war—who should be sent back from the army—how they are to treat the Canaanites; and how they are to commence sieges.—Chap. xx.

How to make expiation for an uncertain murder—marriages with captives—rights of the first-born, &c.—Chap. xxi.

Things lost or strayed are to be restored to their right owners—men and women must not interchange apparel—improper mixtures to be avoided—of the tokens of virginity—adulterers and adulteresses to be put to death.—Chap. xxii.

Eunuchs, bastards, Moabites and Ammonites, are not to be permitted to enter into the congregation of the Lord.—Harlots not to be tolerated.—Chap. xxiii.

Laws relative to divorce—privileges of the newly married man—concerning pledges, wages, gleanings, &c.—Chap. xxiv.

More than forty stripes shall not be given—if a man die childless, his brother shall take his wife—of weights, measures, &c.—Chap. xxv.

Different ceremonies to be used in offering the first-fruits—tithes: of full self-consecration to God.—Chap. xxvi.

The words of the law to be written on stones, and to be set up on mount *Ebal*.—The tribes which stand on mount *Gerizzim* to bless the obedient; and those which should stand on mount *Ebal* to curse the disobedient.—Who they are that are to be cursed.—Chap. xxvii.

The blessings of those who are faithful—curses against the disobedient.—Chap. xxviii.

A recital of the covenant of God, made not only with them, but for their posterity.—Chap. xxix.

Promises of pardon to the penitent—good and evil; life and death are set before them.—Chap. xxx.

Moses being now 120 years old, delivers a copy of the law, which he had written, into the hands of the priests, to be laid up in the ark, and to be publicly read every seventh year—a charge is given to Joshua.—Chap. xxxi.

The prophetical and historical song of Moses—he is commanded to go up to mount Nebo that he may see the promised land.—Chap. xxxii.

The prophetical blessing of the twelve tribes.—The indescribable happiness of Israel.—Chap. xxxiii.

Moses views the promised land from the top of mount Nebo, dies, and is privately buried by the Lord.—The Israelites mourn for him thirty days.—Joshua takes the command of the people: The character of Moses.—Chap. xxxiv.

FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

Year before the common Year of Christ, 1451.—Julian Period, 2253.—Cycle of the Sun, 10.—Dominical Letter, B.—
Cycle of the Moon, 10.—Indiction, 15.—Computation from First of September, 2553.

CHAPTER L

Introduction to the book, 1, 2. Moses addresses the people in the fortieth year after the Exodus from Egypt, 2—5. and shews how God had spoken to them in Horeb, and the directions he gave them, 7, 8. How, at the commandment of the Lord, he had appointed officers, judges, &c. to share the government with him, 9—18. Of their travels in the terrible wilderness, 19—21. The people's request to have spies sent to search out the land, 22—25. Of their murmuring and rebellion when they heard the report of the spies, 26—28. How Moses encouraged them, 29—33. The displeasure of the Lord against them because of their murmurings, and his purpose to exclude them from the good land, and give it to their children only, 34—40. How they repented, and yet without the authority of God, went against the Amorites, by whom they were defeated, 41—44. Their return to Kadesh, where they abode many days, 45, 46.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Scout.

THESE be the words which Moses spake unto all Israel * on this side Jordan in the wilderness, in the

plain over against * the Red sea, between Paran, and Tophel, and Laban and * Hazeroth, and Dizahab.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Scout.

* Josh. 9. 1, 10. & 22. 1, 7.

* O. T. — Num. 11. 15. & 33. 17. 18.

NOTES ON CHAP. I.

Verse 1. *These be the words which Moses spake.* The first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra.

On this side Jordan. עבר *be-cher*, at the passage of Jordan; i. e. near or opposite to the place where the Israelites passed over, after the death of Moses. Though עבר *aber* is used to signify both on *this side* and on the *other side*, and the connection in which it stands can only determine the meaning; yet here it signifies neither, but simply the *place* or *ford* where the Israelites passed over Jordan.

Little plain] i. e. of Moab—*over against the Red Sea*—not the *Red Sea*, for they were now farther from it than they had yet been—the word *Sea* is not in the text, and the word ים *Yam*, which we render *red*, does not signify the *Red Sea*, unless joined with ים *Yam*, *Sea*; but it most necessarily signify a *place*, in or adjoining to the plains of Moab. I formerly mentions a people named *Sophonites*, that dwelt in *Arabia Petree*, and it is probable that they took their name from this place; but see the note from *L. p. 101*. NUM. XI. in the end.

Paran] This could not have been the Paran which was contiguous to the Red Sea, and not far from mount Horeb;

A. M. 2513.
B. C. 1331.
An. Exod. 18r.
40—Sabb.
2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass ³ in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

4 ⁴ After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Ba-han, which dwelt at Astaroth ⁵ in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The Lord our God spake unto us ⁶ in Horeb, saying, Ye have dwelt long ⁷ enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto ⁸ all the places high thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold I have ⁹ set the land before you: go in and possess the land, which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And ¹⁰ I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The Lord your God hath multiplied you, and, behold, ¹¹ ye are this day as the stars of heaven for multitude.

³ Numb. 13. 26. ch. 9. 25. — ⁴ Numb. 33. 38. — ⁵ Numb. 21. 24. 33. — ⁶ Numb. 21. 33. Josh. 13. 12. — ⁷ Exod. 3. 1. — ⁸ See Exod. 19. 1. Numb. 10. 11.

⁹ Heb. all his neighbours. — ¹⁰ Heb. given. — ¹¹ Gen. 12. 7. & 15. 28. & 17. 7. 9. & 28. 4. & 24. 15. — ¹² Exod. 13. 18. Numb. 11. 14. — ¹³ Gen. 15. 5. ch. 10. 12. & 24. 62.

for the place here mentioned lay on the very borders of the Promised land, at a vast distance from the former.

Dizahab.] The word should be separated, as it is in the Hebrew, דִּזְחָב. *Di Zahab.* As *Zahab* signifies gold; the Septuagint have translated it *τα χρυσια*, the gold mines; and the Vulgate, *ubi aurum est plurimum*, where there is much gold. It is more likely to be the name of a place.

Verse 2. There are eleven days' journey] The Israelites were eleven days in going from Horeb to Kadesh-Barnea, where they were near the verge of the promised land: after which they were thirty-eight years wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were the whole of that time, within a few miles of the land of Canaan!

Verse 3. The fortieth year] This was a melancholy year to the Hebrews in different respects; in the first month of this year Miriam died, Num. xx.; on the first day of the fifth month Aaron died, Num. xxxiii. 38.; and about the conclusion of it, Moses himself died.

Verse 5. Moses began to declare this law] Began *הוֹדִיעַ* *hoheel*, willingly undertook—to declare *בֵּאֵר* *be-er*, to make bare, clear, &c. fully to explain this law; see the conclusion of the 1. reflex.

Verse 6. Ye have dwelt long enough, &c.] They came to Sinai in the third month after their departure from Egypt. Exod. xix. 1. 2. and left it the twentieth of the second month of the second year, so it appears they had continued there nearly a whole year.

Verse 7. Go to the mount of the Amorites] On the South of the land of Canaan, towards the Dead Sea.

Land of the Canaanites.] i. e. Phœnicia, the country of Sidon, and the coasts of the Mediterranean Sea, from the country of the Philistines to mount Libanus. The *Canaanites* and *Phœnicians* are often confounded.

High places.] Thus Moses fixes the bounds of the

land, to which on all quarters, the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their SOUTH border might extend to the mount of the Amorites. Their WEST to the borders of the Mediterranean Sea. Their NORTH to Lebanon; and their EAST border to the river Euphrates. And to this extent Solomon reigned; see 1 Kings iv. 24. So that in his time at least, the promise to Abraham was literally fulfilled; see below.

Verse 10. Ye are this day as the stars of heaven for multitude.] This was the promise God made to Abraham, Gen. xv. 5, 6. and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolical; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by what appears to the naked eye, we are to be governed in this business, for God brought Abraham forth abroad, i. e. out of doors, and bade him look towards heaven—not with a telescope, but with his naked eyes, Gen. xv. 5. Now I shall beg the objector to come forth abroad, and look up in the brightest and most favourable night, and count the stars—he need not be terrified at their abundance, the more they are, the more he can count; and I shall pledge myself to find a male Israelite, in the very last census, taken of this people. Num. xxvi. for every star he finds in the whole upper hemisphere of heaven. The truth is, only about 3010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independantly of women and children, were, at the above time, more than 600,000. And suppose we even allow that, from the late discoveries of Dr. Herschel and others with telescopes, which have magnified between 35 and 36,000 times, there may be 75 millions of stars visible by the help of such instruments, which is the highest calculation ever made; yet still the di-

A THOU SHALT—11. "The Lord God of your fathers make you a thousand times more than ye are, and bless you, as he hath promised you."

12 How can I myself alone bear your coun-
terpane, and your burden, and your sorrow?

13 ^a 'Take' you wise men, and unlearned, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, 'The thing which thou hast spoken is good for us to do.'

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^bjudge righteously between *every* man and his ^cbrother, and the stranger *that is* with him.

17 ^a Ye shall not ¹ respect persons in judgment ; *but* ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for ² the judgment *is* God's : and the cause that is too hard for you, ⁿ bring *it* unto me, and I will hear it.

18 And I commanded you at that time, all the things which ye should do.

19 ¶ And when we departed from Horeb, ° we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God com-

man I knew, and I've come to know
him.

And I said unto you, Ye are come
into the mountain of the Amorites, which the
Lord our God doth give unto us.

31. I should, the Lord thy God hath set the
and believe thee; go up *and* possess *it*, as the
Lord God of thy fathers hath said unto thee,
fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and ' I took twelve men of you, one of a tribe :

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, '*It is a good land which the Lord our God doth give us.*

26 "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God :

27 And ye murmured in your tents, and said, Because the LORD ^x hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

^a Sam. 24. 3. — ^b Gen. 15. 8. 9. 22. 17. & 26. 4. Exod. 32. 13. — ^c 1 Km. 8. 3. 9. — ^d See Exod. 43. 21. Num. 11. 10. 17. — ^e Heb. 6. 1. — ^f Lev. 13. 45. — ^g Heb. 9. 1. — ^h Gen. 26. 18. Job. 7. 34. — ⁱ Lev. 1. 1. — ^j Lev. 13. 12. ch. 16. 19. 1 Sam. 16. 7. Prov. 24. 25. James 2. 1. — ^k Heb.

[illegible]

wine word stands literally true ; St. Matthew says, chap. i. that the generations from Abraham to Christ were 42 ; now we find at the second census, that the fighting men among the Hebrews amounted to 603,000 ; and the Israelites, who have never ceased to be a distinct people, have so multiplied, as far to exceed the number of all the fixed stars taken together.

Verse 13. *Take you wise men*, רבנים, *rabbanim*, such as had gained knowledge by great labour and study. *Understanding* נננים *nebenim*, persons of discernment, judicious men. *Known* ירעים, *yiddim*, persons practised in the operations of nature—capable of performing curious and important works.

Verse 15. *Captains over thousands, &c.*] What a curious and well regulated æconomy was that of the Israelites! see its order and arrangement: 1. GOD the KING and Supreme Judge. 2. *Moses*, God's prime minister. 3. The *Priests* consulting him by *Urim* and *Tummenim*. 4. The *Captains*

or princes of the twelve tribes. 5. *Chieftains*, or captains over thousands. 6. *Centurions*, or captains over hundreds. 7. *Tribunes*, or captains over fifty men. 8. *Decans*, or captains over ten men; and 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their authority from God, and yet were subject and accountable to each other; see the notes on Num. ii.

Verse 17. *Ye shall not respect persons* } Heb. *qanah*. Let
not the bold daring countenance of the rich or mighty, induce
you to give an unrighteous decision; and let not the abject
look of the poor man induce you either to favour him in an
unrighteous cause, or to give judgment against him at the
demand of the oppressor. Be uncorrupt and incorruptible,
for *the judgment is God's*—ye minister in the place of God—
act like HIM.

Verse 22. *We will send men before us* [See on Num. x.]

A.M. 2555.
B.C. 1451.
28 ¹Whither shall we go up? ²Our brethren have ^adiscouraged our heart, saying, ³'The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the ^cAnakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 ⁴The Lord your God which goeth before you, he shall fight for you according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ⁵ye did not believe the Lord your God,

33 ⁶Who went in the way before you, ^hto search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ⁷And the Lord heard the voice of your words, and ⁸was wrath, and swore, saying,

35 ⁸Surely there shall not one of these men, of this evil generation, see that good land, which I swore to give unto your fathers,

36 ⁹Save Caleb the son of Jephunnah; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because ^ahe hath ^hwholly followed the Lord.

37 ¹⁰Also the Lord was angry with me for your

sakes, saying, Thou also shalt not go in thither.

38 ¹¹But Joshua the son of Nun, which standeth before thee, he shall go in thither; ¹²encourage him, for he shall cause Israel to inherit it.

39 ¹³Moreover your little ones, which ¹⁴ye said should be a prey, and your children, which in that day ¹⁵had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 ¹⁶But ¹⁷as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, ¹⁸We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord said unto me, Say unto them, ¹⁹Go not up, neither fight; for I ²⁰am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and ²¹went ²²presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, ²³as bees do, and destroyed you in Seir, ²⁴even unto Hormah.

^a Heb. *and Joshua*. 11. — ^b Num. 13, 33, 34, 37, 38, 41, 42. — ^c Gen. 4, 9. — ^d Exod. 17, 13. — ^e Num. 1, 20. — ^f Exod. 17, 13. ch. 32, 11, 14, 15. — ^g Num. 13, 33, 34, 37, 38, 41, 42. — ^h See on Acts 1, 13. — ⁱ Ps. 106, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. — ^j Num. 14, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. — ^k Num. 14, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 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A. M. 2553.
B. C. 1551.
A. D. 1492. B.
10. 1. 1.

45 And ye returned and ² wept before the LORD; but the LORD ³ would not hearken to your voice, nor give ear unto you.

46 ⁴ So ye abode in Kadesh many days, according unto the days that ye abode *there*.

A. M. 2553.
B. C. 1551.
A. D. 1492. B.
10. 1. 1.

² Psal. 73. 31. — ³ Heb. 11. 17.

⁴ Num. 11. 25. & 20. 1. 1. — Psal. 11. 11.

Verse 16. *According unto the days that ye abode there.*] They had been a long time at this place, see Num. xii. 27. xx. 1. 14. 21. And some think, that the words mean, "Ye abode as long at Kadesh, when you came to it the second time, as ye did at the first." Or, according to others, "While ye were in that part of the desert, ye encamped at Kadesh."

1. As one grand object of the law of God was to instruct the people in those things which were calculated to *promote* their *peace*, and *ensure* their *prosperity*; and, as they were apt to lose sight of their *spiritual* interests, without a due attention to which, their *secular* interest could not be promoted; Moses, not only in this chapter, but through the whole book, calls upon them to recollect their former miserable situation, in which they held neither *life* nor *property*, but at the *will* of a *merciless tyrant*; and the great kindness and power of God manifested in their deliverance from a bondage that was *degrading* as it was *oppressive*. These things properly remembered, would lead them to prize their blessings, and duly appreciate the mercy of their Maker.

2. But it was not only this general display of God's kindness in the grand act of their deliverance from Egypt, that he wished them to keep constantly in view; but also, that gracious *providence*, which was manifested in every step they took—which directed all their movements, provided for all their wants, continually shewing *what* they should do, *how* they should do it, and also the most proper *time* and *place* for every act, whether *religious* or *civil*. By bringing before them in one point of view, the history of almost *forty years*, in which the strangest and most stupendous occurrences had taken place, that had ever been exhibited to the world; he took the readiest way to impress their minds, not only with their deep obligation to God, but also to shew them, that they

were a people on whom their Maker had set his heart to do them good; and that if they feared him, they should lack nothing that was good. He lays out also before them a history of their miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual *warning*, and thus become, in the hands of God, a preventative of crimes.

3. If every *Christian* were thus to call his past life into review, he would see equal proofs of God's goodness relative to his body and soul—equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin, as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious *providence*, that had also been his incessant companion through all the changes and chances of this mortal life, guiding him by its counsel, that he might be at last received into glory. O Reader, remember what God has done for *thee*, during *thy* forty, fifty, &c. years. He has nourished, fed, clothed, protected, and saved *thee*: how often, and how powerfully, has his Spirit strove with *thee*! how often, and how impressively, thou hast heard his voice in his gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life: how his vows are *still* upon thee, and how his mercy still *saves* thee! And wilt thou live so as to perish for ever? God forbid. He *still* waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee, how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God that taketh away the sin of the world, is still before the throne: and whosoever cometh unto God through him, shall in no wise be cast out. He who believes these things with an upright heart, will soon be enabled to live a sanctified life.

CHAPTER II.

Moses continues to relate, how they compassed mount Seir, 1. And the commands they received not to molest the descendants of Esau, 2—8, nor to distress the Moabites, 9. Of the Emims, 10, 11, the Horites, 12. Their passage of the brook Zered, 13. The time they spent between Kadesh-barnea and Zered, 14, during which, all the men of war that came out of Egypt were consumed, 15, 16. The command, not to distress the Ammonites, 17. Of the Zamzummims, 20, the Anakims, 21, the Horites, 22, the Avims and Caphtunims, all destroyed by the Ammonites, 23. They are commanded to cross the river Arnon, and are promised the aid of Sihon, king of the Amorites, 24, 25. Of the message sent to Sihon, to request a passage through his territories, 26—29. His refusal, 30. The consequent war, 31, 32. His total overthrow, 33, and extermination of his people, 34. The spoils that were taken, 35. And his land possessed from Aroer to Arnon, by the Israelites, 36, who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

And when we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain ^b long enough: turn you northward.

4 And command thou the people, saying, 'Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore,

5 Meddle not with them; for I will not give you of their land, ^a no, not so much as a foot breadth; ^c because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: ^d these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 ^e And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^b Elath, and from

Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the Lord said unto me, ^f Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ^g Ar unto the children of Lot for a possession.

10 ^m The Emims dwelt therein in times past, a people great, and many, and tall, as ⁿ the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 ^o The Horims also dwelt in Seir beforetime; but the children of Esau ^p succeeded them, when they had destroyed them from before them, and dwelt in their ^q stead; as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, said I, and get you over ^r the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; ^u until all the generation of the men of war were wasted out from among the host, ^x as the Lord swore unto them.

^a Numb. 34: 5. ch. 1: 40. — ^b See ver. 7, 14. — ^c Numb. 20: 14. — ^d Heb. 'these' — ^e Heb. 'these' — ^f Gen. 26: 3. Josh. 24: 4. — ^g Gen. 22: 14. — ^h Gen. 14: 15. — ⁱ 1 Kings 9: 26. — ^j Or, 'I gave' — ^k Numb. 21: 23. — ^l Gen. 19: 36, 37.

^m Gen. 14: 5. — ⁿ Numb. 13: 22. — ^o ch. 9: 2. — ^p ver. 10. — ^q Gen. 14: 6. & 20: 20. — ^r Heb. 'crossed the' — ^s ver. 10. — ^t Numb. 21: 12. — ^u Or, 'until' — ^v Numb. 13: 23. — ^w Numb. 14: 10. — ^x Numb. 14: 35. ch. 1: 34, 35. Ezek. 20: 15.

NOTES ON CHAP. II.

Verse 3. *Turn you northward.*] From mount Seir, in order to get to Canaan. This was not the way they went before, viz. by Kadesh-Barnea; but they were to proceed between Edom on the one hand, and Moab and Ammon on the other; so as to enter into Canaan through the land of the Amorites.

Verse 5. *Meddle not with them.*] That is, the Edomites. See on Numb. xv. 14—21.

Verse 7. *The Lord hath blessed thee, &c.*] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

Verse 10. *The Emims dwelt therein.*] Calmet supposes, that these people were destroyed in the war made against them by Chederlaomer and his allies, Gen. xiv. 5. Lot possessed their country after the destruction of Sodom and Gomorrah. They are generally esteemed as giants—probably they were a hardy, brave, and terrible people, who lived like the wan-

dering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature. See below.

Verse 11. *Which also were accounted giants.*] This is not a fortunate version. The word is not *giants*, but רֵפְאִים *Rephaim*, the name of a people. It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names, in the different countries where they dwelt—for they appear, originally, to have been a kind of wandering free-booters, who lived by plunder. See on the preceding verse. It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called *Rephaim*. See on Gen. vi. 4. and xiv. 5. But we well know, that *fear* and *public report* have often added whole cubits to men's height. It was under this influence that the spies acted, when they brought the disheartening report, mentioned Numb. xiii. 33.

Verse 12. *The Horims also dwelt in Seir.*] The whole of this verse was probably added by Joshua or Ezra.

¹⁵ For indeed the ¹hand of the LORD was against them, to destroy them from among the host, until they were consumed.

¹⁶ ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

¹⁷ That the LORD spake unto me, saying,

¹⁸ Thou art to pass over through Ar, the coast of Moab, this day :

¹⁹ And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them : for I will not give thee of the land of the children of Ammon *any* possession ; because I have given it unto ²the children of Lot *for* a possession.

²⁰ (That also was accounted a land of giants : giants dwelt therein in old time ; and the Ammonites call them ³Zamzummims ;

²¹ ⁴A people great, and many, and tall, as the Anakims ; but the LORD destroyed them before them ; and they succeeded them, and dwelt in their stead :

²² As he did to the children of Esau, ⁵which dwelt in Seir, when he destroyed ⁶the Horims from before them ; and they succeeded them, and dwelt in their stead even unto this day :

²³ And ⁷the Avims which dwelt in Hazerim, *even* unto ⁸Azzah, ¹the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

²⁴ ¶ Rise ye up, take your journey, and ⁹pass over the river Arnon : behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land : ¹begin to possess *it*, and contend with him in battle.

²⁵ ¹⁰This day will I begin to put the dread of

thee, and the fear of thee, upon the nations *that are* under the whole heaven, who *shall* hear report of thee, and shall tremble, and be in anguish because of thee.

²⁶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, ¹¹with words of peace, saying,

²⁷ Let me pass through thy land : I will go along by the high way, I will neither turn unto the right hand nor to the left.

²⁸ ¹²Thou shalt sell me meat for money, that I may eat ; and give me water for money, that I may drink : ¹³only I will pass through on my feet ;

²⁹ (¹⁴As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me :) until I shall pass over Jordan, into the land which the LORD our God giveth us.

³⁰ ¹⁵But Sihon, king of Heshbon, would not let us pass by him : for ¹⁶the LORD thy God ¹⁷hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

³¹ And the LORD said unto me, Behold, I have begun to ¹⁸give Sihon and his land before thee : begin to possess, that thou mayest inherit his land.

³² ¹⁹Then Sihon came out against us, he and all his people, to fight at Jahaz.

³³ And ²⁰the LORD our God delivered him before us ; and ²¹we smote him, and his sons, and all his people.

³⁴ And we took all his cities at that time, and ²²utterly destroyed ²³the men, and the women, and the little ones, of every city, we left none to remain :

¹ Ps. 78. 33. & 107. 26. — ² Gen. 19. 12. — ³ Gen. 14. 6. 2. — ⁴ See ver. 10. — ⁵ Gen. 36. 3. — ⁶ Gen. 14. 6. & 20. 30. — ⁷ Ver. 12. — ⁸ Jer. 48. 13. — ⁹ Jer. 48. 20. — ¹⁰ Gen. 19. 14. — ¹¹ Num. 21. 1. 14. Judg. 11. 18. 1. — ¹² Heb. *begin*, possess. — ¹³ Ex. 17. 15. 14. 15. — ¹⁴ Gen. 26. 34. Josh. 2. 9. 10.

¹⁵ Ex. 23. 10. — ¹⁶ Num. 21. 21. 28. — ¹⁷ Ex. 17. 15. — ¹⁸ Num. 21. 31. — ¹⁹ See Num. 21. 31. — ²⁰ Ex. 23. 10. — ²¹ Jer. 48. 14. — ²² Num. 21. 31. — ²³ Jer. 48. 14. — ²⁴ Ex. 23. 10. — ²⁵ Heb. *utterly*, *destroy*, *kill*, *cut off*, *exterminate*.

Verse 20. *That also was accounted a land of giants*] That was accounted the land or territory of the *Rephaim*.

Zamzummims] Supposed to be the same as the *Rephaim*, Gen. xxi. 3. Of these ancient people we know very little : they were probably inconsiderable tribes or clans, " pursuing and pursued, each other's prey," till at last, a *stronger* totally destroyed or subdued them, and their name became either extinct or absorbed in that of their conquerors. From the 10th to the 12th, and from the 20th to the 23rd verse inclusive, we have certain historical remarks introduced, which do not

seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses, the thread of the narrative suffers considerable interruption. Dr. Kennicott considers both these passages to be interpolations. That they could not have made a part of the speech of Moses, originally, needs little proof.

Verse 22. *The Lord hardened his spirit*] See the note on Exod. ix. 21. and ix. 12. &c.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—S. bat.

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 ^a From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: ^b the

LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river ^c Jabbok, nor unto the cities in the mountains, nor unto ^d whatsoever the LORD our God forbade us.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—S. bat.

^a Ch. 3. 12. & 4. 48. Josh. 13. 9.—^b Ps. 44. 3.

^c Gen. 32. 22. Numb. 21. 21. ch. 3. 16.—^d ver. 5, 9, 12.

Verse 36. From Aroer—by the brink of the river of Arnon] See on Numb. xxi. 13, &c.

Verse 37. Only unto the land of the children of Ammon thou camest not] God gave them their commission—and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus spared, they

requited good with evil, for they fought against the Israelites, and cast them out of their possession, Judg. xi. 4, 5. 2 Chron. xx. 1, &c. and committed the most shocking cruelties. See Amos i. 13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord, even to their tenth generation. See chap. xxiii. 3—6.

CHAPTER III.

The war with Og, king of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities, with many unwall'd towns taken, 4, 5. The utter destruction of the people, 6. The spoils, 7, and extent of the land taken, 8—10. Account of Og's iron bedstead, 11. The land given to the Reubenites, Gadites, and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land is possessed by the Reubenites and Gadites, 16, 17. The directions given to those tribes, 18—20. The counsel given to Joshua, 21, 22. Moses's prayer to God for permission to go into the promised land, 23—25, and God's refusal, 26. He is commanded to go up to mount Pisgah to see it, 27, and to encourage Joshua, 28. They continue in the valley opposite to Beth-peor, 29.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—S. bat.

THEN we turned, and went up the way to Bashan: and ^a Og, the king of Bashan, came out against us, he and all his people, to battle ^b at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto ^c Sihon, king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: ^d and we smote him until none was left to him remaining.

^a Numb. 21. 33, &c. ch. 29. 7.—^b ch. 1. 4.—^c Numb. 21. 24.—^d Numb. 21. 35.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—S. bat.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, ^e all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; beside unwall'd towns a great many.

6 And we utterly destroyed them, as we did unto Sihon, king ^f of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the

^e 1 Kings 4. 13.—^f ch. 2. 24. Ps. 135. 10, 11, 12. & 136. 19, 20, 21.

NOTES ON CHAP. III.

Verse 4. All the region of Argob] כל חבל ארגוב Col chebel Argob, all the cable or cord of Argob: this expression, which is used in various other parts of Scripture, see in the original, Amos vii. 17. Mic. ii. 5. Deut. xxxii. 9. Psal. xv. 6. shews

that anciently land was measured by lines or cords of a certain length, in a similar way to that by the chain among us, and the schænus or cord among the Egyptians. Some think that it was the region of Argob, that was afterwards called the region of Trachonitis.

^{A. M. 2558.}
^{B. C. 1191.}
And we took for a prey to ourselves.

^{A. M. 2558.}
^{B. C. 1191.}
8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* ^a Hermon the Sidonians call Sirion; and the Amorites call it ^b Shenir;)

10 ^c All the cities of the plain, and all Gilead, and ^d all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 ^e For only Og, king of Bashan, remained of the remnant of ^f giants; behold, his bedstead *was* a bedstead of iron; *is it not in* ^g Rabbath, of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we possessed at that time, ^h from Aroer, which *is* by the river Arnon, and half mount Gilead, and ⁱ the cities thereof, gave I unto the Reubenites and to the Gadites.

13 ^j And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manassah; all the region of Argob, with all Bashan, which was called the land of giants.

14 ^k Jair the son of Manassah took all the country of Argob ^l unto the coasts of Geshuri and Maachathi; and ^m called them after his own name, Bashan-havoth-jair, unto this day.

15 ⁿ And I gave Gilead unto Machbi.

16 And unto the Reubenites ^o and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast thereof, from ^p Chinnereth ^q even unto the sea of the plain, ^r even the salt sea, ^s under Ashdod-pisgah, eastward.

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ^t ye shall pass over armed

^a Ch. i. 40. — ^b Ps. 20. 6. — ^c 1 Chron. 5. 23. — ^d ch. i. 12. — ^e Gen. 14. 5. & 15. 11. — ^f Amos 2. 9. — ^g Gen. 14. 5. — ^h 2 Ss. 1. 26. Jer. 49. 1. & 51. 20. — ⁱ ch. 2. 16. — ^j Josh. 13. 1. — ^k Numb. 32. 3. — ^l Josh. 13. 1. & 14. 8. &c. — ^m Josh. 13. 1. — ⁿ 1 Sam. 13. 22. — ^o Josh. 13. 15.

1 Sam. 13. 22. — ^p Numb. 32. 31. — ^q Gen. 14. 5. — ^r Josh. 13. 1. — ^s Numb. 32. 31. — ^t Josh. 13. 1. — ^u Gen. 14. 5. — ^v Josh. 13. 1. — ^w Josh. 13. 1. — ^x Josh. 13. 1. — ^y Josh. 13. 1. — ^z Josh. 13. 1.

Verse 9. *Hermon the Sidonians call—Sirion*] I suppose this verse to have been originally a marginal remark, which afterwards got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. *Og, king of Bashan, remained*] Og was the last king of the Amorites: his kingdom appears to have taken its name from the hill of Bashan—the country has been since called *Batanea*.

Remnant of giants] Of the *Rephaim*. See on chap. ii. ver. 10. 11.

His bedstead was—of iron] Iron was probably used, partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

Is it not in Rabbath, of the children of Ammon?] The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy, and placed in Rabbath, which appears from 2 Sam. xii. 26. to have been the royal city of the children of Ammon.

Nine cubits was the length—four cubits the breadth] Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long, for this is perhaps the average of the cubit of a man, then Og was twelve feet long. This may be deemed extraordinary, and perhaps almost incredible; and therefore many commentators have, according to their fancy, lengthened the bedstead, and shortened the man—making

the former one-third longer than the person was supposed, that they might reduce Og to ten cubits; but, even in this way, they make him not ten feet in length.

On this subject the Rabbins have talked most absurdly. I shall give one specimen. In the Targum of Jonathan ben Uzziel on Numb. xx. 15, 30, it is said, "that Og being observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them: but the wind of the Lord prepared a storm, which bore a hill to the mountain over his head, so that it fell down upon his shoulders; at the same time, his teeth growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses (who was himself ten cubits high) seeing Og thus entangled, took an ax ten cubits long, and having leaped ten cubits in height, struck Og on the ankle-bone, so that he fell, and was slain."

From this account, the distance from the hip of Og to his ankle was thirty cubits in length! I give this as a very slight specimen of Rabbinical comment. I could quote places from the Talmud, in which Og is stated to be several hundred cubits high! This relation about Og I suppose to be also a historical note, added by a subsequent hand.

Verse 14. *Bashan-havoth-jair*] Bashan, of the name of Jair, see Numb. xxxi. 11.

Verse 17. *From Chinnereth*] See on Numb. xxxv. 11.

A.M. 2553.
B.C. 1451.
A.D. 1472.
before your brethren the children of Israel, all *that are* ^a meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle) shall abide in your cities which I have given you:

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye ^b return every man unto his possession, which I have given you.

21 ¶ And ^c I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for ^d the LORD your God he shall fight for you.

23 ¶ And ^e I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy

servant ^f thy greatness, and thy mighty hand: for ^g what God ^h is ⁱ there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see ^h the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD ⁱ was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 ^k Get thee up into the top of ^l Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But ^m charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in ⁿ the valley over against Beth-peor.

^a Heb. *all that are meet* — ^b Josh. 12, 1 — ^c Num. 1, 27, 14 — ^d Exod. 24, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

^g Heb. *what God is there* — ^h Josh. 12, 1 — ⁱ Num. 1, 27, 14 — ^j Exod. 24, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Verse 24, 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ver. 26. are very affecting. He had suffered much, both in body and mind, in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it; and gave him the fullest assurances that the people, whom he had brought out of Egypt, should possess it. Thus God may chuse to deprive those of earthly possessions, to whom he is nevertheless determined to give a heavenly inheritance.

Verse 26. *Let it suffice thee*] *רַב לָּךְ* *rah lac*, *There is an abundance to thee*. Thou hast had honour enough already, and may well dispense with going over Jordan. He surely has no reason to complain, who is taken from earthly felicity to heavenly glory. In this act, God shewed to Moses both his goodness and severity.

Verse 28. *But charge Joshua, &c.*] Give him authority in the sight of the people; let them see that he has the same commission which I gave to thee. *Encourage him* — for he will meet with many difficulties in the work to which he is called. *And strengthen him* — by his many uplifting promises, and exhort him to push forward in the work: *for he shall go over*

before this people, and shall cause them to inherit the land; of this let him rest perfectly assured.

Verse 29. *Beth-peor*] This was a city in the kingdom of Sihon, king of the Amorites; and as *beth* בית signifies a house, the place probably had its name from a temple of the god Peor, who was worshipped there. *Peor* was nearly the same among the Moabites, that *Priapus* was among the Romans: the obscene god, of an obscene people. This we have already seen.

It is very likely, that what God speaks here, both concerning *Moses* and *Joshua*, was designed to be typical of the procedure of his justice and grace, in the salvation of man. 1. The land of Canaan was a type of the kingdom of heaven. 2. The Law, which shews the holiness of God, and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom. 3. Moses may probably be considered here as the emblem of that Law, by which is the knowledge of sin, but not redemption from it. 4. Joshua, the same as *Jesus*, the name signifying a *Saviour*, is appointed to bring the people into the rest which God had provided for them; thus, it is by *Jesus Christ* alone that the soul is saved, fitted for and brought into the possession of the heavenly inheritance, see John i. 17. Galat. ii. 16. iii. 12, 13, 24. for he is the end of the Law, the great scope and design of the Law, for righteousness, for justification, to them that believe, Rom. x. 4. Such a use as this, every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor, beyond their reasonable limits.

CHAPTER IV.

Exhortations to obedience, 1. Nothing to be added to, or taken from, the testimony of God, 2. The people are exhorted to recall that God hath destroyed the ungodly among them, 3. and preserved them who were faithful, 4. The excellence of the divine Law, 5, 6. No nation can equal it in its judgments, 7, 8. They are exhorted to obedience, by the wonderful manifestation of God in their behalf, 9—13. Moses exhorts them to beware of idolatry, and to make no likeness of any thing in heaven or earth as an object of adoration, 14—20. He intreats them, that he must die in that land, as God had promised to let him go into the promised land, being angry with him on their account, 21, 22. Repeats his exhortations to obedience, 23, 24. Presents the just redds of God against them, should they turn to idolatry, 25—29. Promises of God's mercy to the penitent, 30—33. The great and unparalleled privilege of the Israelites, 34—40. Moses severs three cities on the East of Jordan for cities of refuge, 41, 42. Their names, 43. When and where Moses gave these statutes and judgments to Israel, 44—49.

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NOW therefore hearken, O Israel, unto ^athe statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 ^bYe shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have seen what the Lord did because of ^cBaal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the Lord your God *are* alive every one of you this day.

5 Behold I have taught you statutes and judgments, even as the Lord my God commanded

me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* ^dyour wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For ^ewhat nation *is there* so great, who hath God so nigh unto them, as the Lord our God *is* in all things that we call upon him for?

8 And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, ^flest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

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^a Lev. 19. 37. & 24. 16. 38. & 27. 32. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1. & 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1. & 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1. & 113. 1. & 114. 1. & 115. 1. & 116. 1. & 117. 1. & 118. 1. & 119. 1. & 120. 1. & 121. 1. & 122. 1. & 123. 1. & 124. 1. & 125. 1. & 126. 1. & 127. 1. & 128. 1. & 129. 1. & 130. 1. & 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NOTES ON CHAP. IV.

Verse 1. *Hearken*—*and do them*. Every thing that concerned the rites and ceremonies of religion—THE TEN COMMANDMENTS, all that concerned matters of civil right and wrong.

Verse 2. *Ye shall not add*—Any law, custom, usage, or word, which I have not spoken; nor give any comment, that has any tendency to corrupt, weaken, or destroy any part of this revelation.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.—S. 1st.

10 *Specially* ^athe day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain: and the ^bmountain burned with fire unto the ^cmidst of heaven, with darkness, clouds, and thick darkness.

12 ^dAnd the LORD spake unto you out of the midst of the fire: ^eye heard the voice of the words, but saw no similitude; ^fonly ^gye *heard* a voice.

13 ^hAnd he declared unto you his covenant, which he commanded you to perform, *even* ⁱten commandments; and ^khe wrote them upon two tables of stone.

14 And ^lthe LORD commanded me at that time to teach you statutes and judgments, that

ye might do them in the land whither ye go over to possess it.

15 ¶ ^mTake ye therefore good heed unto yourselves; for ye saw no manner of ⁿsimilitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye ^ocorrupt *yourselves*, and ^pmake you a graven image, the similitude of any figure, ^qthe likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou ^rlift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^sall the host of heaven, shouldest be driven to ^tworship them, and serve them, which the LORD thy God hath ^udivided unto all nations under the whole heaven.

^a Exod. 19. 9. 16. & 20. 13. Hebr. 12. 18. 19. — ^b Exod. 19. 18. ch. 5. 23. — ^c Hebr. 1. 1. — ^d ch. 5. 4. 22. — ^e ver. 33. 35. — ^f Exod. 20. 23. 1 Kings 19. 12. — ^g Hebr. *saw* a voice. — ^h ch. 9. 9. 11. — ⁱ Exod. 34. 28. — ^k Exod. 24. 12. & 31. 16. — ^l Exod. 21. 1. & ch. 22. & ch. 23.

^m Josh. 23. 11. — ⁿ Isai. 40. 18. — ^o Exod. 32. 7. — ^p Exod. 20. 4. 5. ver. 23. ch. 5. 8. — ^q Rom. 1. 23. — ^r ch. 17. 3. Job 31. 26. 27. — ^s Gen. 2. 1. 2 Kings 17. 16. & 21. 5. — ^t Rom. 1. 25. — ^u Or, *imparted*.

[*Let them forget*] God does his works, that they may be had in everlasting remembrance; and he that *forgets* them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

[*Lest they depart from thy heart*] It is not sufficient to lay up divine things in the memory, they must be laid up in the heart. *This word have I hidden in my heart*, says David, *that I might not sin against thee*. The life of God in the soul of man, can alone preserve the soul to life everlasting; and this grace must be retained *all the days of our life*. When Adam fell, his condition was not ameliorated by the reflexion that he had been *once in paradise*—nor does it avail Satan now, that he was once an angel of light.—Those who let the grace of God depart from their hearts, lose that grace—and those who lose the grace, fall from the grace; and as some have fallen and risen no more, so may others; therefore, *take heed to thyself*, &c. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary; and God never does an unnecessary thing.

[*Be ye not like the heathen*] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect *family religion*, neglect *personal religion*; if more attention were paid to the former, even among those called religious people, we should soon have a better state of civil society. On *family religion* God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul.—See the

note at the conclusion of Gen. xviii. and that at the end of Gen. xix. and the note on chap. vi. 7.

Verse 15. *Ye saw no manner of similitude*] Howsoever God chose to appear, or manifest himself, he took care never to assume any describable form—He would have no *image worship*, because he is a SPIRIT, and they who worship him, *must worship him in spirit and in truth*. These outward things tend to draw the mind out of itself, and diffuse it on sensible, if not sensual objects; and thus spiritual worship is prevented, and the Holy Ghost grieved. Persons acting in this way can never know much of the religion of the heart.

Verse 16. *The likeness of male or female*] Such as *Baal-peor* and the Roman *Priapus*; *Ashtaro*th or *Astarte* and the Greek and Roman *Venus*; after whom most nations of the world literally *went a whoring*.

Verse 17. *The likeness of any BEAST, &c.*] Such as the Egyptian god, *Apis*, who was worshipped under the form of a white bull—the *ibis* and *hawk*, among the FOWLS, had also divine honours paid to them—*serpents* and the *crocodile* among REPTILES; besides *monkeys*, *dogs*, *cats*, the *scorabius*, *leeks* and *onions*!—See this explained at large, Exod. xx. 4.

Verse 19. *When thou seest the sun, and the moon, and the stars*] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God, were led to consider the sun, moon, planets and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astro-

20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, ^{to} be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the Lord was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee *for* an inheritance :

22 But ^I I must die in this land, ^I I must not go over Jordan: but ye shall go over, and possess ^{that} that good land.

23 Take heed unto yourselves, ^{lest} ye forget the covenant of the Lord your God, which he made with you, ^{and} make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee.

24 For the Lord thy God is a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke him to anger :

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

28 And there ye shall serve gods, the work

²⁰ 1 Kings 19: 11. Jer. 17: 4. ²¹ Exod. 19: 5. ch. 9: 29, 30. ²² Num. 20: 12. ch. 1: 7. & 3: 26. ²³ See 2 Pet. 1: 12, 13. ²⁴ ch. 1: 27. ²⁵ ch. 3: 25. ²⁶ ver. 29. ²⁷ Exod. 20: 4, 5.

²⁴ 1 Sam. 17: 42. ch. 9: 3. Jer. 17: 14. ²⁵ 1 Sam. 17: 42. ch. 6: 13. ²⁶ 1 Sam. 17: 42. ²⁷ 1 Sam. 17: 42. ²⁸ 1 Sam. 17: 42. ²⁹ 1 Sam. 17: 42. ³⁰ 1 Sam. 17: 42. ³¹ 1 Sam. 17: 42. ³² 1 Sam. 17: 42. ³³ 1 Sam. 17: 42. ³⁴ 1 Sam. 17: 42. ³⁵ 1 Sam. 17: 42. ³⁶ 1 Sam. 17: 42. ³⁷ 1 Sam. 17: 42. ³⁸ 1 Sam. 17: 42. ³⁹ 1 Sam. 17: 42. ⁴⁰ 1 Sam. 17: 42. ⁴¹ 1 Sam. 17: 42. ⁴² 1 Sam. 17: 42. ⁴³ 1 Sam. 17: 42. ⁴⁴ 1 Sam. 17: 42. ⁴⁵ 1 Sam. 17: 42. ⁴⁶ 1 Sam. 17: 42. ⁴⁷ 1 Sam. 17: 42. ⁴⁸ 1 Sam. 17: 42. ⁴⁹ 1 Sam. 17: 42. ⁵⁰ 1 Sam. 17: 42. ⁵¹ 1 Sam. 17: 42. ⁵² 1 Sam. 17: 42. ⁵³ 1 Sam. 17: 42. ⁵⁴ 1 Sam. 17: 42. ⁵⁵ 1 Sam. 17: 42. ⁵⁶ 1 Sam. 17: 42. ⁵⁷ 1 Sam. 17: 42. ⁵⁸ 1 Sam. 17: 42. ⁵⁹ 1 Sam. 17: 42. ⁶⁰ 1 Sam. 17: 42. ⁶¹ 1 Sam. 17: 42. ⁶² 1 Sam. 17: 42. ⁶³ 1 Sam. 17: 42. ⁶⁴ 1 Sam. 17: 42. ⁶⁵ 1 Sam. 17: 42. ⁶⁶ 1 Sam. 17: 42. ⁶⁷ 1 Sam. 17: 42. ⁶⁸ 1 Sam. 17: 42. ⁶⁹ 1 Sam. 17: 42. ⁷⁰ 1 Sam. 17: 42. ⁷¹ 1 Sam. 17: 42. ⁷² 1 Sam. 17: 42. ⁷³ 1 Sam. 17: 42. ⁷⁴ 1 Sam. 17: 42. ⁷⁵ 1 Sam. 17: 42. ⁷⁶ 1 Sam. 17: 42. ⁷⁷ 1 Sam. 17: 42. ⁷⁸ 1 Sam. 17: 42. ⁷⁹ 1 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A. M. 2553.
 1. C. 1451.
 An. Exod. Isr.
 40. Schut.

of men's hands, wood and stone,
^a which neither see, nor hear, nor
 eat, nor smell.

29 ^b But if from thence thou shalt seek the
 LORD thy God, thou shalt find *him*, if thou
 seek him with all thy heart and with all thy
 soul.

30 When thou art in tribulation, and all these
 things ^c are come upon thee, ^d even in the latter
 days, if thou ^e turn to the LORD thy God, and
 shalt be obedient unto his voice;

31 (For the LORD thy God is ^f a merciful
 God;) he will not forsake thee, neither destroy
 thee, nor forget the covenant of thy fathers
 which he swore unto them.

32 ¶ For ^g ask now of the days that are past,
 which were before thee, since the day that
 God created man upon the earth, and *ask*
^h from the one side of heaven unto the other,
 whether there hath been *any such thing* as this

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great thing *is*, or hath been heard
 like it?

33 ⁱ Did *ever* people hear the voice
 of God speaking out of the midst of the fire,
 as thou hast heard, and live?

34 Or hath God assayed to go *and* take him
 a nation from the midst of *another* nation, ^k by
 temptations, ^l by signs, and by wonders, and
 by war, and ^m by a mighty hand, and ⁿ by a
 stretched out arm, ^o and by great terrors, ac-
 cording to all that the LORD your God did for
 you in Egypt before your eyes?

35 Unto thee it was shewed, that thou might-
 est know that the LORD he *is* God; ^p there is
 none else beside him.

36 ^q Out of heaven he made thee to hear his
 voice, that he might instruct thee: and upon
 earth he shewed thee his great fire; and thou
 heardest his words out of the midst of the fire.

37 And because ^r he loved thy fathers, there-

^a Ps. 115. 4, 5. & 1. 5. 15, 16. Isai. 44. 9. & 46. 7. — ^b Lev. 16. 39, 40.
 ch. 30. 1. 2. 3. 2 Chron. 15. 4. Neri. 1. 9. Isai. 55. 6, 7. Jer. 29. 12, 13.
 14. — ^c Heb. *from the one side of heaven*. Exod. 13. 3. ch. 31. 17. — ^d Gen. 49. 1.
 ch. 32. 20. Jer. 3. 29. Hos. 5. 5. — ^e Joel 2. 12. — ^f 2 Chron. 30. 9.
 Neri. 9. 31. 1. 5. 116. 5. Jeremiah 2.

^g Job 8. 8. — ^h Matt. 24. 31. — ⁱ Exod. 24. 11. & 50. 20. ch. 5. 24, 26.
 — ^j ch. 7. 19. & 29. 3. — ^k Exod. 17. 16. — ^l Exod. 6. 6.
 — ^m ch. 26. 19. & 34. 12. — ⁿ ch. 32. 20. — ^o Isai. 15. 5. 46. 20.
 Mark. 12. 29, 32. — ^p Exod. 19. 9, 19. & 20. 18, 22. & 24. 16. Hebr. 12.
 18. — ^q ch. 10. 15.

Verse 29. *But if from thence thou shalt seek the Lord*] God
 is long suffering, and of tender mercy, and waits ever ready to
 receive a backsliding soul when it returns to him. Is not this
 promise left on record for the encouragement and salvation of
 lost Israel?

Verse 30. *When thou art in tribulation—in the latter days*
 Are not *these* the times spoken of? And is there not still
 hope for Israel? Could we see them become zealous for
 their *own law* and religious observances—could we see them
 humble themselves before the God of Jacob—could we see
 them conduct their public worship with any tolerable decorum:
 —could we see them zealous to avoid every moral evil,
 enquiring the road to Zion, with their faces thitherward; then
 might we hope that the redemption of Israel was at hand:
 but, alas! there is not the most distant evidence of any
 thing of the kind, except in a very few solitary instances.—
 They are, perhaps, in the present day, more lost to every
 sacred principle of their own institutions, than they have ever
 been since their return from the Babylonish captivity. By
 whom shall Jacob arise? for in this sense, *he is small*—
 deeply fallen, and greatly degraded!

Verse 33. *Did ever people hear the voice of God*] It seems
 to have been a general belief, that if God *appeared* to men,
 it was for the purpose of destroying them. And indeed most
 of the extraordinary manifestations of God, were in the way
 of *judgment*: but here it was different. God did appear in
 a sovereign and extraordinary manner; but it was for the de-
 liverance and support of the people. 1. They heard his
 voice speaking with them in a distinct articulate manner.

2. They saw the fire, the symbol of his presence, the ap-
 pearances of which, demonstrated it to be supernatural.
 3. Notwithstanding God appeared so terrible, yet no person
 was destroyed, for he came not to *destroy*, but to *save*.

Verse 34. *From the midst of another nation*] This was a
 most extraordinary thing, that a whole people consisting of
 upwards of 600,000 effective men, besides women and child-
 ren, should, without striking a blow, be brought out of the
 midst of a very powerful nation, to the political welfare of
 which their services were so essential—that they should be
 brought out in so open and public a manner—that the sea
 itself should be supernaturally divided to afford this mighty
 host a passage; and that in a desert utterly unfriendly to hu-
 man life, they should be sustained for 40 years. These were
 such instances of the almighty power and goodness of God,
 as never could be forgotten.

In this verse Moses enumerates *seven* different means used
 by the Almighty, in effecting Israel's deliverance.

1. TEMPTATIONS, נִסּוּת *nissuth*, from נָסָה *nasah*, to try or
 prove; the miracles which God wrought to try the faith, and
 prove the obedience of the children of Israel.

2. SIGNS, אֲתָה *othah*, from אָתָה *athah*, to come near, such
 signs as God gave them of his continual presence, and espe-
 cial providence, particularly the pillar of cloud, and pillar
 of fire, *keeping near* to them night and day; and always di-
 recting their journeys, shewing them *when* and *where* to pitch
 their tents, &c. &c.

3. WONDERS, מִפְתִּים *miphetim*, from פָּתָה *pathah*, to per-
 suade; persuasive facts and events, says Parkhurst, whether

AM 11:11
B.C. 1151
An. Exod. I. c.
40. *Saba.*

fore he chose their seed after them, and ^abrought thee out in his sight, with his mighty power, out of Egypt;

38 ^bTo drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that ^cthe Lord he is God in heaven above, and upon the earth beneath: *there is none else.*

40 ^dThou shalt keep therefore his statutes, and his commandments, which I command thee this day, ^ethat it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

41 ¶ Then Moses ^fsevered three cities on this side Jordan, toward the sunrising;

42 ^gThat the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely,* ^hBezer in the wilderness, in the

plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ⁱAnd this *is* the law which Moses set before the children of Israel:

45 *These are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, ^jin the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel ^ksmote, after they were come forth out of Egypt:

47 And they possessed his land, and the land ^lof Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sunrising;

48 ^mFrom Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* ⁿHermon.

49 And all the plain on this side Jordan, eastward, even unto the sea of the plain, under the ^osprings of Pisgah.

^a Exod. 13. 9, 14.—^b ch. 7. 1. & 9. 1, 4, 5.—^c ver. 39.—^d Josh. 2. 11.
—^e 1. Ex. 23. 31.—^f ch. 5. 10. & 6. 3, 10. & 12. 25, 26. & 13. 7. 1. ph.
6. 3.—^g Numb. 35. 6, 14.—^h ch. 12. 4.

ⁱ Josh. 20. 8.—^j ch. 3. 29.—^k Numb. 21. 24.—^l 1. Ex. 33. 2.—^m Josh. 13. 1.—ⁿ 1. Ex. 33. 2.—^o Josh. 13. 1.

strictly miraculous, and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10. or not, as Isai. xl. 3. Ezek. xii. 6, 11. It probably means *typical* representations: in this signification the word is used, Zeck. iii. 8. Joshua, the high-priest, and his companions were אנשי מופת *anshey mopheth, typical men*, raised up by God, as types of Christ, and proofs that God would bring his servant the BRANCH. All the *deeds* of God with this people, and even the *people* themselves were *types*, present signifiers of distant facts, and future occurrences.

4. WAR, מלחמה *malchamah, hostile engagements*, such as those with the Amalekites, the Amorites, and the Bashanites; in which the *hand of God* was seen, rather than the *hand of man*.

5. A MIGHTY HAND, יד חזקה *yal chazakah, one that is strong* to deal its blows, *irresistible* in its operations, and *grues* its enemies hard, so that they cannot escape; and protects its friends so powerfully, that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED OUT ARM, זרוע נטויה *zard netuyah, a series of almighty operations*, following each other in quick and astonishing succession. Let it be noted, that in the Scriptures, 1. the *finger of God* denotes *any manifestation of the divine power*, where effects are produced beyond the power of art or nature. 2. The *hand of God* signifies the same power, but put forth in a *more* signal manner. 3. The *arm of God*,

the divine omnipotence manifested in the most stupendous miracles. 4. The *eye of God stretched out*, this same omnipotence exerted in a *continuous* series of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

7. GREAT TERRORS, מורא גדולה *morah gadolah, such terror, dismay, and consternation as were produced by the ten plagues*, to which probably the inspired penman here alludes; or as the Septuagint has it, *ἐκπληκτικὰ ἀγένητα καὶ ἀκαταμάχητα ἔργα*, such as that when God looked out of the cloud upon the Egyptians, and their enemies which were taken off, Exod. xiv. 24, 25. More instances of God's judgments, power, and might, were often witnessed by him.

Verse 41. *Then Moses severed three cities*. See the law relative to the cities of refuge, explained Numb. xxxv. 9, 10.

Verse 43. *Bezer in the wilderness*. As the cities of refuge are generally understood to be types of the salvation provided by Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind. See them explained Josh. xx. 7, 8.

I suppose the last nine verses of this chapter to have been added by another Joshua or Israelite.

CHAPTER V.

God's covenant with the people in Horeb, 1—4. Moses the mediator of it, 5. A repetition of the ten commandments, 6—21. which God wrote on two tables of stone, 22. The people are filled with dread at the terrible majesty of God, 23—26. and beseech Moses to be their mediator, 27. The Lord admits of their request, 28. and deplors their ungodliness, 29. They are exhorted to obedience, that they may be preserved in the possession of the promised land, 30—33.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sabbat.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and ^akeep, and do them.

² ^bThe LORD our God made a covenant with us in Horeb.

³ The LORD ^cmade not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.

⁴ ^dThe LORD talked with you face to face, in the mount, out of the midst of the fire,

⁵ (^eI stood between the LORD and you at that time, to shew you the word of the LORD: for ^fye were afraid by reason of the fire, and went not up into the mount;) saying,

⁶ ¶ ^gI am the LORD thy God, which brought thee out of the land of Egypt, from the house of ^hbondage.

⁷ ⁱThou shalt have none other gods before me.

⁸ ^kThou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

⁹ Thou shalt not bow down thyself unto

them, nor serve them: for I the LORD thy God *am* a jealous God, ^l'visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

¹⁰ ^mAnd shewing mercy unto thousands of them that love me, and keep my commandments.

¹¹ ⁿThou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless, that taketh his name in vain.

¹² ^oKeep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

¹³ ^pSix days thou shalt labour, and do all thy work:

¹⁴ But the seventh day *is* the ^qsabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

¹⁵ ^rAnd remember that thou wast a servant in the land of Egypt, and *that* the LORD thy

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sabbat.

^a Heb. keep to do them.—^b Exod. 19. 5. ch. 4. 23.—^c See Matt. 13. 17. Hebr. 3. 9.—^d Exod. 19. 9, 12. & 20. 22. ch. 4. 33, 36. & 34. 10.—^e Exod. 20. 21. Gal. 3. 19.—^f Exod. 19. 16. & 20. 18. & 24. 2.—^g Exod. 20. 2, &c. Lev. 26. 1. ch. 6. 4. Ps. 81. 10.—^h Heb. servants.

ⁱ Exod. 20. 3.—^k Exod. 20. 4.—^l Exod. 34. 7.—^m Jer. 32. 18. Dan. 9. 4.—ⁿ Exod. 20. 7. Lev. 19. 12. Matt. 5. 33.—^o Exod. 20. 8.—^p Exod. 23. 12. & 35. 2. Ezek. 20. 12.—^q Gen. 2. 2. Exod. 16. 29, 30. Hebr. 4. 4.—^r ch. 15. 15. & 16. 12. & 24. 18, 22.

NOTES ON CHAP. V.

Verse 1. *And Moses called all Israel and said—Hear, &c.]* 1. God speaks to the people. 2. The people are called to *hear* what God speaks. 3. To *learn* what they heard, that they may be thoroughly instructed in the will of God. 4. To *keep* God's testimonies ever in mind, and to treasure them up in a believing and upright heart. 5. That they might *do them*, obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?

Verse 3. *The Lord made not this covenant with our fathers (only) but with us (also.)*

Verse 6. *I am the Lord thy God]* See these commandments explained in the notes on Exod. xx.

Verse 15. *And remember that thou wast a servant]* In this, and the latter clause of the preceding verse, Moses adds another reason why one day in seven should be sanctified; viz. *that the servants might rest*, and this is urged upon them on the consideration of their having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a sabbath. 1. To commemorate the creation. 2. To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel task-masters caused them to labour without intermission: now

A M. 1005
B. C. 1041
A. C. 1005
10. *Ps. 118.*

God brought thee out thence * through
a mighty hand, and by a stretched out
arm: therefore the Lord thy God
commanded thee to keep the sabbath day.

16 ¶ ^b Honour thy father and thy mother, as the Lord thy God hath commanded thee ; ^c that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 ^d Thou shalt not kill.

18 ' Neither shalt thou commit adultery.

19 'Neither shalt thou steal.

20 ¶ Neither shalt thou bear false witness
against thy neighbour.

21 "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And ¹he wrote them in two tables of stone, and delivered them unto me.

23 ^k And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and ¹ we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^m liveth.

25 Now therefore why should we die? for this great fire will consume us: "if we hear the voice of the Lord our God any more, then we shall die.

26 ^b For who is *there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and ⁹ speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ^r they have well said all that they have spoken.

29. O that there were such a heart in them, that they would fear me, and 'keep all my commandments always,' that it might be well with them, and with their children for ever?

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me,
* and I will speak unto thee all the command-
ments, and the statutes, and the judgments,
which thou shalt teach them, that they may do
them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: 'ye shall not turn aside to the right hand or to the left.

^aCh. 4, 34, 37. — ^bExod. 25, 12; Lev. 19, 3; ch. 27, 16; Eph. 2, 22; Col. 3, 20. — ^cch. 4, 40. — ^dExod. 20, 13; Matt. 5, 21. — ^eExod. 20, 14; Luke 18, 20; Jam. 2, 11. — ^fExod. 22, 15; Rom. 13, 9. — ^gExod. 20, 16. — ^hExod. 20, 17; Mic. 2, 4, 13; Luke 12, 15; Rom. 7, 7 & 14. — ⁱExod. 24, 12 & 31, 18; ch. 4, 13. — ^kExod. 20, 15; 12, 13. — ^lExod. 19, 19.

¹ Gal. 4: 22; Jude 13; 2 Cor. 11: 16; 20 Heb. 11: 13; 12: 17; 13: 17; 14: 17; 15: 17; 16: 17; 17: 17; 18: 17; 19: 17; 20: 17; 21: 17; 22: 17; 23: 17; 24: 17; 25: 17; 26: 17; 27: 17; 28: 17; 29: 17; 30: 17; 31: 17; 32: 17; 33: 17; 34: 17; 35: 17; 36: 17; 37: 17; 38: 17; 39: 17; 40: 17; 41: 17; 42: 17; 43: 17; 44: 17; 45: 17; 46: 17; 47: 17; 48: 17; 49: 17; 50: 17; 51: 17; 52: 17; 53: 17; 54: 17; 55: 17; 56: 17; 57: 17; 58: 17; 59: 17; 60: 17; 61: 17; 62: 17; 63: 17; 64: 17; 65: 17; 66: 17; 67: 17; 68: 17; 69: 17; 70: 17; 71: 17; 72: 17; 73: 17; 74: 17; 75: 17; 76: 17; 77: 17; 78: 17; 79: 17; 80: 17; 81: 17; 82: 17; 83: 17; 84: 17; 85: 17; 86: 17; 87: 17; 88: 17; 89: 17; 90: 17; 91: 17; 92: 17; 93: 17; 94: 17; 95: 17; 96: 17; 97: 17; 98: 17; 99: 17; 100: 17; 101: 17; 102: 17; 103: 17; 104: 17; 105: 17; 106: 17; 107: 17; 108: 17; 109: 17; 110: 17; 111: 17; 112: 17; 113: 17; 114: 17; 115: 17; 116: 17; 117: 17; 118: 17; 119: 17; 120: 17; 121: 17; 122: 17; 123: 17; 124: 17; 125: 17; 126: 17; 127: 17; 128: 17; 129: 17; 130: 17; 131: 17; 132: 17; 133: 17; 134: 17; 135: 17; 136: 17; 137: 17; 138: 17; 139: 17; 140: 17; 141: 17; 142: 17; 143: 17; 144: 17; 145: 17; 146: 17; 147: 17; 148: 17; 149: 17; 150: 17; 151: 17; 152: 17; 153: 17; 154: 17; 155: 17; 156: 17; 157: 17; 158: 17; 159: 17; 160: 17; 161: 17; 162: 17; 163: 17; 164: 17; 165: 17; 166: 17; 167: 17; 168: 17; 169: 17; 170: 17; 171: 17; 172: 17; 173: 17; 174: 17; 175: 17; 176: 17; 177: 17; 178: 17; 179: 17; 180: 17; 181: 17; 182: 17; 183: 17; 184: 17; 185: 17; 186: 17; 187: 17; 188: 17; 189: 17; 190: 17; 191: 17; 192: 17; 193: 17; 194: 17; 195: 17; 196: 17; 197: 17; 198: 17; 199: 17; 200: 17; 201: 17; 202: 17; 203: 17; 204: 17; 205: 17; 206: 17; 207: 17; 208: 17; 209: 17; 210: 17; 211: 17; 212: 17; 213: 17; 214: 17; 215: 17; 216: 17; 217: 17; 218: 17; 219: 17; 220: 17; 221: 17; 222: 17; 223: 17; 224: 17; 225: 17; 226: 17; 227: 17; 228: 17; 229: 17; 230: 17; 231: 17; 232: 17; 233: 17; 234: 17; 235: 17; 236: 17; 237: 17; 238: 17; 239: 17; 240: 17; 241: 17; 242: 17; 243: 17; 244: 17; 245: 17; 246: 17; 247: 17; 248: 17; 249: 17; 250: 17; 251: 17; 252: 17; 253: 17; 254: 17; 255: 17; 256: 17; 257: 17; 258: 17; 259: 17; 260: 17; 261: 17; 262: 17; 263: 17; 264: 17; 265: 17; 266: 17; 267: 17; 268: 17; 269: 17; 270: 17; 271: 17; 272: 17; 273: 17; 274: 17; 275: 17; 276: 17; 277: 17; 278: 17; 279: 17; 280: 17; 281: 17; 282: 17; 283: 17; 284: 17; 285: 17; 286: 17; 287: 17; 288: 17; 289: 17; 290: 17; 291: 17; 292: 17; 293: 17; 294: 17; 295: 17; 296: 17; 297: 17; 298: 17; 299: 17; 300: 17; 301: 17; 302: 17; 303: 17; 304: 17; 305: 17; 306: 17; 307: 17; 308: 17; 309: 17; 310: 17; 311: 17; 312: 17; 313: 17; 314: 17; 315: 17; 316: 17; 317: 17; 318: 17; 319: 17; 320: 17; 321: 17; 322: 17; 323: 17; 324: 17; 325: 17; 326: 17; 327: 17; 328: 17; 329: 17; 330: 17; 331: 17; 332: 17; 333: 17; 334: 17; 335: 17; 336: 17; 337: 17; 338: 17; 339: 17; 340: 17; 341: 17; 342: 17; 343: 17; 344: 17; 345: 17; 346: 17; 347: 17; 348: 17; 349: 17; 350: 17; 351: 17; 352: 17; 353: 17; 354: 17; 355: 17; 356: 17; 357: 17; 358: 17; 359: 17; 360: 17; 361: 17; 362: 17; 363: 17; 364: 17; 365: 17; 366: 17; 367: 17; 368: 17; 369: 17; 370: 17; 371: 17; 372: 17; 373: 17; 374: 17; 375: 17; 376: 17; 377: 17; 378: 17; 379: 17; 380: 17; 381: 17; 382: 17; 383: 17; 384: 17; 385: 17; 386: 17; 387: 17; 388: 17; 389: 17; 390: 17; 391: 17; 392: 17; 393: 17; 394: 17; 395: 17; 396: 17; 397: 17; 398: 17; 399: 17; 400: 17; 401: 17; 402: 17; 403: 17; 404: 17; 405: 17; 406: 17; 407: 17; 408: 17; 409: 17; 410: 17; 411: 17; 412: 17; 413: 17; 414: 17; 415: 17; 416: 17; 417: 17; 418: 17; 419: 17; 420: 17; 421: 17; 422: 17; 423: 17; 424: 17; 425: 17; 426: 17; 427: 17; 428: 17; 429: 17; 430: 17; 431: 17; 432: 17; 433: 17; 434: 17; 435: 17; 436: 17; 437: 17; 438: 17; 439: 17; 440: 17; 441: 17; 442: 17; 443: 17; 444: 17; 445: 17; 446: 17; 447: 17; 448: 17; 449: 17; 450: 17; 451: 17; 452: 17; 453: 17; 454: 17; 455: 17; 456: 17; 457: 17; 458: 17; 459: 17; 460: 17; 461: 17; 462: 17; 463: 17; 464: 17; 465: 17; 466: 17; 467: 17; 468: 17; 469: 17; 470: 17; 471:

God had given rest, and as he had shewed them mercy, he teaches them to shew mercy to their servants: *remember thou wast a servant.* 3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right hand of God.

Verse 21. *His field*] This clause is not in the tenth commandment as it stands in Exod. xx. 17.

See the notes on Exod. xx. 18, &c.

Verse 29. *O that there were such a heart in thee.*] Or, rather *הַלֵּב הַזֶּה יִתֵּן לָהֶם* *may give them a heart to fear.* Who will give such a heart to them, that they may fear, &c. They refuse to receive such a heart from me; who then can supply

it? If they had not been such perfectly free agents as could either use or abuse their liberty; could God have made the complaint or expressed the earnest desire we find in this verse? He made the human will *free*, and in spite of all the influence of sin and Satan, he preserves its *liberty*. Had man no free will, he could neither be *punished* nor *rewarded*, because a *corporeal* fire; and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its gravity: the one having learned the lesson of the righteous, the other having crushed the innocent to dust. See the note on chap. xxix. 4.

Verse 32. *Ye shall observe to do.]* He who does not the word of God, is never likely to fulfil the will of God.

83 Ye shall walk in ² all the ways
which the Lord your God hath com-
manded you, that ye may live, ³ and

that it may be well with you, and that
 ye may prolong *your* days in the land
 which ye shall possess.

The following lemma is due to the first author [10]. The map of integral dimensions is a bijection, hence each integral dimension has a unique pre-image in \mathbb{Z}^n ; we speak of the integral pre-image of C in \mathbb{Z}^n .

such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative principle of God, and will be treated as a rebel.

the paragon; *nun*, at the end of the word, deepens the sound, and gives it a more solemn and majestic character. It is a word of great power, and one that should be used with care and reverence. It is a word that should be used to describe a person of great wisdom and virtue, and one who is worthy of the highest respect and admiration.

That is the promise your life is the best. That you may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

On this very important verse we may remark, a long life is a great blessing. It is a mark given to God—because it is a sign and seal of His love, that a preparation for eternal glory may be acquired. Those who wish to die *soon*, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. *Here* alone we may prepare ourselves with God, and receive that blessedness without which none can see him. Reader, be thankful to him that thou art still in a state of probation; and pray that thou mayest live for eternity.

CHAPTER VI.

The great design of God in doing his law, is, that the people may fear and obey him, that they may continue in peace and prospering, and be a little increased, 1—3. The great commitment of the law, 4, 5. which shall be done by them, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. How they are to act when they shall come into the promised land, 10—20. How they shall present their children, and relate the history to them of God's wonderful acts, 20—25.

NOW these *are* the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

[illegible]

—² ch. 4. 40. Prov. 3. 1, 2.

200, 250, 300, 350, 400, 450, 500, 550, 600, 650, 700, 750, 800, 850, 900, 950, 1000, 1050, 1100, 1150, 1200, 1250, 1300, 1350, 1400, 1450, 1500, 1550, 1600, 1650, 1700, 1750, 1800, 1850, 1900, 1950, 2000, 2050, 2100, 2150, 2200, 2250, 2300, 2350, 2400, 2450, 2500, 2550, 2600, 2650, 2700, 2750, 2800, 2850, 2900, 2950, 3000, 3050, 3100, 3150, 3200, 3250, 3300, 3350, 3400, 3450, 3500, 3550, 3600, 3650, 3700, 3750, 3800, 3850, 3900, 3950, 4000, 4050, 4100, 4150, 4200, 4250, 4300, 4350, 4400, 4450, 4500, 4550, 4600, 4650, 4700, 4750, 4800, 4850, 4900, 4950, 5000, 5050, 5100, 5150, 5200, 5250, 5300, 5350, 5400, 5450, 5500, 5550, 5600, 5650, 5700, 5750, 5800, 5850, 5900, 5950, 6000, 6050, 6100, 6150, 6200, 6250, 6300, 6350, 6400, 6450, 6500, 6550, 6600, 6650, 6700, 6750, 6800, 6850, 6900, 6950, 7000, 7050, 7100, 7150, 7200, 7250, 7300, 7350, 7400, 7450, 7500, 7550, 7600, 7650, 7700, 7750, 7800, 7850, 7900, 7950, 8000, 8050, 8100, 8150, 8200, 8250, 8300, 8350, 8400, 8450, 8500, 8550, 8600, 8650, 8700, 8750, 8800, 8850, 8900, 8950, 9000, 9050, 9100, 9150, 9200, 9250, 9300, 9350, 9400, 9450, 9500, 9550, 9600, 9650, 9700, 9750, 9800, 9850, 9900, 9950, 10000, 10050, 10100, 10150, 10200, 10250, 10300, 10350, 10400, 10450, 10500, 10550, 10600, 10650, 10700, 10750, 10800, 10850, 10900, 10950, 11000, 11050, 11100, 11150, 11200, 11250, 11300, 11350, 11400, 11450, 11500, 11550, 11600, 11650, 11700, 11750, 11800, 11850, 11900, 11950, 12000, 12050, 12100, 12150, 12200, 12250, 12300, 12350, 12400, 12450, 12500, 12550, 12600, 12650, 12700, 12750, 12800, 12850, 12900, 12950, 13000, 13050, 13100, 13150, 13200, 13250, 13300, 13350, 13400, 13450, 13500, 13550, 13600, 13650, 13700, 13750, 13800, 13850, 13900, 13950, 14000, 14050, 14100, 14150, 14200, 14250, 14300, 14350, 14400, 14450, 14500, 14550, 14600, 14650, 14700, 14750, 14800, 14850, 14900, 14950, 15000, 15050, 15100, 15150, 15200, 15250, 15300, 15350, 15400, 15450, 15500, 15550, 15600, 15650, 15700, 15750, 15800, 15850, 15900, 15950, 16000, 16050, 16100, 16150, 16200, 16250, 16300, 16350, 16400, 16450, 16500, 16550, 16600, 16650, 16700, 16750, 16800, 16850, 16900, 16950, 17000, 17050, 17100, 17150, 17200, 17250, 17300, 17350, 17400, 17450, 17500, 17550, 17600, 17650, 17700, 17750, 17800, 17850, 17900, 17950, 18000, 18050, 18100, 18150, 18200, 18250, 18300, 18350, 18400, 18450, 18500, 18550, 18600, 18650, 18700, 18750, 18800, 18850, 18900, 18950, 19000, 19050, 19100, 19150, 19200, 19250, 19300, 19350, 19400, 19450, 19500, 19550, 19600, 19650, 19700, 19750, 19800, 19850, 19900, 19950, 20000, 20050, 20100, 20150, 20200, 20250, 20300, 20350, 20400, 20450, 20500, 20550, 20600, 20650, 20700, 20750, 20800, 20850, 20900, 20950, 21000, 21050, 21100, 21150, 21200, 21250, 21300, 21350, 21400, 21450, 21500, 21550, 21600, 21650, 21700, 21750, 21800, 21850, 21900, 21950, 22000, 22050, 22100, 22150, 22200, 22250, 22300, 22350, 22400, 22450, 22500, 22550, 22600, 22650, 22700, 22750, 22800, 22850, 22900, 22950, 23000, 23050, 23100, 23150, 23200, 23250, 23300, 23350, 23400, 23450, 23500, 23550, 23600, 23650, 23700, 23750, 23800, 23850, 23900, 23950, 24000, 24050, 24100, 24150, 24200, 24250, 24300, 24350, 24400, 24450, 24500, 24550, 24600, 24650, 24700, 24750, 24800, 24850, 24900, 24950, 25000, 25050, 25100, 25150, 25200, 25250, 25300, 25350, 25400, 25450, 25500, 25550, 25600, 25650, 25700, 25750, 25800, 25850, 25900, 25950, 26000, 26050, 26100, 26150, 26200, 26250, 26300, 26350, 26400, 26450, 26500, 26550, 26600, 26650, 26700, 26750, 26800, 26850, 26900, 26950, 27000, 27050, 27100, 27150, 27200, 27250, 27300, 27350, 27400, 27450, 27500, 27550, 27600, 27650, 27700, 27750, 27800, 27850, 27900, 27950, 28000, 28050, 28100, 28150, 28200, 28250, 28300, 28350, 28400, 28450, 28500, 28550, 28600, 28650, 28700, 28750, 28800, 28850, 28900, 28950, 29000, 29050, 29100, 29150, 29200, 29250, 29300, 29350, 29400, 29450, 29500, 29550, 29600, 29650, 29700, 29750, 29800, 29850, 29900, 29950, 30000, 30050, 30100, 30150, 30200, 30250, 30300, 30350, 30400, 30450, 30500, 30550, 30600, 30650, 30700, 30750, 30800, 30850, 30900, 3

Verse 1. Now turn to the commandments, etc.] See the difference between commandments, statutes, judgments, etc. given to Israel, xxv. 13.

Do them] That is, live in the continual practice of them; by the blessing work to be distinguished from all the nations of the world; and all these were to be in force till the Son of God should come.—*עָבִיר* *Ebir*, passing; a thing passing away, referring to the great Flood, across which they must pass to get into Canaan.

Volume 2: *Four Dimensions from the Land* Respect for

sovereign authority as a lawgiver, and ever feel thyself bound to obey him. No man can make either conscience or duty who has not the fear of God continually before his eyes. When this is gone, more than a guardian angel is fled.

Thou shalt love the Lord thy God, with all thy successive generations. Whoever fears God, will endeavour to bring up his children in the way of righteousness, that they also may fear God, and that the pure and undefiled religion may be preserved in his family, through all its generations, not only in word, but in practice also.

5 And ^d thou shalt love the Lord thy God

7 And thou shalt teach them diligently, unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

For example, \mathbb{R}^n is a vector space of dimension n . If V is a vector space of dimension n , then the linear map ϕ is invertible if and only if $\det \phi \neq 0$. If $\det \phi = 0$, then ϕ is not invertible. If $\det \phi \neq 0$, then ϕ is invertible.

Many think, that Moses teaches in these words, the doctrine of the Trinity in Unity. It may be so—but if so, it is not more clearly done than in the first verse of Genesis, to which the Reader is referred. When this passage occurs in the sabbath readings in the synagogues, the whole congregation repeat the last word **אֱלֹהִים** for several minutes together, with the loudest vociferations: thus, I suppose, they do to vent a little of their spleen against the Christians.

And we can walk by the way. This shall be religion.

A.M. 553.
B.C. 1361.
An. Dom. 1740.
40.—Deut. 10.

8^a And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9^b And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ^c which thou buildedst not,

^a Ps. 1. 11. 2. 12. ch. 11. 13. Prov. 3. 3. & 6. 21. & 7. 3.—^b ch. 11. 20. Isai. 57. 3.—^c Josh. 21. 13. Ps. 105. 44.—^d ch. 3. 10. &c.

abroad, as well as at home; and not be ashamed to own God wheresoever thou art.

[When thou liest down, and when thou risest up.] Thou shalt begin and end the day with God, and thus religion will be the great business of thy life. O how good are these sayings! but how little regarded!

[Verse 8. Thou shalt bind them for a sign upon thine hand] Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he ties a knot on some part of his clothes, or a cord on his hand or finger, or places something out of its usual order, and in view, that his memory may be whetted to recollection, and his eye affect his heart. God who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things sensible, to rise to things spiritual.

[And they shall be as frontlets] תפוחי תפוחי *totaphot* seems to have the same meaning as *phylactery* has in the New Testament; and for the meaning and description of these appendages to a Jew's dress, and to his religion, see the note on Exod. xiii. 9. and on Matt. xxiii. 5. where a *phylactery* is particularly described. See the note on Exod. xiii. 9.

[Verse 9. Upon the posts (the door-posts) of thy house, and on thy gates.] The Jews forgetting the spirit and design of this precept, used these things as superstitious people do amulets and charms; and supposed, if they had these passages of Scripture written upon slips of pure parchment, wrapt round their foreheads, tied to their arm, or nailed to their door-posts, that they should then be delivered from every evil! And how much better are many Christians, who keep a Bible in their house, merely that it may keep the devil out! And will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night! How ingenious is the heart of man to find out every wrong way, and to miss the right!

[Verse 12. Beware lest thou forget the Lord] In earthly prosperity, men are apt to forget heavenly things. While the animal senses have every thing they can wish, it is difficult for the soul to urge its way to heaven—the animal man is happy, and the desires of the soul are absorbed in those of the flesh. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not: ^a when thou shalt have eaten and be full;

12 Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of ^c bondage.

13 Thou shalt ^f fear the Lord thy God, and serve him, and ^g shalt swear by his name.

^a Heb. *bondmen*, or, *servants* — ^b ch. 10. 12. 20. & 13. 1. Matt. 1. 10. Luke 4. 8. — ^c Ps. 63. 11. Isai. 43. 20 & 66. 16. Jer. 4. 2. & 5. 7. & 12. 16.

his general lot. Should not every soul therefore magnify God for this lot in life? Before I was afflicted, says David, I went astray—and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven, would have been wretched in hell. It is not too much to speak thus far: because we ever see that the rich and the affluent are generally negligent of God and the interests of their souls. It must however be granted, that extreme poverty is as injurious to religion, as excessive affluence. Hence the wisdom as well as piety of Augur's prayer, Prov. xxx. 7—9. "Give me neither poverty nor riches—lest I be full, and deny thee; or lest I be poor, and steal," &c.

[Verse 13. Thou shalt fear the Lord thy God] Thou shalt respect and reverence him as thy lawgiver and judge; as thy creator, preserver and the sole object of thy religious adoration.

[And serve him] Our blessed Lord, in Matt. iv. 10. Luke iv. 8. quotes these words thus: And him ONLY (αὐτῷ μόνῳ) shalt thou serve. It appears, therefore, that לַבְדּוֹ *lebadō* was anciently in the Hebrew text, as it was and is in the SEPTUAGINT (αὐτῷ μόνῳ) from which our Lord quoted it. The COPTIC preserves the same reading: so do also the VULGATE (*illi soli*) and the ANGLO-SAXON (*þeopa him anum*.) Dr. Kennicott argues, that without the word *only*, the text would not have been conclusive for the purpose for which our Lord advanced it: for as we learn from Scripture, that some men worshipped false gods in conjunction with the true, the quotation here would not have been full to the point, without this *exclusive* word. It may be proper to observe, that the omitted word לַבְדּוֹ *lebadō*, retained in the above versions, does not exist in the printed Hebrew text, nor in any MS. hitherto discovered.

[Shalt swear by his name.] תִּשָּׁבַע תִּשָּׁבַע *tishabē*, from שָׁבַע *shabā*, he was full, satisfied, or gave that which was full or satisfactory. Hence an oath and swearing, because, appealing to God, and taking him for witness in any case of promise, &c. gave full and sufficient security for the performance: and if done in evidence, or to the truth of any particular fact, it gave full security for the truth of that evidence. An oath, therefore, is an appeal to God, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is so, as stated: for it is ever to be presumed,

A.M. 2551.
B.C. 1111.
A.D. Exod. 18.
10. 18. 19.

14 Ye shall not ^ago after other gods, ^bof the gods of the people which *are* round about you;

15 (For ^cthe Lord thy God *is* a jealous God among you) ^dlest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^eYe shall not tempt the Lord your God, ^fas ye tempted *him* in Massah.

17 Ye shall ^gdiligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou ^hshalt do *that which is* right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land, which the Lord swore unto thy fathers,

19 ⁱTo cast out all thine enemies from before thee, as the Lord hath spoken.

20 ¶ And ^kwhen thy son asketh thee ^lin time

to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt ^mwith a mighty hand:

22 ⁿAnd the Lord showed signs and wonders, great and ^osore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the Lord commanded us to do all these statutes, ^pto fear the Lord our God, ^qfor our good always, that ^rhe might preserve us alive, as *it is* at this day.

25 And ^sit shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

^a Ch. 8. 19. & 11. 28. Jer. 25. 6. — ^b ch. 13. 7. — ^c Exod. 20. 5. ch. 4. 24. — ^d ch. 7. 4. & 11. 17. — ^e Matth. 4. 7. Luke 4. 12. — ^f Exod. 17. 2. 7. Numb. 20. 3. 4. & 21. 4. 5. 1 Cor. 10. 9. — ^g ch. 11. 13. 22. Ps. 119. 4. — ^h Exod. 15. 26. ch. 12. 28. & 13. 18. — ⁱ Numb. 33. 52. 53. — ^j Exod.

13. 14. — ^k Heb. *to* — ^l Exod. 1. 10. & 11. — ^m Exod. 1. 7. 8. & 9. & 10. & 11. & 12. Ps. 136. 2. — ⁿ Heb. *signs* — ^o Gen. 2. 17. 10. 19. Job 35. 7. 8. Jer. 32. 32. — ^p ch. 4. 1. & 8. 1. Ps. 41. 2. Luke 10. 25. — ^q Lev. 18. 5. ch. 21. 1. Rom. 10. 5. 5.

that no man, unless in a state of the deepest degradation, would make such an appeal falsely—for this would imply an attempt to make God a party in the deception.

Verse 14. *Ye shall not go after other gods*] The object of religious worship among every people; whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the *followers* of God: they take God for their pattern, and walk (act) as he does. Hence we see the meaning of the terms in this verse—*Ye shall not go after*—ye shall not take false gods for your patterns. The Canaanites, Greeks, Romans, &c. were a most impure people, because the objects of their worship were impure; and they *went after* them, i. e. were like their gods. This serves to shew us, that such as our Redeemer is, such should we be: and, indeed, this is the uniform language of God to man—*Be ye holy, for I am holy*, Lev. xxi. 8.—*Be ye perfect, as your Father who is in heaven is perfect*, Matth. v. 48.

Verse 15. *A jealous God*] Jehovah has *betrothed* you to himself, as a bride is to her husband. Do not be unfaithful, else that *love* wherewith he has now distinguished you, shall assume the form of *jealousy*, and so divorce and consume you.

Verse 16. *Ye shall not tempt the Lord*] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

As ye tempted him in Massah.] How did they tempt him in Massah? They said, *Is the Lord among us or not?* Exod. xvii. 1—7. After such proofs as they had of his presence

and his kindness, this was exceedingly provoking. Doubting God's kindness, where there are so many evidences of it, is highly insulting to God Almighty.

Verse 17. *Ye shall diligently keep, &c.*] On this and the following verse, see the note on ver. 3.

Verse 20. *And when thy son asketh thee, &c.*] “Here,” as Mr. Ainsworth justly remarks, “followeth a brief *catechism*, containing the grounds of religion.”

What mean the testimonies, &c.] The Hebrew language has no word to express to *mean*, or *signify*, and therefore uses simply the substantive verb—*What is*, i. e. what *mean* or *signify*, &c. *The seven thin ears ARE*, i. e. *signify* seven years of famine. This form of speech frequently occurs.

Verse 25. *It shall be our righteousness*] The *evidence* that we are under the influence of the fear and love of God. Moses does not say, that this righteousness could be wrought without the influence of God's mercy; nor does he say, that they should purchase heaven by it: but God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

1. On a very important subject in this chapter, it may be necessary to make some farther observations.

A most injurious and destructive maxim has lately been advanced by a few individuals, which, it is to be hoped, is disowned by the class of Christians to which they belong; though the authors affect to be thought *Christians*, and *rational* ones too; the sum of the maxim is this:—“Children ought not to be

taught religion, for fear of having their minds biassed to some particular creed; but they should be left to themselves, till they are capable of making a choice,—and, *chuse* to make one.” This maxim is in flat opposition to the command of God; and those who teach it, shew how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children, to possess it: but they do not teach religion to their children, because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer, by the Holy Ghost given to him. These persons have no such love, because they have not the religion that inspires it: and the spurious religion, which admits of the maxim above mentioned, is not the religion of God, and consequently better untaught, than taught. But what can be said to those parents, who, possessing a better faith, equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day! PARENTS! hear what the Lord saith unto you—Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart, with all their soul, and with all their might. And as children are heedless, apt to forget, liable to be carried away by sensible things: repeat and re-repeat the instruction, and add line upon line, precept upon precept, here a little and there a little; carefully studying *time, place, and circumstances*, that your labour be not in vain—shew it in its amiableness, excite *attention* by exciting *interest*—shew how good, how useful, how blessed, how ennobling, how glorious it is. *Whet* these things on their hearts, till the keenest edge is raised on the strongest desire—till they can say, “Whom have I in heaven but thee! and there is none on earth I desire besides thee.”

See the notes on chap. iv. 9. and on Gen. xviii. and xix. at the end.

2. Without offence to any, I hope a few words more may be said on the nature of an *oath*, in addition to the note on ver. 13. The matter is important, and perhaps not well understood by many.

The making an *appeal* to the Supreme Being, and calling him to witness and record, constitutes the *spirit* and *essence* of an oath. It is no matter in what *form* this appeal is made, whether by putting the hand *under the thigh*, as among the *Patriarchs*; by the *water of the Ganges*, as among the *Hindoos*; on a *surat* or *chapter of the Koran*, as among the *Mohammedans*; on a *Hebrew Pentateuch*, as among the *Jews*; on the *form of the cross*, as among the *Roman Catholics*; *kissing the New Testament*, as among *Protestants in general*; or *holding up the hand*, and making affirmation, as among the people called *Quakers*—still the oath is the same, for the *appeal is made to God*. On this ground, and this is the true ground, the *holding up of the hand* in a court of justice, is as perfect, as substantial, and as formal an oath, as *kissing the New Testament*. Why, then, so many objections against taking an oath in a court of justice, by any *one particular form*, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the *form* be different? When God says, *Thou shalt fear the Lord thy God, and shalt swear by his name*—he says, in effect, Thou shalt have no god besides me—thou shalt consider me the Fountain of Truth, the Rewarder of righteousness, and the Punisher of perfidy and wickedness. *Swear by my name*—bind thyself to me; take me for witness to all thy actions; and act in all things as having me continually before your eyes, and knowing that for every *act* and *word* ye shall give account to me in the day of judgment. Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given: profane and common swearing, with all light irreverent oaths and imprecations, and all such oaths as are not required by the civil magistrate, in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition.—See on chap. iv. 26.

CHAPTER VII.

With the seven nations that God shall cast out, 1. they shall make no covenant, 2. nor form any matrimonial alliances, 3. lest they should be enticed into idolatry, 4. All monuments of idolatry to be destroyed, 5. The Israelites are to consider themselves a holy people, 6. and that the Lord had made them such, not for their merits, but for his own mercies, 7, 8. They shall therefore love him, and keep his commandments, 9—11. The great privileges of the obedient, 12—24. All idolatry to be avoided, 25, 26.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
49. Scat.

WHEN the ^a Lord thy God shall bring thee into the land whither thou goest to possess it, and

hath cast out many nations before thee, ^b the Hittites, and the Girgashites, and the Amorites, and the Ca-

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
49. Scat.

^a Ch. 31. 5. Ps. 44. 2, 3.

^b Gen. 15. 19, &c. Exod. 33. 2.

NOTES ON CHAP. VII.

Verse 1. *Seven nations greater and mightier than thou*] In several places of the Hebrew text, *one* of these seven nations is not enumerated; some one or other being left out, which the

Septuagint in general supply. How these nations were distributed over the land of Canaan, previously to the entering in of the Israelites, the reader may see in the note on Josh. iii. 10.

A. M. 2551.
B. C. 1591.
A. C. 1591. 187.
10. Schol.

Amorites, and the Perizzites, and the Hivites, and the Jebusites, seven nations ^a greater and mightier than thou;

2 And when the Lord thy God shall ^b deliver them before thee; thou shalt smite them, and utterly destroy them; ^c thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou art a holy people unto the Lord thy God: ^d the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were ^e the fewest of all people:

8 But ^f because the Lord loved you, and be-

cause he would keep ^g the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the Lord thy God, he is God, ^h the faithful God, ⁱ which keepeth covenant and mercy with those that love him and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: ^j he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, ^k if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee ^l the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

^a Ch. 1. 35. & 9. 1. — ^b ver. 1. ch. 23. 11. — ^c Lev. 27. 23. 29. Numb. 33. 51. ch. 10. 16. 17. Josh. 6. 17. 8. 6. 21. & 9. 24. & 10. 36. 40. & 11. 11. 12. — ^d Exod. 23. 2. & 34. 12. 18. 19. Jud. 2. 2. See ch. 9. 10. & c. 1. 35. 2. 11. & 9. 13. — ^e Josh. 23. 13. 1 Kings 11. 2. — ^f Exod. 9. 13. — ^g Josh. 23. 13. — ^h Exod. 23. 13. — ⁱ Exod. 23. 13. — ^j Exod. 23. 13. — ^k Exod. 23. 13. — ^l Exod. 23. 13. — ^m Exod. 23. 13. — ⁿ Exod. 23. 13. — ^o Exod. 23. 13. — ^p Exod. 23. 13. — ^q Exod. 23. 13. — ^r Exod. 23. 13. — ^s Exod. 23. 13. — ^t Exod. 23. 13. — ^u Exod. 23. 13. — ^v Exod. 23. 13. — ^w Exod. 23. 13. — ^x Exod. 23. 13. — ^y Exod. 23. 13. — ^z Exod. 23. 13. — ^{aa} Exod. 23. 13. — ^{ab} Exod. 23. 13. — ^{ac} Exod. 23. 13. — ^{ad} Exod. 23. 13. — ^{ae} Exod. 23. 13. — ^{af} Exod. 23. 13. — ^{ag} Exod. 23. 13. — ^{ah} Exod. 23. 13. — ^{ai} Exod. 23. 13. — ^{aj} Exod. 23. 13. — ^{ak} Exod. 23. 13. — ^{al} Exod. 23. 13. — ^{am} Exod. 23. 13. — ^{an} Exod. 23. 13. — ^{ao} Exod. 23. 13. — ^{ap} Exod. 23. 13. — ^{aq} Exod. 23. 13. — ^{ar} Exod. 23. 13. — ^{as} Exod. 23. 13. — ^{at} Exod. 23. 13. — ^{au} Exod. 23. 13. — ^{av} Exod. 23. 13. — ^{aw} Exod. 23. 13. — ^{ax} Exod. 23. 13. 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14 Thou shalt be blessed above all people: ^a there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all ^b evil diseases whithersoever thou knowest, upon thee; but will ^c heal upon all *them* that hate thee.

16 And ^d thou shalt consume all the people which the LORD thy God shall deliver thee; ^e thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* ^f a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I ^g dispossess them?

18 ^h Thou shalt not be afraid of them: *but* shalt well ⁱ remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 ^j The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 ^k Moreover the LORD thy God will send the hornet among them, until they that are left, and

hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* ^l among you, ^m a mighty God and terrible.

22 ⁿ And the LORD thy God will ^o put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them ^p unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And ^q he shall deliver their kings into thine hand, and thou shalt destroy their name ^r from under heaven: ^s there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods ^t shall ye burn with fire; thou ^u shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be ^v snared therein: for it *is* ^w an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; ^x for it is a cursed thing.

^a Exod. 23. 26. &c. — ^b Exod. 9. 14. & 13. 26. ch. 20. 27. 60. — ^c ver. 2. — ^d ch. 15. 6. & 19. 34. 21. & 25. 12. — ^e Exod. 23. 30. ch. 12. 30. Judg. 8. 27. Ps. 106. 36. — ^f Numb. 35. 63. — ^g ch. 31. 6. — ^h Ps. 106. 5. — ⁱ ch. 4. 34. & 29. 3. — ^j Exod. 23. 29. Josh. 24. 12. — ^k Numb. 11. 20. & 14. 9. 14. 42. & 16. 3. Josh. 8. 10. — ^l ch. 10. 17. Neh. 1. 5. & 4. 14. & 9. 32. — ^m Exod. 23. 29. 30. — ⁿ Heb. *pluck off* —

^o Heb. *before thy face*. ver. 7. — ^p Josh. 10. 24. 25. 42. & 13. 1. &c. — ^q Exod. 17. 14. ch. 9. 14. & 25. 19. & 29. 20. — ^r ch. 11. 16. Josh. 1. 5. & 10. 8. & 23. 9. — ^s ver. 8. Exod. 32. 20. ch. 12. 3. 1 Chron. 14. 12. — ^t Josh. 7. 1. 21. 2 Mac. 12. 40. — ^u Judg. 6. 27. Zeph. 1. 3. — ^v ch. 17. 1. — ^w Lev. 27. 28. ch. 13. 17. Josh. 6. 17. 16. & 7. 1. —

it happened to 24,000 of them, whose carcases fell in the wilderness, because they had sinned; yet these were of the *Elect*, that came out of Egypt. Let him that standeth, take heed lest he fall.

Verse 22. *Put out those nations—by little and little*] The Israelites were not as yet sufficiently numerous, to fill the whole land occupied by the seven nations mentioned ver. 1. And as wild and ferocious animals might be expected to multiply, where either there are no inhabitants, or the place is but badly peopled, therefore God tells them, that though at present, by force of arms, they might be able to expel them,

that it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. *Thou shalt not desire the silver or gold that is on them*] Some of the ancient idols were plated over with gold; and God saw that the value of the metal, and the excellence of the workmanship, might be an inducement for the Israelites to *preserve* them; and this might lead, remotely at least, to idolatry. As the idols were accursed, all those who had them, or any thing appertaining to them, were accursed also, ver. 26.

CHAPTER VIII.

An exhortation to obedience from a consideration of God's past mercies, 1, 2. Man is not to live by bread only, but by every word of God, 3. How God provided for them in the wilderness, 4. The Lord chastened them, that they might be obedient, 5, 6. A description of the land into which they were going, 7—9. Cautions, lest they should forget God in their prosperity, 10—16. and lest they should attribute that prosperity to themselves, and not to God, 17, 18. The terrible judgments that shall fall upon them, should they prove unfaithful, 19, 20.

A. M. 2553
B. C. 1451
An. Post. 170.
M. 3600

ALL the commandments which I command thee this day ^a shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers.

2 And thou shalt remember all the way which the Lord thy God ^b led thee these forty years in the wilderness, to humble thee, and ^c to prove thee, ^d to know what ^e was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and ^f suffered thee to hunger, and ^g fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth ^h not live by bread only, but by every word that pro-

ceedeth out of the mouth of the Lord doth man live.

4 ⁱ Thy raiment waxed not old upon thee, neither did thy feet swell, these forty years.

5 ^j Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, ^k to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, ^l a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vine, and

^a Ch. 4. 1. & 5. 32, 33 & 6. 1, 2, 3.—^b ch. 1. 3 & 2. 7. & 20. 3. Ps. 136. 16. Amos 2. 10.—^c Exod. 16. 1. ch. 13. 3.—^d & Chron. 32. 31. Jerem. 2. 25.—^e Exod. 16. 2, 3.—^f Exod. 16. 12, 13, 25.—^g Ps. 104. 27.

Mat. 4. 4. 1. & 2. 1. & 3. 1. & 4. 1. & 5. 1. & 6. 1. & 7. 1. & 8. 1. & 9. 1. & 10. 1. & 11. 1. & 12. 1. & 13. 1. & 14. 1. & 15. 1. & 16. 1. & 17. 1. & 18. 1. & 19. 1. & 20. 1. & 21. 1. & 22. 1. & 23. 1. & 24. 1. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1.

NOTES ON CHAP. VIII.

Verse 2. *Thou shalt remember all the way*] The various dealings of God with you: the dangers and difficulties to which ye were exposed, and from which God delivered you, together with the various miracles which he wrought for you, and his long-suffering towards you.

Verse 3. *He—suffered thee to hunger, and fed thee*] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessities of life. *Provisions*, in the way of Providence, are the forerunners of mercy and goodness abundant.

Verse 4. *Thy raiment waxed not old, &c.*] The plain meaning of this much-tormented text appears to me to be this: "God so amply provided for them all the necessities of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at, if they also had *habit* and *sandal-makers*, &c. &c. as we are certain they had *weavers*, *embroiderers*, and such like. And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them with the *materials*. Though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed, that God, by a miracle, preserved their clothes from wearing out: but if this sense be admitted, it will require not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing: for, as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which

would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all: it would imply, that the clothes of the parent became miraculously *extended*, to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary.

Verse 8. *A land of wheat, &c.*] On the subject of this verse I shall introduce the following remarks, which I find in Mr. Harmer's *Observations on the Fertility of the Land of Judea*, vol. iii. p. 243.

"Hasselquist tells us, that he ate olives at Joppa (upon his first arrival in the Holy Land), which were said to grow on the Mount of Olives, near Jerusalem; and that, independent of their oiliness, they were of the best kind he had tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten: and the oil that is gotten from these trees, much less, because still more often made use of. In the progress of his journey, he found several fine vales, abounding with olive-trees. He saw also olive-trees in Galilee; but none farther, he says, than the mountain where it is supposed our Lord preached his sermon.

"The *fig-trees* in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

"The reason why *pomegranates* are distinctly mentioned, in this description of the productions of the land of promise, may be their great usefulness in forming cooling drinks: for they are used among the Asiatics nearly in the same way that we use lemons, see vol. ii. 145.

"*Honey* is used in large quantities in these countries: and Egypt was celebrated for the assiduity with which the people there managed their bees. Maillet's account of it is very amusing. 'There are,' says he, 'a great number of bees in that

fig trees, and pomegranates; a land
 of oil olive, and honey;
 9 A land wherein thou shalt eat

bread without scarceness, thou
 shalt not lack any *thing* in it; a
 land ^b whose stones *are* iron, and

A.M. 2586
 B.C. 1451.
 An. Exod. 13r.
 49.—Schol.

^a Heb. of a tree of oil.

^b Ch. 33. 25

country, and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Towards the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, *sainfoin* is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the *sainfoin* appears there first. The knowledge they have of this, causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception, after having been numbered by the people, who place them in the boats. The bees feed in the fields there for some days: afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode. For they take care to set down exactly in a register, each district from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks, between the two extremities of their country, they thought of collecting the wax and the honey, so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of Nature."

If this solitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know, whether *honey*, about which they took such care in Egypt, was plentiful in the land of promise; and they must have been pleased to have been assured it was. It continues to be produced there in large quantities: Hasselquist, in the progress of his journey from Acre to Nazareth, tells us that he found "great numbers of bees, bred thereabouts, to the great

advantage of the inhabitants." He adds, "they make their bee-hives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten, or twelve of them, one on another, on the bare ground, and build over every ten, a little roof." Mr. Maundrel observing also many bees in the Holy Land, takes notice that by their means, the most barren places of that country, in other respects become useful, perceiving in many places of the great salt-plain near Jericho, a smell of honey and wax as strong as if he had been in an apiary.

By Hasselquist's account it appears, that the present inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature, were known in Egypt. I cannot then well persuade myself to adopt that opinion of some of the learned, that those words of Moses, in Deut. xxxii. 13. *He made him to suck honey out of the rock, and oil out of the flinty rock*, are to be understood of his causing Israel to dwell in a country, where sometimes they might find honey-comb in holes of the rock. It is very possible that, in that hot country, these insects, when not taken due care of, may get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours, in hollow trees, though I do not remember to have met with any traveller that has made such an observation. But would this have been mentioned with so much triumph by Moses in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives properly managed; when found, it must often cost a great deal of pains to get the honey out of these little cavities in the hard stone; and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because when it is said in the next clause, "and oil out of the flinty rock," it is evidently meant, that they should have oil produced in abundance, by olive trees growing on flinty rocks; and consequently, the sucking honey out of the rock should only mean, their enjoying great quantities of honey, produced by bees that collected it from flowers growing among the rocks: the rocky mountains of this country, it is well known, produce an abundance of aromatic plants proper for the purpose.

Nor does Asaph, in the close of the eighty-first psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the odoriferous plants that grow in the rocky hills of those countries, if the reading of our present Hebrew copies be right; but the prophet tells Israel, that had they been obedient, God would have fed them with the fat of wheat, and with the rock of

A. M. 2500. B. C. 1451.
An. Exc. I. 1st. 40. *Solot*

out of whose hills thou mayest dig brass.

10 ^a When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^b Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 ^c Then thine heart be lifted up, and thou ^d forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage.

15 Who ^e led thee through that great and terrible wilderness, ^f wherein were fiery serpents, and scorpions, and drought, where there was no

water; ^g who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with ^h manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ⁱ to do thee good at thy latter end;

17 ^j And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: ^k for it is he that giveth thee power to get wealth, ^l that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, ^m I testify against you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face, ⁿ so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

^a Ch. 6. 11, 12. — ^b ch. 23. 47. & 32. 15. — Prov. 30. 9. — Hos. 13. 6. — ^c 1 Cor. 1. 7. — ^d Ps. 106. 21. — ^e 1 Sam. 6. 12, 13, 14. — ^f Jer. 2. 2. — ^g Numb. 21. 6. — ^h Hos. 13. 5.

^h Numb. 20. 11. — Ps. 78. 15. & 144. 4. — ⁱ Jer. 16. 13. — ^j Jer. 24. 5, 6. — ^k Heb. 1. 11. — ^l Ex. 17. 1. — ^m Ps. 4. 2. — ⁿ Hos. 2. 8. — ^o ch. 7. 4, 12. — ^p ch. 4. 26. & 30. 16. — ^q Deut. 3. 11, 12.

honey would he have satisfied them: that is, with the most delicious wheat, and with the richest, most invigorating honey, in large quantities, both for eating, and making agreeable drink. Its reviving, strengthening quality, appears in the story of Jonathan, Saul's son, 1 Sam. xix. 27; as the using the term *rock* to signify strength, &c. appears in a multitude of places. *The rock of a sword*, Psal. lxxxix. 43. for the edge of a sword, in which its energy lies, is, perhaps, as strange an expression to western ears.

I shall have occasion to speak of the excellency of the grapes of Judea in a succeeding chapter; and I may be dispensed with as to the pursuing the further examination of the productions of this country, upon giving my Reader a remark of Dr. Shaw's to this purpose, that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted, than what is sold at Jerusalem. Only it may not be amiss to add, with respect to this country's being well watered, that the depth *רחם* *tehom*, spoken of in this passage, seems to mean reservoirs of water, filled by the rains of winter, and of great use to make their lands fertile, as the second word *עליותה* *tealotiah*, seems to mean wells, or some such sort of conveniences, supplied by springs, and the first word, *נהרותה* *naharoteah*, rivers or running streams, whether carrying a larger or smaller body of water. What an important part of this pleasing description, especially in the ears of those that had wandered near forty years in a most dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description."

Verse 9. *A land whose stones are iron*] Not only meaning that there were iron mines throughout the land; but that the loose stones were strongly impregnated with iron—ores of this metal (the most useful of all the products of the mineral kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass] As there is no such thing in nature as a brass mine, the word *נְחֹשֶׁת* *necheseth*, should be translated copper; of which, by the addition of the *lapis calaminaris*, brass is made.—See on Ex. i. xxv. 3.

Verse 15. *Who led thee through that—terrible wilderness*] See the account of their journeying in the notes on Ex. xvi. 1, &c. Num. xxi. &c.

Fiery serpents] Serpents, whose bite occasioned a most violent inflammation, accompanied with an unquenchable thirst; and which terminated in death. See on Num. xxi. 6.

Verse 16. *Who fed thee—with manna*] See this manna described Exod. xvi. 13, &c.

Verse 18. *God—giveth thee power to get wealth*] Who among the rich and wealthy believes this saying? Who gives wisdom, understanding, skill, bodily strength and health? Is it not God? And without these how can wealth be acquired? Whose is providence? Who gives fertility to the earth? And who brings every proper purpose to a right issue? Is it not God? And without these also can wealth be acquired? No. Then the proposition in the text is self-evident: it is God that giveth power to get wealth—and to God, the wealthy man must account for the manner in which he has expended the riches which God hath given him.

CHAPTER IX.

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1—3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4—6. They are exhorted to remember their various provocations of the divine Majesty, especially at Horeb, 7—14. and how Moses interceded for them, and destroyed the golden calf, 15—21. How they murmured at Taberah, 22. and rebelled at Kadesh-barnea, 23. and had been perverse from the beginning, 24. An account of the intercession of Moses in their behalf, 25—29.

A.M. 2553.
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An. Exod. Isr.
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HEAR, O Israel: Thou art to ^apass over Jordan this day, to go in to possess nations ^bgreater and mightier than thyself; cities great and ^cfenced up to heaven;

2 A people great and tall, ^dthe children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which ^egoeth over before thee; as a ^fconsuming fire. ^ghe shall destroy them, and he shall bring them down before thy face: ^hso shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 ⁱSpeak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but ^kfor the wickedness of these nations the LORD doth drive them out from before thee.

5 ^lNot for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out

from before thee, and that he may perform ^mthe word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

A.M. 2553.
B.C. 1451.
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40.—Sabbat.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art ⁿa stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: ^ofrom the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also ^pin Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 ^qWhen I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then ^rI abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 ^sAnd the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the

^a Josh. 3. 16. & 4. 19. — ^b ch. 4. 23. & 7. 1. & 11. 23. — ^c ch. 1. 28. — ^d Numb. 13. 22, 26, 32, 33. — ^e ch. 31. 3. Josh. 3. 11. — ^f Gen. 1. 21. Horeb, 12. 29. — ^g ch. 7. 26. — ^h Exod. 23. 31. ch. 7. 21. — ⁱ ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7. — ^k Gen. 15. 16. Lev. 18. 24, 25. ch. 16. 42. — ^l ch. 3. 5.

^m Gen. 12. 7. & 15. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13. — ⁿ ver. 13. — ^o Exod. 32. 9. & 33. 3. & 34. 9. — ^p Exod. 14. 11. & 16. 2. & 17. 2. Numb. 11. 4. & 20. 2. & 25. 1. ch. 31. 27. — ^q Exod. 32. 4. Ps. 106. 19. — ^r Exod. 24. 12, 15. — ^s Exod. 24. 13. & 1. 23. — ^t Exod. 31. 13.

NOTES ON CHAP. IX.

Verse 1. *Thou art to pass over Jordan this day*] **היום הזה** *hazeh, this time*: they had come *thirty-eight* years before this, nearly to the verge of the promised land, but were not permitted at *that day or time*, to pass over, because of their rebellions: but *this time*, they shall certainly pass over. This was spoken about the *eleventh* month of the *fortieth* year of their journeying; and it was on the first month of the following year they passed over: and during this interim Moses died.

Verse 5. *For the wickedness of these nations*] So then it was not by any sovereign act of God that these people were cast out; but for their wickedness—they had transgressed the

law of their Creator—they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess their land, not because *they* deserved it, but first, because they were *less* wicked than the others: and secondly, because God thus chose to *begin* the great work of his salvation among men. Thus then the *Canaanites* were cut off; and the *Israelites* were grafted in—and the *Israelites*, because of their wickedness, were afterwards cut off; and the *Gentiles* grafted in—let the latter not be high minded but fear; if God spared not the natural branches, take heed lest he spare not thee.

Verse 10. *Tables of stone*] See the notes on Exod. xxxi. 18. & xxxii. 15, 16.

A.M. 2263.
B.C. 1451.
A.C. 1461.

words, which the Lord spake with you in the mount, out of the midst of the fire, ^ain the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant.

12 And the Lord said unto me, ^bArise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are ^cquickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore ^dthe Lord spake unto me, saying, I have seen this people, and, behold, ^eit is a stiff-necked people:

14 ^fLet me alone, that I may destroy them, and ^gblot out their name from under heaven: ^hand I will make of thee a nation mightier and greater than they.

15 ⁱSo I turned and came down from the mount, and ^kthe mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And ^lI looked, and, behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I ^mfell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

19 ⁿFor I was afraid of the anger ^oand hot displeasure, wherewith the Lord was wroth against you, to destroy you: ^pbut the Lord hearkened unto me at that time also.

20 And the Lord was more angry with Aaron to have destroyed him: and I prayed for Aaron ^qalso the same time.

21 And ^rI took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at ^sTaberah, and at ^tMassah, and at ^uKibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewise ^vwhen the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ^wye believed him not, nor hearkened to his voice.

24 ^xYe have been rebellious against the Lord from the day that I knew you.

25 ^yThus I fell down before the Lord, forty days and forty nights, as I fell down *at the first*; because the Lord had said he would destroy you.

26 ^zI prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness; which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest ^{aa}the land whence thou broughtest us out, say, ^{ab}Because the Lord was not able to bring them into the land, which he promised

^a Exod. 19. 17. & 20. 1. — ^b Gen. 4. 10. & 10. 4. & 12. 16. — ^c Exod. 32. 1. — ^d Exod. 32. 1. — ^e Exod. 32. 1. — ^f Exod. 32. 1. — ^g Exod. 32. 1. — ^h Exod. 32. 1. — ⁱ Exod. 32. 1. — ^j Exod. 32. 1. — ^k Exod. 32. 1. — ^l Exod. 32. 1. — ^m Exod. 32. 1. — ⁿ Exod. 32. 1. — ^o Exod. 32. 1. — ^p Exod. 32. 1. — ^q Exod. 32. 1. — ^r Exod. 32. 1. — ^s Exod. 32. 1. — ^t Exod. 32. 1. — ^u Exod. 32. 1. — ^v Exod. 32. 1. — ^w Exod. 32. 1. — ^x Exod. 32. 1. — ^y Exod. 32. 1. — ^z Exod. 32. 1. — ^{aa} Exod. 32. 1. — ^{ab} Exod. 32. 1.

^a Exod. 32. 1. — ^b Exod. 32. 1. — ^c Exod. 32. 1. — ^d Exod. 32. 1. — ^e Exod. 32. 1. — ^f Exod. 32. 1. — ^g Exod. 32. 1. — ^h Exod. 32. 1. — ⁱ Exod. 32. 1. — ^j Exod. 32. 1. — ^k Exod. 32. 1. — ^l Exod. 32. 1. — ^m Exod. 32. 1. — ⁿ Exod. 32. 1. — ^o Exod. 32. 1. — ^p Exod. 32. 1. — ^q Exod. 32. 1. — ^r Exod. 32. 1. — ^s Exod. 32. 1. — ^t Exod. 32. 1. — ^u Exod. 32. 1. — ^v Exod. 32. 1. — ^w Exod. 32. 1. — ^x Exod. 32. 1. — ^y Exod. 32. 1. — ^z Exod. 32. 1. — ^{aa} Exod. 32. 1. — ^{ab} Exod. 32. 1.

Verse 12. *Thy people—have corrupted themselves*] Debauched themselves by making and worshipping an Egyptian idol. See on Exod. xxxii.

Verse 21. *I took your sin, the calf which ye had made*] See this fully explained, Exod. xxxii. 20.

Verse 22. *At Kibroth-hattaavah*] See the note on Num. xi. 18.

Verse 27. *Remember thy servants Abraham, Isaac, and Jacob*] As if he had said, "These are their descendants; and the covenant was made with those patriarchs in regard of

A. M. 2553.
B. C. 1451.
A. L. 3187.
40—Sclat.

them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 ^a Yet they *are* thy people, and thine inhe-

ritance, which thou broughtest out by thy ^b mighty power and by thy stretched out arm.

A. M. 2553.
B. C. 1451.
A. L. 3187.
40—Sclat.

^a Gen. 4. 2. 1 Kings 3. 51. Neh. 1. 10. Ps. 137. 7.

^b Ver. 26. ch. 4. 34. Ex. 4. 7, 6, 9, & 13. 5.

these." God bestows many blessings on comparatively worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected: therefore union with the Church of God is a

blessing of no common magnitude. The Reader will find the grand subject of this chapter explained at large in the notes on Exod. xxxi. and xxxii. to which he is particularly desired to refer.

CHAPTER X.

Moses is commanded to make a second set of tables, 1, 2. He made an ark, prepared the two tables, God writes on them the ten commandments, and Moses lays them up in the ark, 3—5. The Israelites journey from Beeroth, to Mosera, where Aaron dies, 6. and from thence to Gudgodah and Jotbath, 7. At that time God separated the tribe of Levi for the service of the sanctuary, 8, 9. How long Moses stayed the second time in the mount, 10, 11. What God requires of the Israelites, 12—15. Their heart must be circumcised, 16. God's character and conduct, 17, 18. They are commanded to love the stranger, 19. to fear, love, and serve God, 20. because he had done such great things for them and their fathers, 21, 22.

A. M. 2553.
B. C. 1451.
A. L. 3187.
40—Sclat.

AT that time the LORD said unto me, ^a Hew thee two tables of stone like unto the first, and come up unto me into the mount, and ^b make thee an ark of wood.

2 And I will write on the tables, the words that were in the first tables, which thou brakedst, and ^c thou shalt put them in the ark.

3 And I made an ark of ^d shittim wood, and ^e hewed two tables of stone, like unto the first, and went up into the mount, having the two tables in mine hand.

4 And ^f he wrote on the tables, according to the first writing, the ten ^g commandments ^h which the LORD spake unto you in the mount, out of the midst of the fire, ⁱ in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and ^k came down from the mount, and ^l put the tables in the ark

which I had made; ^m and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey, from Beeroth ⁿ of the children of Jaakan, to ^o Moserah: ^p there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office, in his stead.

7 ^q From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time ^r the LORD separated the tribe of Levi, ^s to bear the ark of the covenant of the LORD, ^t to stand before the LORD, to minister unto him, and ^u to bless in his name, unto this day.

9 ^x Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

A. M. 2553.
B. C. 1451.
A. L. 3187.
40—Sclat.

^a Exod. 24. 1, 2. — ^b Exod. 25. 10. — ^c Exod. 25. 16, 21. — ^d Exod. 25. 5, 10, & 17. 1. — ^e Exod. 34. 4. — ^f Exod. 34. 28. — ^g Heb. words. — ^h Exod. 20. 1. — ⁱ Exod. 19. 17. ch. 5. 10, & 13. 16. — ^j Exod. 31. 20. — ^k Exod. 10. 20.

^m 1 Kings 8. 9. — ⁿ Numb. 33. 31. — ^o Numb. 33. 30. — ^p Numb. 20. 29, & 33. 32. — ^q Numb. 13. 32, 33. — ^r Numb. 3. 6, & 1. 4, & 8. 14, & 16. 9. — ^s Numb. 4. 15. — ^t Gen. 19. 5. — ^u Lev. 9. 22. Numb. 6. 26. ch. 21. 5. — ^x Numb. 18. 20, 24. ch. 18. 1, 2. Ezek. 44. 28.

NOTES ON CHAP. X.

Verse 1. *Hew thee two tables of stone*] See the notes on Exod. xxxiv. 1.

Verse 3. *Shittim wood*] See the note on Exod. xxv. 5. and succeeding verses; and on the parallel places in the margin.

Verse 4. *Ten commandments*] See the note on Exod. xx. 1, &c.

Verse 6. *And the children of Israel took their journey, &c.*] On this and the three following verses, see Kennicott's Remarks at the end of this chapter.

A. M. 10. And I stayed in the mount,
B. C. 114. according to the ^bfirst time, forty
An Exod 10. days and forty nights; and ^cthe Lord
D. 10. 1. hearkened unto me at that time also, *and* the
Lord would not destroy thee.

11 ^a And the Lord said unto me, Arise, "take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, ' what doth the Lord thy God require of thee, but ' to fear the Lord thy God, ' to walk in all his ways, and ' to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

13 To keep the commandments of the Lord,
and his statutes, which I command thee this
day ^kfor thy good?

14 Behold, ¹the heaven, and the heaven of
heavens is the Lord's thy God, ²the earth *also*,
with all that therein is.

15 *Only the Lord had a delight
in thy fathers to love them; and he
chose them and after them, *even* you
above all people, as *it is* this day.

16 Circumcise therefore "the fountain of your heart, and be no more" stiff-necked.

17 For the Lord your God is God of gods,
and 'Lord of lords, a great God, a mighty,
and a terrible, which regardeth not persons,
nor taketh reward :

13 * He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 * Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ² cleave, ^{a2} and swear by his name.

21st He is thy praise, and he is thy God, — for
hath done for thee these great and terrible

[illegible][illegible]

Verse 12. Now, Israel, what doth the Lord require of thee? An answer is immediately given. God requires,

1. That ye *fear* him as Jehovah your God; he who made preserves, and governs you.

2. *That ye shall do all his laws; that having received his precepts, and which are good and excellent, ye shall do them: walking in God's ways, not your own, nor in the ways of the people of the land.*

3. That you love him, have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That thou *serve* him; give him that worship which he requires; performing it with all thy *heart*, the whole of thy affections; and with all thy *strength*, thy will, understanding, and judgment. In a word, putting forth thy whole strength and energy of body and soul in the sacred work.

Verse 14. *Benot, the heavens, and the hosts of heaven.* All these words in the original, are in the plural number: **הַשָּׁמַיִם וְהַכּוֹכָבִים וְהַנּוֹכְחִים** *han hachakvim, u'han nokchim*; and the heavens and the hosts of heaven; but what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little, in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression, through the whole vortex of space! Every *star* in the vast abyss of nature being a *sun*, with its peculiar and numerous attendant

worlds. Thus there may be system, or systems, or endless gradation, up to the throne of God!

Verse 10, [11.] *And ye shall love him with all your heart*—A clear proof from God himself, that this precept pointed out the true end of all things; and that it was not the ceremonial part of *the flesh*, that was the object of the divine commandment, but the *heart*, the *affections*, the *inward man*. The ceremonial and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumscribed to enable them to do it; was, from the beginning, the end, design, and fulfilment of the whole Law.

Verse 17, G. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839.

And that God = [y]p[]-22[]-8[]-24[]-25[]-26[]-27[]-28[]-29[]-30[]-31[]-32[]-33[]-34[]-35[]-36[]-37[]-38[]-39[]-40[]-41[]-42[]-43[]-44[]-45[]-46[]-47[]-48[]-49[]-50[]-51[]-52[]-53[]-54[]-55[]-56[]-57[]-58[]-59[]-60[]-61[]-62[]-63[]-64[]-65[]-66[]-67[]-68[]-69[]-70[]-71[]-72[]-73[]-74[]-75[]-76[]-77[]-78[]-79[]-80[]-81[]-82[]-83[]-84[]-85[]-86[]-87[]-88[]-89[]-90[]-91[]-92[]-93[]-94[]-95[]-96[]-97[]-98[]-99[]-100[]-101[]-102[]-103[]-104[]-105[]-106[]-107[]-108[]-109[]-110[]-111[]-112[]-113[]-114[]-115[]-116[]-117[]-118[]-119[]-120[]-121[]-122[]-123[]-124[]-125[]-126[]-127[]-128[]-129[]-130[]-131[]-132[]-133[]-134[]-135[]-136[]-137[]-138[]-139[]-140[]-141[]-142[]-143[]-144[]-145[]-146[]-147[]-148[]-149[]-150[]-151[]-152[]-153[]-154[]-155[]-156[]-157[]-158[]-159[]-160[]-161[]-162[]-163[]-164[]-165[]-166[]-167[]-168[]-169[]-170[]-171[]-172[]-173[]-174[]-175[]-176[]-177[]-178[]-179[]-180[]-181[]-182[]-183[]-184[]-185[]-186[]-187[]-188[]-189[]-190[]-191[]-192[]-193[]-194[]-195[]-196[]-197[]-198[]-199[]-200[]-201[]-202[]-203[]-204[]-205[]-206[]-207[]-208[]-209[]-210[]-211[]-212[]-213[]-214[]-215[]-216[]-217[]-218[]-219[]-220[]-221[]-222[]-223[]-224[]-225[]-226[]-227[]-228[]-229[]-230[]-231[]-232[]-233[]-234[]-235[]-236[]-237[]-238[]-239[]-240[]-241[]-242[]-243[]-244[]-245[]-246[]-247[]-248[]-249[]-250[]-251[]-252[]-253[]-254[]-255[]-256[]-257[]-258[]-259[]-260[]-261[]-262[]-263[]-264[]-265[]-266[]-267[]-268[]-269[]-270[]-271[]-272[]-273[]-274[]-275[]-276[]-277[]-278[]-279[]-280[]-281[]-282[]-283[]-284[]-285[]-286[]-287[]-288[]-289[]-290[]-291[]-292[]-293[]-294[]-295[]-296[]-297[]-298[]-299[]-300[]-301[]-302[]-303[]-304[]-305[]-306[]-307[]-308[]-309[]-310[]-311[]-312[]-313[]-314[]-315[]-316[]-317[]-318[]-319[]-320[]-321[]-322[]-323[]-324[]-325[]-326[]-327[]-328[]-329[]-330[]-331[]-332[]-333[]-334[]-335[]-336[]-337[]-338[]-339[]-340[]-341[]-342[]-343[]-344[]-345[]-346[]-347[]-348[]-349[]-350[]-351[]-352[]-353[]-354[]-355[]-356[]-357[]-358[]-359[]-360[]-361[]-362[]-363[]-364[]-365[]-366[]-367[]-368[]-369[]-370[]-371[]-372[]-373[]-374[]-375[]-376[]-377[]-378[]-379[]-380[]-381[]-382[]-383[]-384[]-385[]-386[]-387[]-388[]-389[]-390[]-391[]-392[]-393[]-394[]-395[]-396[]-397[]-398[]-399[]-400[]-401[]-402[]-403[]-404[]-405[]-406[]-407[]-408[]-409[]-410[]-411[]-412[]-413[]-414[]-415[]-416[]-417[]-418[]-419[]-420[]-421[]-422[]-423[]-424[]-425[]-426[]-427[]-428[]-429[]-430[]-431[]-432[]-433[]-434[]-435[]-436[]-437[]-438[]-439[]-440[]-441[]-442[]-443[]-444[]-445[]-446[]-447[]-448[]-449[]-450[]-451[]-452[]-453[]-454[]-455[]-456[]-457[]-458[]-459[]-460[]-461[]-462[]-463[]-464[]-465[]-466[]-467[]-468[]-469[]-470[]-471[]-472[]-473[]-474[]-475[]-476[]-477[]-478[]-479[]-480[]-481[]-482[]-483[]-484[]-485[]-486[]-487[]-488[]-489[]-490[]-491[]-492[]-493[]-494[]-495[]-496[]-497[]-498[]-499[]-500[]-501[]-502[]-503[]-504[]-505[]-506[]-507[]-508[]-509[]-510[]-511[]-512[]-513[]-514[]-515[]-516[]-517[]-518[]-519[]-520[]-521[]-522[]-523[]-524[]-525[]-526[]-527[]-528[]-529[]-530[]-531[]-532[]-533[]-534[]-535[]-536[]-537[]-538[]-539[]-540[]-541[]-542[]-543[]-544[]-545[]-546[]-547[]-548[]-549[]-550[]-551[]-552[]-553[]-554[]-555[]-556[]-557[]-558[]-559[]-560[]-561[]-562[]-563[]-564[]-565[]-566[]-567[]-568[]-569[]-570[]-571[]-572[]-573[]-574[]-575[]-576[]-577[]-578[]-579[]-580[]-581[]-582[]-583[]-584[]-585[]-586[]-587[]-588[]-589[]-590[]-591[]-592[]-593[]-594[]-595[]-596[]-597[]-598[]-599[]-600[]-601[]-602[]-603[]-604[]-605[]-606[]-607[]-608[]-609[]-610[]-611[]-612[]-613[]-614[]-615[]-616[]-617[]-618[]-619[]-620[]-621[]-622[]-623[]-624[]-625[]-626[]-627[]-628[]-629[]-630[]-631[]-632[]-633[]-634[]-635[]-636[]-637[]-638[]-639[]-640[]-641[]-642[]-643[]-644[]-645[]-646[]-647[]-648[]-649[]-650[]-651[]-652[]-653[]-654[]-655[]-656[]-657[]-658[]-659[]-660[]-661[]-662[]-663[]-664[]-665[]-666[]-667[]-668[]-669[]-670[]-671[]-672[]-673[]-674[]-675[]-676[]-677[]-678[]-679[]-680[]-681[]-682[]-683[]-684[]-685[]-686[]-687[]-688[]-689[]-690[]-691[]-692[]-693[]-694[]-695[]-696[]-697[]-698[]-699[]-700[]-701[]-702[]-703[]-704[]-705[]-706[]-707[]-708[]-709[]-710[]-711[]-712[]-713[]-714[]-71

Verse 21. *It is the power.* It is an inward power in any soul to be in the friendship of God. Why are people ashamed of being theist? *It is the power.* Because they know nothing of religion. He knows as his Master says, 'I rely on his God;—I have not fear, what has any soul but grief, pain, shame, and poverty?' How strange to count those who fear God sinful, and avoid to count; who counts boldly proclaim their relationship to God!

A. M. 2508
B. C. 1451.
A. T. 1801.
Ph. 8. 100.

things, which thine eyes have seen.
22 Thy fathers went down into
Egypt ^a with threescore and ten per-

sons; and now the LORD thy God
hath made thee ^b as the stars of
heaven for multitude.

A. M. 2508.
B. C. 1451.
A. T. 1801.
Ph. 8. 100.

^a Gen. 12. 5. Exod. 1. 5. Acts 7. 14.

^b Gen. 15. 5. Job. 1. 10. Psal. 62.

Verse 22. *With threescore and ten persons*] And now, from so small a beginning they were multiplied to more than 600,000 souls; and this indeed in the space of 40 years; for the 603,000 which came out of Egypt, were at this time all dead, but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he can do whatsoever he will. And he will do whatsoever is right.

On a very important subject in this chapter, Dr. Kennicott has the following judicious observations.

"The book of *Deuteronomy* contains the several speeches made to the Israelites by Moses, just before his death; recapitulating the chief circumstances of their history, from their deliverance out of Egypt, to their arrival on the banks of Jordan. What in this book he has recorded, as *spoken*, will be best understood by comparing it with what he has recorded, as *done*, in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary, as to the part of the tenth chapter here to be considered.

"The previous circumstances of the history necessary to be here attended to, are these: In *Exod.* chap. xx. God speaks the *ten commandments*. In chap. xxiv. Moses, on mount Sinai, receives the *two tables*; and is there 40 days and nights. In chaps. xxv. xxvi. xxvii. God appoints the service of the tabernacle. In xxviii. separates Aaron and his sons, for the priest's office; by a statute for ever, to him and his seed after him. In xxix. Moses descends at the golden calf, breaks the tables; yet he prays for the people; and God orders him to lead them towards Canaan. In xxxv. Moses carries up two new tables, and stays again 40 days and nights. In *Num.* chap. iii. the tribe of Levi selected. viii. consecrated. x. and xi. the Israelites march from Sinai, on the *twentieth* day of the *second* month in the *second* year. In xiii. spies sent. In xiv. the nation is sentenced to die in the wilderness during the 40 years. In xv. the tribes are to have no lot nor large district, in Canaan, but to be the Lord's inheritance. In xv. Aaron dies on mount Hor. Lastly, in the complete catalogue of the whole march (chap. xxxii. we are told, that they went from *Moseroth* to *Bene-jaakan*; thence to *Jotbath*; to *Jotbathah*; to *Ebronah*; to *Ezion-geber*; to *Zin*, (which is *Kadesh*) and thence to mount *Hor*; where Aaron died, in the *fortieth* and last year. In *Deut.* ix. Moses tells the Israelites (ver. 7, that they had been rebels, from Egypt even to Jordan; particularly at *Horeb*—ver. 21. in which he was with God, and received the tables at the end of 40 days and nights—and that, after breaking the tables, he fasted and interceded for his brethren, during a second period of 40 days and nights—and this *narrative* ends with the prayer which he then made. Chapter

the tenth begins thus: *At that time the Lord said unto me, hew thee two tables of stone, like unto the first, and come up, &c.* And from ver. 1, to the end of ver. 5. he describes the *second* copy of the *ten commandments*; as written also by God, and deposited by himself in the ark.

"After this we have now 4 verses (6, 7, 8 and 9.) which not only have no kind of connection with the verses before and after them; but also, as they stand in the present Hebrew Text, directly contradict that very text: and the *two* first of these verses have not, in our Hebrew Text, the least connection with the *two* last of them. Our Hebrew Text (ver. 6.) says, that Israel journeyed from *Bene-jaakan* to *Mosera*. Whereas that very text, in the complete catalogue, (*Num.* xxxiii. 31.) says, they journeyed from *Moseroth* to *Bene-jaakan*. Again: Aaron is here said to have died at *Mosera*; whereas he died on mount *Hor*, the *seventh* station afterwards: see *Num.* xxxiii. 38. And again, they are here said to go from *Bene-jaakan* to *Mosera*; thence to *Gudgodah*; and thence to *Jotbath*; whereas the complete catalogue says, *Moseroth* to *Bene-jaakan*; thence to *Hor-hagidgad*; and thence to *Jotbathah*. But, if the marches could possibly be true, as they now stand in these *two* verses; yet what connection can there be between *JOTBATH*, and the *SEPARATION OF THE TRIBE OF LEVI*? 'Tis very happy that these several difficulties in the Hebrew Text, are removed by the *SAMARITAN Pentateuch*. For that Text tells us here rightly, that the march was from *Moseroth* to *Bene-jaakan*; to *Hagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-geber*, to *Zin*, (which is *Kadesh*) and thence to mount *Hor*, where Aaron died. Again: as the regular deduction of these stations ends with mount *Hor*, and *Aaron's death*; we have then, what we had not before, a regular connection with the *two* next verses: and the connection is this. That when Aaron, the son of Amram, the son of *Kohath*, the son of *LEVI*, died: neither the *tribe of Levi*, nor the *priesthood*, was deserted. But God still supported the latter, by maintaining the former: and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes; and by allowing them to live upon those offerings, which were made by the other tribes to God himself. These 4 verses therefore, (6, 7, 8, and 9.) in the *same* Text, stand thus: (ver. 6.) *WHEN the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan: from thence they journeyed and encamped at Hagidgad; from thence they journeyed and encamped in Jotbathah, a land of rivers of water: (7) from thence they journeyed and encamped in Ebronah; in Ezion-geber; in the wilderness of Zin, which is Kadesh; and then at mount Hor: And AARON DIED THERE, and there he was buried: and Eleazar his son, ministered as priest in a year. (8) At that time, the Lord HAD separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord.*

to minister unto him, and to bless him in presence unto the day
(9) Therefore I have said unto you, that whosoever shall his
brother, he shall be as a heathen, and as a dog, and I shall
not be able to find him. But I have consented these two years
are now with themselves, it will be still demanded, when
can we be for they with the *table of the law*, and
with the *table of the law* them? I cannot, I can of discover
their heart posture, y here, because AARON'S DEATH, and
DAVID'S DEATH, seem clearly brought to the speech of
Moses in this place. And this speech is not too far
removed, as a regularly connected sermon from Moses, to
this purpose, that his brethren were never to consider
themselves as polluted to *God*, under God, for the removal
of the *two tables*, and also to *his* table custom, for reading
them from destruction. The words are these: (X. 4) *The*
Lord *said* *unto* *me*, *the* *table* *of* *the* *law*, *and* *the* *table* *of* *the*
testimony. (X. 5) *And* *I* *said* *unto* *the* *Lord*, *How* *can* *I* *be* *for*
the *table* *of* *the* *law*, *and* *the* *table* *of* *the* *testimony*, *and* *the* *table* *of* *the*
testimony, *and* *the* *table* *of* *the* *law*, *and* *the* *table* *of* *the* *testimony*. (10) *Then* *I* *said* *unto*
the *Lord* *said* *unto* *me*, *the* *table* *of* *the* *law*, *and* *the* *table* *of* *the* *testimony*, *and* *the* *table* *of* *the* *law*,
and *the* *table* *of* *the* *testimony*, *and* *the* *table* *of* *the* *law*, *and* *the* *table* *of* *the* *testimony*, *and* *the* *table* *of* *the* *law*,
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and *the* *table* *of* *the* *testimony*, *and* *the* *table* *of* *the* *law*, *and* *the* *table* *of* *the* *testimony*, *and* *the</*

But then, if the *de f. verses* were not, at last, equal to this chapter, but are evidently interpolated, there arises another enquiry. Whether, *there is an omission either of verses; or a great part of the Second Part, that is removed farther out of some other place*. As they contain nothing singular or peculiar, are of no particular importance, and relate to no subject of dispute, they are not likely to have arisen from fraud or design: but possibly coming in sense with other passages, they may easily be considered as another instance of a large transposition [50 words] in the present Text, arising from a cild or want of care. And the only remaining question therefore is, *Whether is one wrong*, though not a demonstration, yet with any considerable degree of *probability*, the original place of these *two verses*: that so they may be at last restored to that right-joined and connection, from which they have been, for so many ages, separated.

* It was natural for Moses, in the course of these several speeches to his brethren, in *Deuteronomy*, to embrace the first opportunity of impressing on their memories, a matter of such particular importance, as the *election of a priesthood among the Levites, after Aaron's death*. And the first proper place seems to be, at the second meeting, after the *first* verse. At chap. i. 19. he speaks of their march from *Horeb to Kadish-barnea*, where they set the spies into Canaan. He then sets forth their wanderings, and God's sentence, that they should die in the wilderness; and that

ends the first chapter with their being decreed by the *Tenno*, that nothing more than the *Ishiki* will remain being kept in KAKUJI, as it is in Shikoku and the *Nishi Chugoku*.

"Chap. 24. *And he turned, and took our journey into the wilderness by the way of the Red sea, as the Lord commanded me, and we compassed mount Seir many days.* Now, the first camp, or halting place, which they spent an *evening* at, was *Seir*, that is, a long march on the *western* coast of *Edom*, in order to proceed to the *east* from *Edom*, through *Wash to Horeb*, most probably, and at their stations; besides that eminent one at *mount Hor*, where *Moses died*. And as part of their road, during this long compass, lay through *Exion-geber*, (where a river of the same name flows into the Red sea, and the south branch of Edom) thence to *Zin*, (which is *KADESH*, that is, *MERIBAH KADESH*) and thence to *mount Hor*, as they advanced to the south east: so it is probable, that the first stations, previous to that of *Exion-geber*, were on the extremity of *mount Seir*, to the south west. And if their first station at entering the south west borders of *Edom*, and beginning to ascend *mount Seir*, was *Horeb*, this gives the reason, why *Moses* says, in this passage at *Mount Horeb*, and enters it with a new solemnity, at *Mount Horeb*. And this will account for the connexion between the four dislocated verses, and the context before *Deut. 1. 1.* So we *turn* in *K. 24. 2.* *And many days.* ii. 1. *Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord commanded me, and we compassed mount Seir many days.*

For the children of Israel journeyed from Moseroth, and pitched in Hagiadgad: from thence they journeyed and pitched in Jotbathah, a land of rivers of water: from thence they journeyed and pitched in Ebronah: from thence they journeyed and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed and pitched in mount Hor, and Aaron died there, and Eleazar the priest was set in his stead. At that time the Lord had separated the tribe of Levi; to bear the ark of the covenant of the Lord, to serve before the Lord: and unto this day. Wherefore, Levi hath no part nor inheritance in the land, because he hath served the Lord.

[illegible]

These keywords should not be taken literally.

CHAPTER XI.

The people are exhorted to obtain from a consideration of Egypt's glories to their Country in Egypt, 1—4, and what is said in the table-ness, 5, and the judgment in Babylonian Assyria, 6, and from the extensive God is general, 7—9. A comparative description of Egypt and Canaan, 10—12. Exhortation to holiness, 13—15. Dissuasive from idleness, 16, 17. The exhortation to be held up as a warning, with the sign on their foreheads, gates, &c. 18, taught to their children, and the school of prayer is recommended, to the end that they

days may be multiplied, 19—21. If obedient, God will give them possession of the *promised land*, and not one of their enemies shall be able to withstand them, 22—24. Life and death, a blessing and a curse, are set before them, 25—28. The blessings to be put on mount Gerizim, and the curses on mount Ebal, 29, 30. The promise that they should pass over Jordan, and observe these statutes in the *promised land*, 31, 32.

A. M. 5553.
B. C. 1591.
An. P. 1511.
40.—Sebat.

THEREFORE thou shalt ^alove the LORD thy God, and ^bkeep his charge, and his statutes, and his judgments, and his commandments, *always*.

2 ¶ And know ye this day: for *I speak* not with your children which have not known, and which have not seen ^cthe chastisement of the LORD your God, ^dhis greatness, ^ehis mighty hand, and his stretched out arm.

3 ^fAnd his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; ^ghow he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And ^hwhat he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ⁱsubstance that ^k*was* in their possession, in the midst of all Israel:

7 But ^lyour eyes have seen all the great acts of the LORD which he did.

A. M. 5553.
B. C. 1591.
An. P. 1511.
40.—Sebat.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may ^mbe strong, and go in and possess the land, whither ye go to possess it;

9 And ⁿthat ye may prolong *your* days in the land, ^owhich the LORD sware unto your fathers to give unto them and to their seed, ^pa land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, ^qwhere thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 ^rBut the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God ^scareth for; ^tthe eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken ^udiligently unto my commandments

C. 10. 11. & 30. 16. 20.—Zech. 3. 7.—5 ch. 3. 5.—6 ch. 5. 21. 7. 11.—7 Ps. 7. 11. & 139. 9.—Exod. 14. 27. 23. & 15. 9. 10. Ps. 118. 11.—8 Numb. 16. 1. 31. & 25. 3.—Ps. 10. 17.—9 Or, *to be* *was* *at even* *ye*—10 Heb. *was* *at even* *ye*—11 ch. 5. 3. &

7. 11.—12 Josh. 1. 6. 7.—13 ch. 1. 10. & 5. 13.—Prov. 1. 17.—14 ch. 9. 5. 11.—15 Gen. 1. 10. 11. 12.—16 ch. 3. 7.—Heb. *seeth*.—17 1 Kings 1. 3.—18 ver. 24. ch. 6. 17.

NOTES ON CHAP. XI.

Verse 1. *Thou shalt love the Lord*] Because without this there could be no obedience to the divine testimonies, and no happiness in the soul: for the *heart* that is destitute of the *love of God*, is empty of all good, and consequently miserable.—See the note on chap. x. 12.

Verse 6. *What he did unto Dathan, &c.*] See the notes on Numb. xvi.

Verse 8. *Therefore shall ye keep all the commandments*] Because God can execute such terrible judgments; and because he has given such proofs of his power and justice: and because, in similar provocations, he may be expected to act in a similar way, therefore keep his charge, that he may keep you unto everlasting life.

Verse 10. *Wateredst it with thy foot*] Rain scarcely ever falls in Egypt; and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in

ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the East, to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his *foot* to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily, before it reaches the place of its destination. Thus he may be said to water the ground with his foot.—See several useful observations on this subject in Mr. *Harmer*, vol. i. p. 23—26. and vol. iii. p. 111. But after all, the expression, *water it with thy foot*, may mean no more than doing it by labour: for as in the land of Egypt there is scarcely any rain, the watering of gardens, &c. must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word *בְּרֵגְלְךָ* *here*, *l*, *with*, *water*, or *by the foot*, is used to signify any thing under the power, authority, &c. of a person: and this very meaning it has in the sixth verse,

which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul.

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to your lives, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and

the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place, whereon the soles of your feet shall tread, shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this

³ Ch. 10, 12. — ⁴ Lev. 26, 4. — ⁵ ch. 23, 12. — ⁶ Joel 2, 23. — ⁷ James 5, 7. — ⁸ Ps. 104, 11. — ⁹ Heb. c. 1. — ¹⁰ ch. 6, 11. — ¹¹ Joel 2, 19. — ¹² ch. 29, 18. — ¹³ Job 31, 39. — ¹⁴ ch. 3, 19. — ¹⁵ ch. 6, 15. — ¹⁶ 1 Kings 8, 55. — ¹⁷ 2 Chron. 6, 11 & 7, 13. — ¹⁸ 1 Kings 8, 12. — ¹⁹ 1 Kings 8, 12. — ²⁰ ch. 6, 2. — ²¹ ch. 4, 9, 10, & 7. —

²² Ch. 6, 9. — ²³ 4, 30, & 6, 2. — ²⁴ Ps. 124, 8. — ²⁵ 1 Kings 8, 55. — ²⁶ ch. 9, 1. — ²⁷ Josh. 1, 3, & 14, 9. — ²⁸ Gen. 15, 18. — ²⁹ Num. 34, 2. — ³⁰ ch. 7, 1. — ³¹ 1 Chron. 13, 17. —

and the substance that was in their possession, is, literally, all the substance that was under their feet, *כִּלְיֵיהֶם* *killeyehem*, that is, in their power, possession, or what they had acquired by their labour.

Verse 14. *The rain—in his due season, the first rain and the latter rain.* By the first or former rain we are to understand that which fell in Judea about November, when they sowed their seed; and this served to moisten and prepare the ground for the vegetation of the seed. The latter rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other seasons than these. If the former rain were withheld, or not sent in due season, there could be no vegetation; if the latter rain were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should invoke their rain in due season? God, by promising this, provided they were obedient, and threatening to withhold it, should they be disobedient, shews, that it is not a general Providence that

directs these things—but that the very rain of heaven falls by particular direction, and the showers are regulated by an especial Providence.

Verse 18. *Therefore shall ye lay up these my words.* See chap. vi. 4—8, and see on Ex. d. xiii. 9.

Verse 24. *From the river.* Euphrates, which was on the East, to the uttermost sea, the Mediterranean, which lay westward of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for “he reigned over all the kings from the river Euphrates even unto the land of the Philistines, and to the border of Egypt”—2 Chron. ix. 26.—See the note on Num. xxxiv. 12.

Verse 26. *Behold, I set before you a blessing and a curse.* If God had not put it in the power of this people either to bless or curse, or if they had not had a full and entire will they had complete authority, to use it either in favour of blessing or cursing, could God, with any propriety, have given such precepts as these, sanctioned with such promises and

day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put ^a the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land

of the Canaanites, which dwell in the champaign over against Gilgal, ^b beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe ^c to do all the statutes and judgments, which I set before you this day.

^a Gen. 27. 1. 1. ^b Josh. 8. 13.

^c Gen. 12. 6. Josh. 7. 1. ^d Deut. 1. 1. ^e Josh. 1. 11. ^f Josh. 1. 12. ^g Josh. 1. 13.

threatening. If they were not *free agents*, they could not be *rewarded for obedience*, nor could they, in any sense of the word, have been *punished for disobedience*. A STONE is not *mutable*, because in obedience to the laws of *gravitation*, it *always tends to the center*; nor is it *puncturable*, because in being removed from that center, in its tending or falling towards it again, it takes away the life of a man.

That God has given man a *free, self-determining WILL*, which cannot be *forced* by any power but that which is omnipotent, and which God himself *never will force*, is declared in the most formal manner through the whole of the Sacred Writings. No *argument* can affect this, while the Bible is considered as a divine revelation: no *sophistry* can explain away its evidence, as long as the *accountableness* of man for his conduct is admitted; and as long as the eternal bounds of *good and evil*, remain; and the *essential distinctions* between *vice and virtue* exist. If ye *will obey* (for God is ever ready to assist) ye shall live: if ye *will disobey*, and refuse that help, ye shall die. So hath *Jehovah* spoken, and man cannot reverse it.

Verse 29. Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.] The etymology of these names may be supposed to cast some light on this institution. גֵּרִיזִים *gerizim*, from גָּרַז *garaz*, to cut—cut off—cut down—hence גֵּרִיזִים *gerizim*, the cutters down, fellers, and reapers or harvest-men—this mountain being supposed to have its name from its great fertility, or the abundance of the crops it yielded, which is a possible case. עֵבָל *ebal* or *cybal*, the root is not found in Hebrew; but in Arabic عِبال *abal*, signifies rough, rugged, curled, &c. and اِبال *abalo*, from the same root, signifies white stones; and a mountain in which such stones are found, اِبال *alabalo*, the mount of white stones.—See *Genesis and Genesis*. And as it is supposed that the mountain had this name because of its barrenness, on this metaphorical

interpretation, the sense of the passage would appear to be the following:—God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it, but according to his divine counsel; so that its *fertility* shall ever be the consequence of the *faithful obedience* of its inhabitants; and a proof of the *blessing of God* upon it. On the contrary, its *barrenness* shall be a proof that the people have *departed from their God*; and that his *curse* has, in consequence, fallen upon the land.—See the manner of placing these blessings and curses, chap. xxvii. 12, &c. That Gerizim is very *fertile*; and that Ebal is very *barren*, is the united testimony of all who have travelled in those parts: see Ludolf, Reland, Rab. Benjamin and Mr. Maundrell. Sychem lies in the valley between these two mountains.

That the land of Judea was *naturally* very fertile can scarcely be supposed by any who considers the accounts given of it by travellers: with the exception of a few districts, the whole land is dry, stony and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem; most of which is represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the especial providence of God. While God kept that people under his continual protection, their land was a paradise—they lent to all nations and borrowed from none: what has it been since? a *demi solitude*—because that especial blessing no longer descends upon it. No land, says Calmet, was more fertile while under the benediction of God; none more barren when under his curse. Its present state is a proof of the declaration of Moses, chap. xxviii. 23. The heaven over their head is brass; the earth under their feet, iron. The land itself, in its present state, is an ample proof of the authenticity of the Pentateuch. Should facts of this kind be lost sight of, by any who reads the Sacred Writings?

CHAPTER XII.

Of the commandments of idolatry in the promised land to be destroyed, 1—3. And God's service to be duly performed, 4—7. The difference between the performance of that service in the wilderness, and in the promised land, 8—11. The people are to be happy in all their religious observances, 12. The offerings must be brought to the place

which God appoints, and no blood is to be eaten, 13—16. The tithes of corn, wine, oil, &c. to be eaten in the place that God shall choose, 17, 18. The Levite must not be forsaken, 19. All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten on no pretence whatever, 20—25. Offerings, burnt offerings, &c. 26, 27. These precepts are to be carefully obeyed, 28. Cautions against the idolatry of the heathen, 29—31. Nothing to be added to, or diminished from, the word of God, 32.

A. M. 2553.
B. C. 4151.
An Exod. Isr.
40. Schut.

THESE ^a are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, ^b all the days that ye live upon the earth.

2 ^c Ye shall utterly destroy all the places wherein the nations which ye shall ^d possess served their gods, ^e upon the high mountains, and upon the hills, and under every green tree :

3 And ^f ye shall ^g overthrow their altars, and break their pillars, and burn their groves with fire ; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 ¶ ^h Ye shall not do so unto the Lord your God.

5 But unto the place which the Lord your God shall ⁱ choose, out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come :

6 And ^k thither ye shall bring your burnt offerings, and your sacrifices, and your ^l tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.

7 And ^m there ye shall eat before the Lord your God, and ⁿ ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

^a Ch. 6. 1.—^b ch. 4. 10. 1 Kings 10. 10.—^c Exod. 34. 13. ch. 7. 5.—^d Or, inherit.—^e 2 Kings 16. 1. & 17. 10. 11. Jer. 3. 6.—^f Numb. 33. 52. Judg. 2. 2.—^g Heb. break down.—^h ver. 31.—ⁱ ver. 11. ch. 16. 2. Josh. 9. 27. 1 Kings 8. 29. 2 Chron. 7. 12. Ps. 76. 68.—^k Lev. 17. 3, 4.—^l ver. 17. ch. 14. 23, 25. & 15. 19, 20.—^m ch. 14. 26.

NOTES ON CHAP. XII.

Verse 3. *Ye shall overthrow their altars*] Where unholy sacrifices have been offered. *Ye shall break their pillars*—probably meaning statues and representations of their gods cut out of stone.—*Ye shall burn their groves*—such as those about the temple of Ashteroth, the Canaanitish Venus, whose impure rites, were practised in different parts of the enclosures or groves round her temples.—*Ye shall hew down the graven images*—probably implying all images carved out of wood.—*And shall destroy the names of them*—which were no doubt at first graven on the stones, and carved on the trees ; and then ap-

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eye.

9 For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you.

10 But when ^p ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety ;

11 Then there shall be ^q a place which the Lord your God shall choose, to cause his name to dwell there ; thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes and the heave offering of your hand, and all ^r your choice vows which ye vow unto the Lord :

12 And ^s ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates : forasmuch as ^t he hath no part nor inheritance with you.

13 ^u Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest :

14 ^v But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

^p ver. 12. 13. Lev. 25. 40. ch. 16. 11, 14. 18. & 6. 11. & 27. 7.—^q ch. 17. 6 & 21. 2.—^r ch. 11. 1.—^s ver. 5. 14. 1. & 6. 11. & 13. 1. & 15. 20. & 16. 2. & 17. 8. & 18. 1. & 19. 16. & 20. 1. & 21. 1. & 22. 1. 1 Kings 8. 29. 2 Chron. 7. 12. Ps. 76. 68.—^t Heb. he hath no part nor inheritance.—^u ver. 7.—^v ch. 19. 2. & 14. 22.—^w Lev. 17. 4.—^x ver. 11.

plied to the surrounding districts. In various instances, the names of whole mountains, valleys, and districts, were borrowed from the gods worshipped there.

Verse 14. *The place which the Lord shall choose*] To prevent idolatry, and bring about a perfect uniformity in the divine worship, which at that time was essentially necessary ; because every rite and ceremony had a determinate meaning, and pointed out the good things which were to come ; therefore one place must be established, where those rites and ceremonies should be carefully and punctually observed. Had it not been so, every man would have formed his worship ac-

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Shab.*

15 ¶ Notwithstanding ^a thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^b the unclean and the clean may eat thereof, ^c as of the roebuck, and as of the hart.

16 ^d Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates thy tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 ^e But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ ^f Take heed to thyself that thou forsake not the Levite ^g as long as thou livest upon thy earth.

20 ¶ When the LORD thy God shall enlarge thy border, ^h as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul

longeth to eat flesh;) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there; be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 ⁱ Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 ^k Only ^l be sure that thou eat not the blood: ^m for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it: thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; ⁿ that it may go well with thee, and with thy children after thee, ^o when thou shalt do *that which is* right in the sight of the LORD.

26 ¶ Only thy ^p holy things which thou hast, and ^q thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And ^r thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

^a Ver. 21.—^b ver. 22.—^c ch. 14. 5. & 15. 22.—^d Gen. 9. 4. Lev. 7. 26. & 17. 10. ch. 15. 23. & ver. 23. 24.—^e ver. 11. 12. & ch. 14. 23.—^f ch. 14. 27. Deut. 7. 31.—^g Heb. *all thy days*.—^h Gen. 15. 18. & 28. 14. Exod. 34. 24. ch. 11. 24. & 19. 9.

ⁱ Ver. 15.—^k ver. 16.—^l Heb. *be strong*.—^m Gen. 9. 4. Lev. 17. 11. 14.—ⁿ ch. 4. 10. Isai. 5. 10.—^o Exod. 15. 26. ch. 13. 13. 1 Kings 11. 36.—^p Numb. 5. 9, 10. & 18. 19.—^q 1 Sam. 1. 21, 22, 24.—^r Lev. 1. 5, 9, 13. & 17. 11.

cording to his own mind, and the whole beauty and importance of the grand representative system, would have been destroyed; and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish ritual. For uniformity in every part of the divine worship, the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet, when it can be obtained, how desirable is it, that all sincere Christians should with *one mouth*, as well as with *one heart*, glorify their common Lord and Saviour!

Verse 15. *Thou mayest kill and eat flesh in all thy gates*] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning; and not, that they should pour out the blood with as little ceremony and respect as they poured water upon the ground; which is the meaning according to Calmet and others.

The roebuck, and—the hart.] It is very likely that by צב, the antelope is meant; and by חיה ארץ, the hart or deer. This is the opinion of Dr. Shaw: and from the re-

port of travellers, we learn that both these animals are found in that desert to the present day. See Harmer, vol. iv. p. 25, &c. Of the propriety of eating clean animals, there could be no question; but the blood must be poured out: yet there were cases in which they might kill and eat in all their gates, (cities and dwellings,) such as the roebuck and the hart, or all clean wild beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in, only such tame beasts as were used for food.

Verse 19. *Forsake not the Levite*] These had no inheritance, and were to live by the sanctuary—if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the necessities of life. Those who withhold this from them, sin against their own mercies; and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. *For the blood is the life*] And the life being

A. M. 2533.
B. C. 1431.
An. Exod. lxx.
40. — *Sabat.*

28 Observe and hear all these words which I command thee, ^a that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right in the sight of the Lord thy God.*

29 ¶ When ^b the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou ^c succeedest them, and dwellest in their land :

30 Take heed to thyself ^d that thou be not snared ^e by following them, after that they be

^a Ver. 28. — ^b Exod. 23, 25. ch. 19, 1. Job. 23, 1. — ^c Heb. *they* *ruined*, or, *possessed them*. — ch. 7, 10. — ^d Heb. *after them*. — ^e ver. 4. Lev. 17, 3, 10. 9. — ^f Kings. 17, 12.

offered as an *atonement*, consequently the blood should not be eaten; see the notes on Levit. xvi. 11. where the subject of the *vicarious* of the blood is largely considered.

Verse 31. *Their sons and their daughters they have burnt in the fire*] Almost all the nations in the world, agreed in offering human victims to their gods, on extraordinary occasions; by which it is evident, that none of those nations had any right notion of the divine nature. How necessary then was the book of Revelation, to teach men what that religion is, with

destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the Lord thy God : for every ^a abomination to the Lord which he hateth, have they done unto their gods; for ^b even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : ^c thou shalt not add thereto, nor diminish from it.

^a Heb. *abominations*. — ^b 1 Sam. 15, 31. 2 Sam. 21, 10. 12. — ^c 1 Sam. 23, 7. — ^d Job. 4, 2. & 13, 12. — ^e Jer. 1, 7. 17, 22. 6. Rev. 22, 18.

which God can be well pleased ^f. The *Hindus* to this day, offer human victims to their goddess *Cal*, and at the temple of *Jaggernaut*; and yet, notwithstanding this, there are found certain persons, who, while they profess Christianity, are absolutely unwilling to send the *Hindus* the gospel of *Christ*, because they think it would not be *permitted*, &c. But the wisdom of this world has ever been foolishness with *God*, and in spite of all this infidel policy, the word of the Lord shall have free course, and be glorified.

CHAPTER XIII.

Of false prophets and their lying signs, 1—6. Of those who endeavour to entice and seduce people to idolatry, 7, 8. The punishment of such, 9—11. Of cities perverted from the pure worship of God, 12—14. How that city is to be treated, 15. All the spoil of it to be destroyed, 16. Promises to them who obey these directions, 17, 18.

A. M. 2533.
B. C. 1431.
An. Exod. lxx.
40. — *Sabat.*

IF there arise among you a prophet, or a ^a dreamer of dreams, ^b and giveth thee a sign or a wonder,

2 And ^c the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

^a Zech. 10, 2. — ^b Matt. 24, 24. & Matt. 2, 9. — ^c See ch. 13, 22. Jer. 23, 9. Matt. 7, 22.

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God ^d proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.

4 Ye shall ^e walk after the Lord your God,

A. M. 2533.
B. C. 1431.
An. Exod. lxx.
40. — *Sabat.*

^d Ch. 8, 2. See Matt. 24, 24. 1 Cor. 14, 12. & Matt. 2, 13. — ^e 2 Kings. 3, 2. Chron. 34, 31.

NOTES ON CHAP. XIII.

Verse 1. *If there arise among you a prophet*] Any pretending to have a divine influence, so as to be able perfectly to direct others in the way of salvation—or a *dreamer of dreams*, one who pretends that some deity has spoken to him in the night season—and giveth thee a sign, *miraculum*, what appears to be a miraculous proof of his mission, or a wonder, *miraculum*, some type or representation of what he wishes to bring you over to—as some have pretended that they had re-

ceived a consecrated image from heaven—*the oracle of the Palladium, Numa's Shields*, and many of the deities among the *Hindus*—but here the word seems to mean some *portentous sign*—such as an eclipse, which he who knew when it would take place, might predict to the people who knew nothing of the matter, and thereby accredit his pretensions.

Verse 3. *The Lord your God proveth you*] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test. For he who ex-

A. M. 2553.
B. C. 1451.
An Exod. 1st.
40.—S. lat.

and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ^a cleave unto him.

5 And ^b that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. ^c So shalt thou put the evil away from the midst of thee.

6 ¶ ^c If thy brother, the son of thy mother, or thy son, or thy daughter, or ^f the wife of thy bosom, or thy friend, ^e which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt ^b not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But ⁱ thou shalt surely kill him; ^k thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of ^l bondage.

11 And ^m all Israel shall hear, and fear, and

shall do no more any such wickedness as this is among you.

12 ¶ ^a If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain* men, ^o the children of Belial, ^p are gone out from among you, and have ^q withdrawn the inhabitants of their city, saying, ^r Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, and the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, ^s destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ^t burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be ^u a heap for ever; it shall not be built again.

17 And ^x there shall cleave nought of the ^y cursed thing to thine hand: that the Lord may ^z turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, ^{aa} as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the Lord thy God, ^{bb} to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

* Ch. 10, 20. & 30, 20.—^b ch. 18, 20. Jer. 14, 15. Zech. 13, 3.—^c Heb. *spoken* *revel* *against* *the* *LORD*.—^d ch. 17, 7. & 22, 21, 22, 24. 1 Cor. 5, 13.—^e ch. 17, 2.—^f See Gen. 16, 5. ch. 23, 54. Prov. 5, 20. Mic. 7, 5.—^g 1 Sam. 13, 1, 5. & 20, 17.—^h Prov. 1, 10.—ⁱ ch. 17, 5. ch. 17, 7. Acts 7, 53.—^j Heb. *handmen*.—^k ch. 17, 13. & 19, 20.

^l Josh. 22, 11, & c. Judg. 20, 1, 2.—^m Or, *naughty men*: See Judges 19, 22, 1 Sam. 2, 12, & 25, 17, 25. 1 Kings 21, 10, 13. 2 Cor. 6, 15.—ⁿ 1 John 2, 19. Jude 19.—^o 2 Kings 17, 21.—^p ver. 2, 6.—^q Exod. 22, 20. Lev. 27, 23. Josh. 6, 17, 21.—^r Josh. 6, 24.—^s Josh. 8, 23. Isai. 17, 1. & 25, 2. Jer. 49, 2.—^t ch. 7, 26. Josh. 8, 18.—^u Or, *devoted*.—^v Josh. 6, 26.—^{aa} Gen. 22, 17. & 26, 4, 24. & 28, 14.—^{bb} ch. 12, 25, 23, 32.

mentally knows God, cannot be drawn away after idols. He who has no experimental knowledge of God may believe any thing. Experience of the truths contained in the word of God, can alone preserve any man from Deism, or a false religion. They who have not this, are a prey to the pretended prophet, and to the dreamer of dreams.

Verse 6. *If thy brother—or thy son*] The teacher of idolatry was to be put to death; and so strict was this order, that a man must neither spare nor conceal his brother, son, daughter, wife, nor friend—because this was the highest offence that

could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

Verse 13. *Children of Belial*] בלעל, from בל *bal*, not, and יעל *yael*, profit, ἀνδρες παράνομοι lawless men (Sept.) persons good for nothing to themselves or others, and capable of nothing but mischief.

Verse 15. *Thou shalt surely smite the inhabitants*] If one city were permitted to practise idolatry, the evil would soon spread; therefore the contagion must be destroyed in its birth.

Verse 17. *And there shall cleave nought of the cursed thing*]

As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the possession of such places. However righteous wars, would these cities have been the world, and they been rewarded by the promise: "Thou shalt together extend thy territory, thou takest any spoil."

CHAPTER XIV.

The Israelites are not to adopt superstitious customs in mourning, 1, 2. The different kinds of clean and unclean animals, 3—20. Nothing to be eaten that dieth of itself, 21. Concerning offerings, which, from distance, cannot be carried to the altar of God, and which may be turned into money, 22—26. The Levite is not to be taken, 27. The third year's tithe for the Levite, stranger, widow, &c. 28, 29.

A. M. 2553.
B. C. 1451.
An Exod. 18r.
Jer. 28v. 1.

YE are ^a the children of the LORD your God: ^b ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 ^c For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

^a Rom. 8, 18. & 9, 8, 26. Gal. 3, 26. — ^b Lev. 19, 28. & 21, 5. Jer. 16, 6. & 41, 5. & 47, 5. 1 Thess. 1, 10. — ^c Lev. 20, 26. ch. 7, 6. & 26, 16, 19.

NOTES ON CHAP. XIV.

Verse 1. *Ye are the children of the Lord*] The very highest character that can be conferred on any created beings. *Ye shall not cut yourselves* — i. e. their hair, for it was a custom among idolatrous nations, to consecrate their hair to their deities: though they sometimes also made incisions in their flesh.

Verse 4. *These are the beasts which ye shall eat*] On Levit. xi. I have entered into a considerable detail relative to the clean and unclean animals there mentioned. For the general subject, the Reader is referred to the notes on that chapter: but as there are particulars mentioned here, which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox] שור *Shor*: BOS, fifth order *Pecora*, of the genus MAMMALIA, species 41. This term includes all clean animals of the beeev kind; not only the *ox* properly so called, but also, the *bull*, the *cow*, *heifer*, and *calf*.

The sheep] שֶׁה *Sch*: OVIS, fifth order *Pecora*, of the genus MAMMALIA, species 40. Including the *ram*; the *wether*, the *ewe*, and the *lamb*.

The goat] עֵז *Az*: CAPRA, fifth order *Pecora*, of the genus MAMMALIA, species 39. Including the *he-goat*, *she-goat*, and *kid*. The words in the text, שֶׁה כְּשֻׁבִים *seh kesubim*; signifies the lamb or young of sheep: and שֶׁה עִזִּים *seh ezim*, the young or kid of goats; but this is a Hebrew idiom, which signifies every creature of the genus, as בֶּן אָדָם *ben Adom*, and בֶּן אָדָם *ben Adam*, son of man, signify any human being. See Psal. cxliv. 3. Job xxv. 6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well

3 ¶ ^d Thou shalt not eat any abominable thing.

4 ^e These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the 'pygarg', and the wild ox, and the chamois.

^d Ezek. 4, 14. Acts 10, 13, 14. — ^e Lev. 11, 2, &c. — ^f Gen. 6, 7. — ^g Heb. *akko*.

concocted, and the chyle formed from it the most pure, because the best elaborated, as it is well refined before it enters into the blood. On ruminating, or chewing the cud, see the note on Levit. xi. 3.

Verse 5. *The roebuck*] תָּיִם *Tayim*, generally supposed to be the *antelope*, belonging to the fifth order *Pecora*, genus MAMMALIA, and species 38. It has round twisted spiral horns, hairy tufts on the knees, brouses on tender shoots; lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The hart] אֵיִל *Ayal*, the deer, according to Dr. Shaw, see the note on chap. xii. 15.

The fallow deer] יַחְמֹר *Yachmor*, from יָחַם *yacham*, to be troubled, disturbed, disordered: this is supposed to mean, not the fallow deer, but the *bubalus*, or *buffalo*, which is represented by Dr. Shaw and other travellers and naturalists, as a sullen, malevolent, and spectral animal: capricious, ferocious, and every way brutal. According to the Linnæan classification, the buffalo belongs to the genus Mammalia, fifth order Pecora, species Bos. According to 1 Kings iv. 23. this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered as very delicious, yet, in the countries where it abounds, it is eaten as frequently by all classes of persons as the ox is in England. The *yachmur* is not mentioned in the parallel place, Levit. xi.

The wild goat] אֶקְוִי *Akko*. It is not easy to tell what creature is intended by the *akko*. Dr. Shaw supposed it to be a kind of very timorous goat, known in the East by the name *fistall* and *serwee*; and bears a resemblance both to the goat

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

^a Lev. 11. 26, 27. — ^b Lev. 11. 9. — ^c Lev. 11. 13. — ^d Lev. 11. 20. —
^e See Lev. 11. 21. — ^f Lev. 17. 15. & 22. 8. Ezek. 4. 14.

^g Ver. 2. — ^h Exod. 23. 19. & 34. 26. — ⁱ Lev. 27. 30. ch. 12. 6, 17
Aeh. 10. 37.

and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, *tragelaphus*, the *goat-stag*; probably the *rupicapra*, or *rock-goat*. The word is found no where else in the Hebrew Bible.

The *pygarg*] *דישן Dishon*. As this word is no where else used, we cannot tell what animal is meant by it. The word *pygarg*, *πυγαργος*, literally signifies *white-buttocks*, and is applied to a kind of eagle, with a white tail: but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The *wild ox*] *תור Thoa*. This is supposed to be the *oryx* of the Greeks, which is a species of large *stag*. It may be the same with the *bekker el wash*, described by Dr. Shaw as "a species of the deer kind, whose horns are exactly in the fashion of our *stag*, but whose size is only between the *red* and *fallow deer*." In Isai. li. 20. a creature of the name of *תור thoa* is mentioned, which we translate *wild bull*; it may be the same creature intended above, with the interchange of the two last letters.

The *chamois*] *זמר Zamar*. This was probably a species of *goat* or *deer*, but of what kind we know not—that it cannot mean the *chamois* is evident from this circumstance, "that the *chamois* inhabits only the regions of snow and ice, and cannot bear the heat." *Buffon*. The Septuagint and Vulgate translate it the *camelopard*, but this creature is only found in the Torrid zone; and probably was never seen in Judea—consequently could never be prescribed as a clean animal, to be used as ordinary food. I must once more be permitted to

say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain; but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have, on these subjects, been already sufficiently employed. What learning, deep, solid, extensive learning and judgment could do, has already been done by the incomparable *Bochart* in his *Hierozoicon*. The learned reader may consult this work, and while he gains much general information, will have to regret, that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals, mentioned in the Law, and have detailed all the information I could collect, in my notes on Levit. xi. I must refer my readers to what I have there laid down.

Verse 13. *The vulture after his kind*] The word *דאח daah*, is improperly translated *vulture*, Levit. xi. 14. but means a *kite* or *glede*. The word *דאח dayah*, in this verse, is not only different from that in Leviticus, but means also a different animal—properly enough translated *vulture*. See the note on Levit. xi. 14.

Verse 21. *Thou shalt not seethe a kid in his mother's milk.*] Mr. Calmet thinks, that this precept refers to the paschal lamb only, which was not to be offered to God, till it was weaned from its mother:—but see the note on Exod. xxiii. 19.

Verse 22. *Thou shalt truly tithe*] Meaning the *second* tithe which themselves were to eat, ver. 23. for there was a *first*

A.M. 2553.
B.C. 1451.
An. Exod. 1st.
40.—S. lat.

23 ¶ ^a And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the ^b firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

24 ¶ And if the way be too long for thee, so that thou art not able to carry it; or ^c if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for

sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,

27 And ^d the Levite that is within thy gates, thou shalt not forsake him; for ^e he hath no part nor inheritance with thee.

28 ¶ ^f At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 ^g And the Levite, (because ^h he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that ⁱ the Lord thy God may bless thee in all the work of thine hand which thou doest.

^a Ch. 12, 5, 6, 7, 17, 18. — ^b Ch. 13, 19, 20. — ^c Ch. 12, 21. — ^d Heb. *wholly of thee*. — ^e Ch. 12, 7, 13, & 26, 11. — ^f Ch. 12, 12, 18, 19.

^g Numb. 18, 20. — ^h Ch. 16, 1. — ⁱ Ch. 12, 12. — ^j Ch. 12, 27. — ^k Ch. 12, 12. — ^l Ch. 12, 12. — ^m Ch. 12, 12. — ⁿ Ch. 12, 12.

tithe that was given to the Levites; out of which they paid a tenth part to the priests, Numb. xviii. 24—28. Nch. x. 37, 38. Then of that which remained, the owners separated a second tithe which they ate before the Lord, the first and second year: and in the third year, it was given to the Levites and to the poor, Deut. xiv. 28, 29. In the fourth and fifth years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a sabbath to the land; and then all things were common: Exod. xxiii. 10, 11. where, see the notes. And see *Masworth* on this verse.

drink of the Hebrews was, see in the note on Levit. x. 9. This one verse sufficiently shews, that the Mosaic law made ample provision for the comfort and happiness of the people. *Thou shalt rejoice, thou, and thine.*

Verse 29. *And the Levite shall have no part nor inheritance* [and hence much of his support depended on the free-will offerings of the people. God chose to make his ministers thus dependant on the people, that they might be induced (among other motives) to labour for their spiritual profiting; that the people thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

Verse 26. *Or for strong drink*] What the *silera* or strong

CHAPTER XV.

The sabbatical year of release, 1. The manner in which this release shall take place, 2—5. Of lending to the poor, and the disposition in which it should be done, 6—11. Of the Hebrew servant who has served six years, and who shall be dismissed well furnished, 12—15. The ceremony of boring the ear, when the servant wishes to continue with his master, 16—18. Of the firstlings of the flock and herd, 19, 20. Nothing shall be offered but has any blemish, 21. The sacrifice to be eaten both by the clean and unclean, except the blood, which is never to be eaten, but poured out upon the ground, 22, 23.

A.M. 2553.
B.C. 1451.
An. Exod. 1st.
40.—S. lat.

AT the end of ^a every seven years thou shalt make a release.

2 And this *is* the manner of the

release: Every ^b creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of

A.M. 2553.
B.C. 1451.
An. Exod. 1st.
40.—S. lat.

^a Exod. 21, 2, & 23, 10, 11. — ^b Lev. 25, 2, 4. — ^c Ch. 34, 16. — ^d Jer. 34, 14.

^e Heb. *and he shall not exact it of him*.

NOTES ON CHAP. XV.

Verse 1. *At the end of every seven years thou shalt make a*

release.] For an explanation of many things in this chapter, see the notes on Exod. xxi. and xxiii. and Levit. xxv.

A. M. 2553.
E. C. 1451.
An. Exod. 1st.
40.—Schut.

his neighbour, or of his brother; because it is called the LORD's release.

3 ^a Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brether, thine hand shall release:

4 ^b Save when there shall be no poor among you; ^c for the LORD shall greatly bless thee, in the land which the LORD thy God giveth thee, for an inheritance to possess it:

5 Only ^d if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and ^e thou shalt lend unto many nations, but thou shalt not borrow; and ^f thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates in thy land, which the LORD thy God giveth thee, ^g thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 ^h But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a ⁱ thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine ^j eye be evil against thy poor brother, and thou givest

him nought; and ^m he cry unto the LORD against thee, and ⁿ it be sin unto thee.

10 Thou shalt surely give him, and ^o thine heart shall not be grieved when thou givest unto him: because that ^p for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For ^q the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And ^r if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And ^s thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, ^t if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee:

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be

A. M. 2553.
E. C. 1451.
An. Exod. 1st.
40.—Schut.

^a See ch. 23. 20.—^b Or, *to the end that there be no poor among you*.—^c Gen. 28. 3.—^d ch. 23. 1.—^e Gen. 28. 12, 13.—^f Gen. 28. 13.—^g Prov. 22. 7.—^h 1 John 3. 17.—ⁱ Lev. 25. 35.—^j Matt. 5. 12.—^k Luke 6. 34, 35.—^l Heb. *work*.—^m Heb. *beta*.—ⁿ ch. 23. 51, 56.—^o Prov. 25. 6. & 28. 22.—^p Matt. 20. 15.

^q Ch. 24. 15.—^r Matt. 25. 41, 42.—^s 2 Cor. 9. 5, 7.—^t ch. 14. 29. & 24. 19.—^u Ps. 111. 1.—^v Prov. 22. 9.—^w Matt. 26. 11.—^x Mark 14. 7.—^y John 14. 3.—^z Exod. 21. 2.—^{aa} Lev. 25. 39.—^{ab} Jer. 34. 14.—^{ac} Prov. 10. 22.—^{ad} ch. 5. 15. & 10. 12.—^{ae} Exod. 21. 5, 6.

Verse 4. *There shall be no poor*] i. e. comparatively; see ver. 11.

Verse 8. *Thou shalt open thine hand wide*] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

Verse 9. *Beware that there be not a thought in thy wicked heart*] *לבבך בליט* *lebabca belid*, thy belial heart, that is, thy good-for-nothing, or unprofitable heart; see on chap. xiv. 13.

And thine eye be evil] An evil eye signifies a covetous disposition. See the same form of expression, used by our Lord, in the same sense, Matt. vi. 23. *If thine eye be evil*—i. e. if thou be a covetous person. *Evil eye* is by our Lord opposed to *single eye*, i. e. a person of a liberal, benevolent mind. Covetousness darkens the soul; liberality and benevolence enlighten it.

And he cry unto the Lord against thee] What a consolation to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances.

Verse 11. *For the poor shall never cease out of the land*] To this passage our Lord appears to allude, Mark xiv. 7. *For ye have the poor with you always*. God leaves these in mercy among men, to exercise the feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. *Thou shalt not let him go away empty*] Because, during the time he served thee, he made no property for himself, having been always honest towards thee—and now when he leaves thee, he has nothing to begin the world with.

Verse 14. *Thou shalt furnish him—out of thy flock*] Thou shalt give him some cattle to breed with. *Out of thy floor—some corn for seed and for bread*. *And out of thy winepress—* an adequate provision of wine, for present necessity.

Verse 17. *Thou shalt take an awl*] See the note on Exod. xxi. 6.

A.M. 2566.
B.C. 1151.
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10. 8 out.

thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ^a a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

19 ¶ ^b All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor with the firstling of thy sheep.

20 ^c Thou shalt eat it before the Lord thy God, year by year, in the place which the Lord shall choose, thou and thy household.

21 ^d And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

23 ^e Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

^a See Lev. 19. 14. & 24. 16. — ^b Exod. 13. 2. & 34. 19. Lev. 27. 26. Numb. 3. 13.

^c Ch. 12. 5. 6. 7. 17. 5. 12. 13. 14. 15. — ^d Lev. 22. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verse 20. *Thou shalt eat it—in the place which the Lord shall choose*] Thus God in his mercy made their duty and interest go hand in hand. And in every case God acts thus with his creatures: well, therefore, might Satan ask,

Doth Job serve God for nought? No! nor does God design that any man should.

Verse 21. *There be any blemish*] See the notes on Lev. xxi. 20. God will have both a perfect priest, and a perfect offering.

CHAPTER XVI.

The month of Abib to be observed, 1. The feast of the pass-over and of unleavened bread, 2—8. The feast of weeks, 9—12. The feast of tabernacles, 13—15. All the males to appear before the Lord thrice in the year, none to come empty, each to give according to his ability, 16, 17. Judges and officers to be made in all their cities, 18. Strict justice shall be executed, 19, 20. No grove to be planted near the altar of God, nor image to be set up, 21, 22.

A.M. 2566.
B.C. 1151.
An. 1 vol. 18r.
10. 8 out.

OBERVE the ^a month of Abib, and keep the pass-over unto the Lord thy God: for ^b in the month of Abib, the Lord thy God brought thee forth out of Egypt ^c by night.

2 Thou shalt therefore sacrifice the pass-over unto the Lord thy God, of the flock and ^d the herd, in the ^e place which the Lord shall choose to place his name there.

3 ^f Thou shalt eat no leavened bread with it;

seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day, when thou camest forth out of the land of Egypt, all the days of thy life.

4 ^g And there shall be no leavened bread seen with thee in all thy coast seven days; ^h neither shall there any thing of the flesh, which thou sa-

^a Exod. 12. 2. &c. — ^b Exod. 13. 4. & 34. 18. — ^c Exod. 12. 12. 29. — ^d Numb. 28. 19. — ^e Ch. 12. 5. 26. — ^f Exod. 12. 15. 19. 39. & 13. 5.

6. 7. & 34. 13. — ^g Exod. 13. 7. — ^h Lev. 17. 14. & 19. 11.

NOTES ON CHAP. XVI.

Verse 1. *Keep the pass-over*] A feast so called, because the angel that destroyed the first-born of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the lintels and door-posts of the Israelites' houses, passed over THEM.

and did not destroy any of their first-born. See the notes on Exod. xii. 2, &c.

Verse 2. *Leavened bread*] Because leaven being used without heat, it was necessary, and put them in mind of their afflictive bondage in Egypt.

A. M. 2553.
B. C. 1491.
An. Exod. Isr.
40.—Sabbat.

crificedst the first day at even, remain all night unto the morning.

5 Thou mayest not ^asacrifice the pass-over within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose, to place his name in, there thou shalt sacrifice the pass-over at ^beven, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt ^croast and eat it ^din the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and ^eon the seventh day shall be a ^fsolemn assembly to the LORD thy God: thou shalt do no work therein.

9 ¶ ^gSeven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God, with ^ha tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, ⁱaccording as the LORD thy God hath blessed thee:

11 And ^kthou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the

stranger, and the fatherless, and the widow that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 ^lAnd thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ ^mThou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy ⁿcorn and thy wine:

14 And ^othou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 ^pSeven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ ^qThree times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^rthey shall not appear before the LORD empty:

17 Every man shall give ^sas he is able, ^taccording to the blessing of the LORD thy God which he hath given thee.

18 ¶ ^uJudges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth

^a Or, 12. — ^b Lev. 12. 6. — ^c Exod. 12. 8. 9. — ^d 2 Chron. 35. 13. — ^e 2 Kings 23. 23. — ^f 1 Sam. 13. 23 & 14. 34. — ^g Exod. 13. 16. & 13. 6. — ^h Lev. 23. 2. — ⁱ Heb. rest. — ^j Lev. 23. 36. — ^k Exod. 16. 16. & 31. 22. — ^l Lev. 23. 15. — ^m Numb. 28. 26. — ⁿ Acts 2. 4. — ^o Or, sufferance. — ^p ver. 17. — ^q 1 Cor. 15. 2. — ^r ch. 12. 7, 12, 18. — ^s ver. 14.

^t Ch. 15. 15. — ^u Exod. 23. 16. — ^v Lev. 23. 34. — ^w Numb. 29. 12. — ^x Heb. flood, and thou shalt press. — ^y Numb. 3. 9, &c. — ^z Lev. 23. 39, 40. — ^{aa} Exod. 23. 14, 17. & 34. 26. — ^{ab} Exod. 23. 15. & 34. 20. — ^{ac} Eccl. 35. 4. — ^{ad} Heb. according to the gift of his grace. — ^{ae} 2 Cor. 8. 12. — ^{af} ver. 10. — ^{ag} ch. 1. 16. — ^{ah} 1 Chron. 25. 4. & 16. 29. — ^{ai} 1 Chron. 12. 5. 3.

Verse 11. *Thou shalt rejoice*] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these sacred feasts, with joy before the Lord. To answer these views, it was necessary to eat the flesh while it was fresh, as in that climate, putrefaction soon took place: therefore they were commanded to let nothing remain until the morning, ver. 4. This consideration is sufficient to account for the command here, without having recourse to the more idle evangelical reasons, that are assigned by the learned and devout Mr. Ainsworth to the command. How devout, and cheerful is the design of this institution! *Harmer*, vol. i. p. 106.

Verse 16. *Three times in a year*] See Exod. xxiii. 14.

where all the Jewish feasts are explained. See also Levit. xxiii. 34.

Verse 18. *Judges and officers shalt thou make*] JUDGES, שופטים *shopheteem*, among the Hebrews, were probably the same as our magistrates, or justices of the peace. OFFICERS, שטרים *sercem*, seem to have been the same as our inquest, sergeants, beaules, &c. whose office it was to go into houses, shops, &c. and examine weights, measures, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the magistrate, and he was punished by the officer on the spot. They seem also to have acted as heralds in the army, chap. xx. 5. See also *Rab. Maimon in Sanhedrin*. In China, for all minor offences, the person when found guilty, is punished on the spot, in the presence of the magistrate or mandarin of justice.

A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451.
 thee, throughout thy tribes: and they shall judge the people with just judgment.

19 ^a Thou shalt not wrest judgment; ^b thou shalt not respect persons, ^c neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ^d words of the righteous.

20 ^e That which is altogether just shalt thou

follow, that thou mayest ^f live, and inherit the land which the Lord thy God giveth thee.

21 ^g Thou shalt not plant thee a grove of any trees, near unto the altar of the Lord thy God, which thou shalt make thee.

22 ^h Neither shalt thou set thee up any image; which the Lord thy God hateth.

^a Lev. 19. 15. ^b Lev. 19. 15. ^c Lev. 19. 15. ^d Lev. 19. 15. ^e Lev. 19. 15. ^f Lev. 19. 15. ^g Lev. 19. 15. ^h Lev. 19. 15.

^f Ezek. 13. 5, 9. ^g Lev. 19. 15. ^h Lev. 19. 15. ⁱ Lev. 19. 15. ^j Lev. 19. 15. ^k Lev. 19. 15. ^l Lev. 19. 15. ^m Lev. 19. 15. ⁿ Lev. 19. 15.

Verse 21. *Thou shalt not plant thee a grove, &c.* We have seen that groves were planted about idol temples, for the purposes of idol worship performed in them. See on chap. xiv. 1. On this account, God would have no groves

or thickets about his altar; that there might be no room for suspicion, that any thing contrary to the strictest purity, was transacted there. Every part of the Divine worship was performed for the purpose of general edification.

CHAPTER XVII.

All sacrifices to be without blemish, 1. Of persons convicted of idolatry and their punishment, 2—7. Difficult matters in judgment to be laid before the priests and judges, and to be determined by them, and not to submit to their decision, 8—13. The king that may be chosen, to be one of their brethren, no stranger to be appointed to that office, 14, 15. He shall not multiply horses to himself, nor cause the people to return into Egypt, 16. Nor multiply wives, money, &c. 17. He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren, 18—20.

A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451.
THOU ^a shalt not sacrifice unto the Lord thy God *any* bullock, or ^b sheep, wherein is blemish, or any evil-favouredness: for this *is* an abomination unto the Lord thy God.

2 ^c If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, ^d in transgressing his covenant,

A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451. A. M. 2553. B. C. 1451.
 3 And hath gone and served other gods, and worshipped them, either ^e the sun, or moon, or any of the host of heaven, ^f which I have not commanded;

4 ^g And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which committed that wicked

^a Ch. 15. 21. Mal. 1. 9. 13, 14. — ^b Or, goat. — ^c ch. 13. 6. — ^d Josh. 7. 11, 13. & 23. 16. Judg. 2. 20. — ^e Kings 18. 12. Hos. 8. 1.

Ch. 1. 1. Josh. 1. 20. — ^f Jer. 7. 18, 19, 21. & 23. 17. & 24. 1. — ^g ch. 13. 14. 16.

NOTES ON CHAP. XVII.

Verse 1. *Wherein is blemish*] God must not have that offered to him, which thou wouldest not use thyself. This not only refers to the perfect sacrifice offered by Christ Jesus; but to that sincerity and uprightness of heart, which God requires in all those who approach him in the way of worship.

Verse 4. *If it be told thee*] In a private way by any confidential person. *And thou hast heard of it*—so that it appears to be notorious, very likely to be true, and publicly scandalous. And hast *enquired diligently*—sought to find out the truth of the report, by the most careful examination of per-

sons reporting, circumstances of the case, &c. *And behold it is true*—the report is not founded on vague conjecture, hearsay, or malice. *And the thing is certain*—substantiated by the fullest evidence. *Then shalt thou bring forth* (the offender, &c.) As the charge of idolatry was the most solemn and awful that could be brought against an Israelite, because it affected his life, therefore God required that the charge should be substantiated by the most unequivocal facts, and the most competent witnesses. Hence all the precautions mentioned in the fourth verse, must be carefully used, in order to arrive at so affecting and so awful a truth.

A. M. 5553.
B. C. 1451.
An. Exod. 18.
40.—Sicut.

thing, unto thy gates, *even* that man or that woman, and ^a shalt stone them with stones, till they die.

6 ^b At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 ^c The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^d thou shalt put the evil away from among you.

8 ¶ ^e If there arise a matter too hard for thee in judgment, ^f between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, ^g and get thee up into the place which the LORD thy God shall choose;

9 And ^h thou shalt come unto the priests, the Levites, and ⁱ unto the judge that shall be in those days, and enquire; ^k and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose, shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to

^a Lev. 24. 14, 15. ch. 13. 10. Josh. 7. 25. — ^b Numb. 35. 30. ch. 19. 15. Matt. 18. 16. Jer. 44. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Hebr. 10. 28. — ^c ch. 19. 15. — ^d 1 Sam. 17. 50. — ^e ver. 12. ch. 13. 5. & 19. 19. — ^f 2 Chron. 19. 10. — ^g ch. 11. — ^h Mal. 2. 7. — ⁱ See Exod. 18. 15, 20, 22, 23. & 22. 2. Numb. 35. 1, 16, 17. ch. 19. 4, 10, 11. — ^j ch. 12. 5. & 13. 17. Ps. 122. 5. — ^k See Jer. 18. 18. — ^l ch. 19. 17. — ^m Lev. 24. 21.

Verse 6. *Two witnesses*] ONE might be deceived, or be prejudiced, or malicious—therefore God required *two* substantial witnesses for the support of the charge.

Verse 8. *If there arise a matter too hard for thee*] These directions are given to the common magistrates, who might not be able to judge of, or apply the law in all cases that might be brought before them. The priests and Levites who were lawyers by birth and continual practice, were reasonably considered as the best qualified to decide on difficult points.

Verse 12. *The man that will do presumptuously*] The man who refused to abide by this final determination, forfeited his life, as being then in a state of *rebellion* against the highest authority; and consequently, the public could have no pledge for his obedience.

Verse 15. *One from among thy brethren shalt thou set king over thee*] It was on the ground of this command, that the Jews proposed that Jesus should be set over them, *Is it lawful for us to have a king, or no?* Matt. xxii. 41. for they

the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And ^l the man that will do presumptuously, ^m and will not hearken unto the priest, ⁿ that standeth to minister there, before the LORD thy God, or unto the judge, even that man shall die; and ^o thou shalt put away the evil from Israel.

13 ^p And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^q I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set *him* king over thee, ^r whom the LORD thy God shall choose: *one* ^s from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply ^t horses to himself, nor cause the people ^u to return to Egypt, to the end that he should multiply horses: forasmuch as ^v the LORD hath said unto you, ^w Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself,

^l Numb. 15. 30. Ezra 10. 3. Hos. 4. 4. — ^m Hebr. *not to hearken*. — ⁿ ch. 13. 5, 7. — ^o ch. 13. 5. — ^p ch. 13. 11. & 19. 20. — ^q 1 Sam. 8. 5, 19, 20. — ^r See 1 Sam. 9. 15. & 10. 4. & 16. 12. 1 Chron. 22. 10. — ^s Gen. 30. 21. — ^t 1 Kings 1. 26. & 10. 26, 33. Ps. 20. 7. — ^u Isai. 31. 1. Jer. 17. 15. — ^v Exod. 13. 17. Numb. 14. 3, 4. — ^w ch. 28. 63. Hos. 11. 5. See Jer. 42. 15.

were then under the authority of a *foreign* power. Had Christ said, *Yes*: then they would have condemned him by this law. Had he said, *No*: then they would have accused him to Caesar. See this subject discussed in great detail, in the notes on Matt. xxii. 16, &c.

Verse 16. *He shall not multiply horses*] As horses appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt, as might lead to idolatry. 2. Lest the people might depend on a well appointed *cavalry*, as a means of security, and so cease from trusting in the strength and protection of God. And 3. That they might not be tempted to extend their *ambition* by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people, which God intended they should be; and without which, the prophecies relative to the Messiah, could not be known to have their due and full accomplishment.

Verse 17. *Neither shall he multiply wives*] For this would

A.M. 2555.
B.C. 1151.
An. Exod. lxx.
40 → Schut.

that ^a his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 ^b And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of ^c that which is before the priests the Levites:

19 And ^d it shall be with him, and he shall read therein all the days of his life: that he

may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he ^e turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong ^f his days in his kingdom, he, and his children, in the midst of Israel.

^a See 1 Kings. 11. 3, 4. — ^b 2 Kings. 11. 12. — ^c Deut. 31. 9, 26. See 1 Kings.

22. 2. — ^d Job. 1. 3. — ^e Ps. 119. 96. — ^f Job. 3. 20. — 1 Kings. 11. 3.

necessarily lead to *foreign alliances*, and be the means of introducing the *superstitions* and *customs* of other nations, and their *idolatry* also. Solomon started against this precept, and brought ruin on himself and on the land by it. See 1 Kings xi. 4.

Verse 18. *He shall write him a copy of this law*] מִשְׁנֶה הַתּוֹרָה הַזֶּה Mishneh ha-torah hazeh, an *imitation* or *duplicate* of this law—translated by the Septuagint, αὐτὴν τὴν γραμμήν, *This Decree-book*. From this version, hence the Vulgate Latin, and all the modern versions have taken the name of this book. And from the original word, the Jews call it *Mishneh*. See the *Preface* to this book.

Out of that which is before the priests the Levites] It is likely, this means, that the copy which the king was to write out, was to be taken from the *autograph*, kept in the tabernacle before the Lord; from which, as a standard, every copy was taken; and with which, doubtless, every transcript was compared: and it is probable, that the priests

and Levites had the revising of every copy that was taken off; in order to prevent errors from creeping into the *Sacred Text*.

Verse 19. *And it shall be with him, &c.*] It was the surest way to bring the king to an acquaintance with the Divine law, to oblige him to write out a fair copy of it, with his own hand, in which he was to read daily. This was constantly necessary, as these laws of God were all permanent, and no Israelitish king could make any new law. The kings of this people being ever considered as only the *vicegerents* of Jehovah.

Verse 20. *He, and his children, in the midst of Israel*] From this verse it has been inferred, that the crown in Israel was designed to be *hereditary*, and this is very probable; for long experience has proved to almost all the nations of the world, that *hereditary succession* in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

CHAPTER XVIII.

The priests and Levites to have no inheritance, 1, 2. What is the priest's due, 3—5. Of the Levites that come from any of the other tribes, 6—8. The Israelites must not copy the abominations of the former inhabitants, 9. None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did, 10—14. The great Prophet which God promised to raise up, 15—19. Of false prophets, 20. And how to discern them, 21, 22.

A.M. 2555.
B.C. 1151.
An. Exod. lxx.
40 → Schut.

THE priests the Levites, and all the tribe of Levi, ^a shall have no part nor inheritance with Israel; they ^b shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from

^a Numb. 18. 20, & 29. 62. — ^b 1 Sam. 2. 36.

^c Numb. 18. 8, 9. — ^d 1 Sam. 2. 36.

NOTES ON CHAP. XVIII.

Verse 1. *The priests the Levites—shall have no part*] That is, says Rab. Maimon, they shall have no part in the *spoils* taken from an enemy.

Verse 2. *The Lord is their inheritance*] He is the portion of their souls; and as to their bodies, they shall live by the of-

ferings of the Lord made by fire, &c. the *inheritance*, the *portion*, and the *possession*. And as *inheritance* was the Lord's right in those or other offerings he gave to the priests.

Verse 3. *Of the Levites that come from any of the other tribes*] מִלְּבִיִּים מִכָּל־הַטִּיבִּים. The word *לֵבִי* *Levi* is used not only to signify an *inherited inheritance* to the Lord, but also one *acquired* by the *purchase*, &c. Gen.

A. M. 2553.
B. C. 1451.
An. Exod. lsr.
40.—Sebat.

the people, from them that offer a sacrifice, whether *it be* ox or sheep; and ^a they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 ^b The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For ^c the LORD thy God hath chosen him out of all thy tribes, ^d to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he ^e sojourned, and come with all the desire of his mind ^f unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, ^g as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like ^h portions to eat, beside ⁱ that which cometh of the sale of his patrimony.

^a Lev. 7. 30—31.—^b Ex. d. 22, 29. Numb. 18. 12, 24.—^c Exod. 28. 1. Numb. 3. 10.—^d ch. 10. 8. & 17. 12.—Numb. 35. 2, 3.—^e ch. 12. 5.—^f 2 Chron. 31. 2.—^g 2 Chron. 31. 4. Neh. 12. 41, 47.—^h Heb. his sales for the nations.

xliii. 15. Prov. xvii. 1. Ezek. xxv. 6. And in this latter sense it probably should be understood here; and consequently, that the command in this verse relates to what the people were to allow the priests and Levites, from the animals slain for common use. The parts to be given to the priests were, 1. The shoulder, probably cut off from the beast, with the skin on: so *Maimonides*. 2. The two cheeks, which may include the whole head. 3. The maw, the whole of those intestines, which are commonly used for food.

Verse 4. *To the firstfruit also of thy corn, of thy wine, and of thine oil, &c.* All these firstfruits and firstlings were the Lord's portion, and these he gave to the priests.

Verse 8. *The sale of his patrimony.* So we find, that though the Levites might have no part of the land by lot, yet they were permitted to make purchases of houses, goods, and cattle—yea of fields also. See the case of Abiathar, 1 Kings ii. 26. and of Jeremiah, Jer. xxxii. 7, 8.

Verse 10. *To pass through the fire* Probably in the way of consecration to Moloch, or some other deity. It is not likely that their being *burnt to death* is here intended. See on Levit. xviii. 21.

Diviner קסם קסמים *Kosem kasanem*, one who endeavours to find out, futurity by *auguries*, using *lots*, &c.

Observer of omens מנחש *Menachsh*, one who pretends to foretell future events by present occurrences; and who predicts great political or physical changes from the aspects of planets, eclipses, motion of the clouds, &c. &c. See on Gen. xli. 8.

The witch מנחש *Menachsh*, from נחש *nachash*, to view attentively, one who inspected the entrails of beasts, observed the flight of birds, &c. &c. and drew auguries thence. Some

9 ¶ When thou art come into the land which the LORD thy God giveth thee, ^k thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter ^l to pass through the fire, ^m or that useth divination, or an observer of times, or an enchanter, or a witch,

11 ⁿ Or a charmer, or a consulter with familiar spirits, or a wizard, or a ^o necromancer.

12 For all that do these things *are* an abomination unto the LORD: and ^p because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ^q perfect with the LORD thy God.

14 For these nations, which thou shalt ^r possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ ^s The LORD thy God will raise up unto

^a Lev. 18. 26, 27, 30. ch. 12. 29, 30, 31.—^b Lev. 18. 21. ch. 12. 31.—^c Lev. 19. 26, 31. & 20. 27. Isai. 8. 19.—^d Lev. 20. 27.—^e 1 Sam. 28. 7.—^f Lev. 18. 24, 25. ch. 9. 4.—^g Or, upright, or, sincere. Gen. 17. 1.—^h Or, inherit.—ⁱ ver. 18. John 1. 45. Acts 3. 12. & 7. 57.

think divination by *serpents* is meant, which was common among the heathen.

A witch מנחש *Mecasheph*, probably those who by means of drugs, herbs, perfumes, &c. pretended to bring certain celestial influences to their aid. See the note on Levit. xix. 26.

Verse 11. *A charmer* חבר חבר *Chober chaber*, one who uses spells—a peculiar conjunction, as the term implies, of words or things, tying knots, &c. for the purposes of divination. This was a custom among the heathen, as we learn from the following verses:

Necte TRIBUS NODIS ternos, *Amarylli*, colores:

Necte, *Amarylli*, modo; et Veneris, dic vincula necte.

Virg. Ecl. viii. v. 77.

Knit with three KNOTS, the fillets, knit them straight;

Then say, these KNOTS to love I consecrate. *Dryden*.

A consulter with familiar spirits שאל אוֹב *Shoel oh*, a Pythonesse, one who enquires by the means of one spirit, to get oracular answers from another of a superior order. See on Levit. xix. 31.

A wizard ידעני *Yideoni*, a wise one, a knowing one. Wizard was formerly considered as the masculine of *witch*, both practising divination by similar means. See the notes on Exod. xxii. 18. Lev. xix. 31.

On a necromancer. רשע אל המתים *Dorech el ha-metim*, one who seeks from, or enquires of the dead. Such as the witch at Endor, who professed to *evoke the dead*, in order to get them to disclose the secrets of the spiritual world.

Verse 15. *The Lord thy God will raise up unto thee a Prophet* Instead of diviners, observers of times, &c. God here

A. M. 3664.
B. C. 1441.
An. Exod. lxx.
40. *sedet*

thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb: in the day of the assembly, saying, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not."

17 And the Lord said unto me, "They have well spoken that which they have spoken."

18 "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

19 "And it shall come to pass, that whosoever

will not hearken unto my words which he shall speak in my name, I will require it of him."

20 ¶ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

^a Ch. 9. 10. — ^b Exod. 20. 19. Hebr. 12. 19. — ^c ch. 3. — ^d ver. 13. John 1. 18. — ^e Acts 3. 22. & 7. 37. — ^f Gen. 21. 16. — ^g John 17. 3. — ^h John 4. 25. & 8. 28. & 12. 49, 50. — ⁱ Acts 1. 25.

^j Ch. 13. 5. — ^k Jer. 14. 15. 18. — ^l Zech. 1. 17. — ^m Jer. 23. 21. — ⁿ Jer. 23. 18. — ^o Jer. 23. 32.

promises to give them an *angel*, who should tell them all things that make for their peace; so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto me] Viz. a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet, as had never before appeared, and who should have no equal till the consummation of the world.

This Prophet is the Lord Jesus, who was in the bosom of the Father, and who came to declare his will to mankind. Every word spoken by him, is a living, infallible oracle from God himself; and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty. See ver. 19. and Acts iii. 22, 23. and see the conclusion of this chapter.

Verse 22. *If the thing follow not*] It is worthy of remark, that the prophets in general, predicted those things which were shortly to come to pass, that the people might have the fullest proof of their divine mission; and of the existence of God's providence in the administration of the affairs of men.

The promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. Christ, says Mr. Amisworth, was to be a *man*, at head of the stock of the Jews by promise, because the people could not endure to hear the voice of GOD, ver. 16. And as in respect of his prophecy, so of the priesthood; for every high-priest is taken from among men, Heb. v. 1. and of his kingdom as in Deuteronomy xvii. 15. From among thy brethren shalt thou set a king over thee like unto me.

1. Christ alone was like unto Moses as a PROPHET, for it is written, *There arose not a prophet in Israel like unto Moses, whom the Lord knew, face to face, in all the signs and wonders which the Lord sent him to do*: Deut. xxxiv. 10, 11,

12. This therefore cannot be understood of the ordinary prophets, which were raised up in Israel, but of Christ only, as the Apostles expound it: Acts ii. 22—26. 2. Christ was like unto Moses, in respect to his office of mediation between God and his people, Deut. v. 5. 1 Tim. ii. 5. but greater than Moses, as being the mediator of a better covenant (or testament) which was established upon better promises, Heb. viii. 6. 3. Christ was like unto Moses in excellency; for as Moses excelled all the prophets, in speaking to God mouth to mouth, Numb. xii. 6, 7, 8. so Christ excelled him and all men, in that, being in the bosom of the Father, he hath come down from heaven, and declared God unto us, John i. 18. and iii. 13. 4. Christ was like to Moses in faithfulness, but therein also excelling; for Moses was faithful in God's house as a servant, but Christ as the son over his own house, Heb. iii. 2, 5, 6. 5. Christ was like to Moses in signs and wonders, wherein he also excelled Moses, as the history of the gospel shews. For he was a prophet mighty in deed and word before God, and all the people, Luke xxiv. 19. A man approved of God among them, by miracles, signs, and wonders, which God did by him, in the midst of them, Acts ii. 22. For he did among them, the works which no other man did, John xv. 24. Unto him—that is, not unto the diviners, wizzards, or any such like, but, unto him, and him only—as, *Him thou shalt serve*, Deut. vi. 13. is expounded, *Him only*, Matt. iv. 10. And though this is principally meant of Christ in person, of whom God said, *Hear him*, Matt. xvii. 5. Yet it implies also his ministers, as himself said, *He that heareth you, heareth me*, Luke x. 16. To these may be added, 6. As Moses was king among his people, in this respect Christ is like to him, but infinitely greater; for he is King of kings, and Lord of lords, Rev. xix. 16. 1 Tim. v. 15. And 7. He was like to Moses as a legislator. Moses gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty; these are contained in the Pentateuch. Christ

gave a new law, the gospel contained in the four Evangelists and Acts of the Apostles, on which the Christian Church is founded, and by which all genuine Christians are governed, both in heart and life. To all which may be added, 8. That God never commissioned any human beings to give laws to mankind, but Moses and Christ: and therefore, as a law-giver, Christ alone resembles Moses; for, to the present hour, none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles.

Dr. Jortin, in his *Remarks on Ecclesiastical History*, has drawn a parallel between Moses and Christ, in a great number of particulars, which he concludes thus: "Let us search all the records of universal history, and see if we can find a man who was *so like to Moses* as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found HIM, of whom Moses in the Law, and the Prophets did write, to be Jesus of Nazareth, the Son of God." On this subject, see *Ainsworth*, *Calmet*, and *Dodd*, who have all marked this striking correspondence between Moses and Christ.

CHAPTER XIX.

Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, to which a proper way is to be prepared, 1—3. In what cases of man-slaughter, the benefit of those cities may be claimed, 4—6. Three cities more to be added, should the Lord enlarge their coasts, and the reasons why, 7—10. The intentional murderer shall have no benefit from these cities, 11—13. The landmark is not to be shifted, 14. One witness shall not be deemed sufficient to convict a man, 15. How a false witness shall be dealt with—he shall bear the punishment which he designed should have been inflicted on his neighbour, 16—20. Another command to establish the lex talionis, 21.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sabbat.

WHEN the LORD thy God ^ahath cut off the nations, whose land the LORD thy God giveth thee, and thou ^bsucceedest them, and dwellest in their cities, and in their houses;

2 ^cThou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And ^dthis is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not ^ein time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the ^fhead slippeth from the ^ghelve, and ^hlighteth upon his neighbour, that he die; he

shall flee unto one of those cities, and live:

6 ⁱLest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ^kslay him; whereas he *was* not worthy of death, inasmuch as he hated him not ^lin time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God ^menlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; ⁿthen shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

^aCh. 17, 20. — ^bHeb. *inherit*, or, *possess*. — ^cLev. 24, 13. Numb. 35, 11, 14. — ^dGen. 29, 2. — ^eNumb. 35, 11. — ^fCh. 19, 4. — ^gHeb. *from yesterday*. — ^hHeb. *cut*. — ⁱHeb. *cut*. — ^jHeb. *findeth*.

^kNumb. 35, 12. — ^lHeb. *quite free in life*. — ^mHeb. *from yesterday the third day*. — ⁿGen. 15, 13. — ^oCh. 12, 20. — Josh. 20, 7, 8.

NOTES ON CHAP. XIX.

Verse 2. *Thou shalt separate three cities*] See on Numb. xxxv. 10, &c.

Verse 3. *Thou shalt prepare thee a way*] The Jews inform us, that the roads to the cities of refuge were made very

broad, thirty-two cubits; and even, so that there should be no impediments in the way; and constantly kept in good repair.

Verse 9. *Shalt thou add three cities more*] This was afterwards found necessary, and accordingly, six cities were ap-

A. M. 2200. 11 ¶ But ^aif any man hate his
B. C. 1113. neighbour, and lie in wait for him,
An I. 1. 1. and rise up against him, and smite
10. ^bhim ^cmortally that he die, and fleeeth into one
of these cities:

12 Then the elders of his city shall send and
fetch him thence, and deliver him into the hand
of the avenger of blood, that he may die.

13 ^cThine eye shall not pity him, ^abut thou
shalt put away the *guilt of innocent blood* from
Israel, that it may go well with thee.

14 ¶ ^cThou shalt not remove thy neighbour's
landmark, which they of old time have set in
thine inheritance, which thou shalt inherit in
the land that the LORD thy God giveth thee to
possess it.

15 ¶ ^cOne witness shall not rise up against a

man for any iniquity, or for any sin, or for
any sin that he sinneth: at the mouth
of two witnesses, or at the mouth of
three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any
man to testify against him ^bthat which is wrong:

17 Then both the men, between whom the
controversy *is*, shall stand before the LORD,
ⁱbefore the priests and the judges, which shall
be in those days;

18 And the judges shall make diligent in-
quisition: and, behold, *if* the witness *be* a false
witness, and hath testified falsely against his
brother;

19 ^aThen shall ye do unto him, as he had
thought to have done unto his brother: so ⁱthalt
thou put the evil away from among you.

^a Exod. 21. 12, &c. Numb. 35. 16, 24. ch. 17. 24. Prov. 24. 17.
^b Heb. *in fin*. ^c ch. 15. 3. & 15. 12. ^d Numb. 35. 16, 24. ch. 17. 24.
^e Kings 2. 31. ^f ch. 27. 17. Job 24. 2. Prov. 22. 1. Hos. 5. 10.
^g Numb. 35. 30. ch. 17. 6. Matt. 16. 16. John 8. 17. 1 Cor. 15. 1. 1 Tim.

^h 19. 16. ch. 40. 15. ⁱ 19. 27. 1. 5. 38. 41. ^j 19. 16. 17. 9. 8. 21. 5. ^k Prov. 19. 5. 1. Deut. 6. 24. 1. 1. 8. 12.
^l ch. 15. 3. & 17. 7. & 21. 24. & 24. 14. 3. 5. 24. 7.

pointed, three on either side Jordan. See Josh. xx. 1, &c.
In imitation of these cities of refuge, the heathens had their
asyla, and the Catholics, their *privileged altars*. See Exod.
xxi. 13, 14. and on Numb. xxxv. 6, &c.

Verse 11. *If any man hate his neighbour*] See on Exod. xxi.
13.

Verse 14. *Thou shalt not remove thy neighbour's landmark*
Before the extensive use of fences, landed property was
marked out by *stones* or *posts*, set up so as to ascertain the
divisions of family estates. It was easy to remove one of
these landmarks, and set it in a different place; and thus
the dishonest man enlarged his own estate by contracting that
of his neighbour. The *termini*, or landmarks, among the
Romans, were held very sacred, and were at last deified.

To these *termini*, Numa Pompilius commanded offerings
of broth, cakes, and first-fruits, to be made. And Ovid
informs us, that it was customary to sacrifice a *lamb* to them,
and sprinkle them with its blood.

Spargitur et cerso communis terminus agros.

FAST. l. ii. v. 655.

And from Tibullus it appears, that they sometimes adorned
them with flowers and garlands.

*Nam veneror, seu se posui delictis desertis in agris,
Seu vetus in campo florida serta lapis.*

ELEG. l. i. E. i. v. 11.

Revere each antique stone bedeck'd with flowers,
That bounds the field, or points the doubtful way.

GRAINGER.

It appears from Juvenal, that annual oblations were made
to them.

— — *Constitum ritus agri
Lupercinus, aut capreni, et vicinus ademit,*

*Aut sacrum effudit medio de limite saxum,
Quod mea cum vetulo coluit pars annua tibi.*

SAT. xvi. v. 35.

If any rogue vexatious suits advance
Against me for my *known inheritance*,
Enter by violence my fruitful grounds,
Or take the *sacred landmark* from my *bounds*,
Those *bounds*, which with possession and with prayer,
And offered cakes, have been my *annual care*. DRYDEN.

In the digests there is a vague law, *de terminis muto*,
Digestor. lib. xlvii. Tit. 21. on which Calmet remarks, that
though the Romans had no determined punishment for those
who removed the ancient landmarks; yet, if *slaves* were
found to have done it with an evil design, they were put
to death; that persons of quality were sometimes exiled,
when found guilty; and that others were sentenced to
pecuniary fines, or corporal punishment.

Verse 15. *One witness shall not rise up, &c.*] See Num.
xxxv. 30.

Verse 19. *Then shall ye do unto him, as he had thought to have
done unto his brother*] Nothing can be more equitable or proper
than this, that if a man endeavour to do any injury to, or take
away the life of another, on detection, he shall be caused to
undergo the same evil which he intended for his innocent
neighbour.

Some of our excellent English laws have been made on
this very ground. In the 37th of Edw. III. ch. 18. it is
ordained, that all those who make suggestion, shall incur the
same pain which the other should have had, if he were at-
tainted, in case his suggestions be found evil. A similar
law was made the 38th of the same reign, ch. 9. By a law
of the 12 Tables, a false witness was punished down the

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20 ^a And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

^a Ch. 17. 13. & 1. 21.

Tarpeian rock. In short, false witnesses have been execrated by all nations.

Verse 21. *Life—for life, eye for eye, &c.*] The operation of such a law as this must have been very salutary: if a man

21 ^b And thine eye shall not pity; but ^clife shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

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^b Ver. 13.—^c Exod. 21. 23. Lev. 24. 20. Matt. 5. 32.

prized his own members, he would naturally avoid injuring those of others. It is a pity that this law was not still in force: it would certainly prevent many of those savage acts which now both disgrace and injure society.

CHAPTER XX.

Directions concerning campaigns, 1. The priest shall encourage the people, with the assurance that God will accompany and fight for them, 2—4. The officers shall dismiss from the army all who have just built a new house, but have not dedicated it, 5. All who had planted a vineyard, but had not yet eaten of its fruits, 6. All who had betrothed a wife, but had not brought her home, 7. And all who were timid and faint-hearted, 8. The commanders to be chosen after the timid, &c. had retired, 9. No city to be attacked till they had proclaimed conditions of peace to it, provided it be a city beyond the bounds of the seven Canaanitish nations: if it submitted, it was to become tributary; if not, it was to be besieged, sacked, and all the males put to the sword: the women, children, and cattle, to be taken as booty, 10—15. No such offers to be made to the cities of the Canaanites; of them nothing shall be preserved, and the reason, 16—18. In besieging a city, no trees to be cut down but those which do not bear fruit, 19, 20.

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WHEN thou goest out to battle against thine enemies, and seest ^a horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is ^b with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priests shall approach and speak unto the people,

^a See Ps. 20. 7. Is. 1. 1. 4. — Numb. 23. 21. Ch. 31. 6, 8. 2 Chron. 13. 19. & 28. 7, 8.

NOTES ON CHAP. XX.

Verse 1. *When thou goest out to battle*] This refers chiefly to the battles they were to have with the Canaanites, in order to get possession of the promised land: for it cannot be considered to apply to any wars which they might have with the surrounding nations, for political reasons; as the Divine assistance could not be expected in wars, which were not undertaken by the Divine command.

Verse 2. *The priests shall approach, and speak unto the people*] The priest, on these occasions, was the representative of that God whose servant he was, and whose worship he conducted. It is remarkable, that almost all ancient nations took their place with them to battle, as they did not expect

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts ^cfaint, fear not, and do not ^dtremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth with you, ^eto fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the

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^c Heb. be tender.—^d Heb. make haste.—^e Ch. 1. 30. & 3. 22. Josh. 23. 10.

success, without having the object of their adoration with them; and they supposed they secured his presence, by having that of his representative.

Verse 5. *That hath built a new house, and hath not dedicated it*] From the title of Psal. xxx.—*A Psalm or Song at the dedication of the house of David*—it is evident that it was a custom in Israel to dedicate a new house to God, with prayer, praise, and thanksgiving; and this was done in order to secure the Divine presence and blessing: for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God. Hence it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped.

^a See Neh. 12, 27. ^b Ps. 30, title. ^c Heb. *made it common*. See Lev. 19, 23, 24. ch. 23, 30. — ch. 24, 5. — ^d Judg. 7, 3.

people, saying, What man *is there* that hath built a new house, and hath not ^d dedicated it; let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* ^e eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 ^e And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, ^a What man *is there that is* fearful and fainthearted? let him

go and return unto his house, lest his brethren's heart ^f faint, as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies ^g to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, ^h then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

^a Heb. *mult.* — ^b Heb. to be in the head of the people. — ^c Sam. 20, 14, 15.

And an *unfinished mansion*: first he died
Of all the Greeks; for as he leap'd to land,
Long ere the rest, a Dardian struck him dead."

COWPER.

Verse 8. *What man is there that is fearful and faint-hearted?* The original *ἡρακ*, signifies *tender*, or *soft-hearted*. And a *soft heart* the man must have, who in such a contest, after such a permission, could turn his back upon his enemies, and on his brethren. However, such were the troops commanded by Gideon, in his war against the Midianites; for, after he gave this permission, out of 32,000 men, only 10,000 remained to fight! Judges vii. 3. There could be no deception in a business of this kind; for the departure of the 22,000 was the fullest proof of their dastardness which they could possibly give.

Verse 10. *Proclaim peace unto it.* Interpreters are greatly divided concerning the objects of this law. The text, taken in connection with the context, see verses 15—18, appears to state, that this proclamation, or offer of peace to a city, is *only* to be understood of those cities which were situated *beyond the limits of the seven Canaanite nations*, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the *bare letter of the text*, unless some of the words, taken separately, can be shewed to have a different meaning. For the common interpretation, the following reasons are given:

God, who knows all things, saw that they were incurable in their idolatry; that the cup of their iniquity was full; and as their Creator, Sovereign, and Judge, he determined to destroy them from off the face of the earth. "lest they should teach the Israelites to do after all their abominations," ver. 18. After all, many plausible arguments have been brought to prove, that even these seven Canaanite nations, might be received into mercy, provided, 1st they renounced their idolatry; 2dly, became subject to the Jews; and 3dly, paid annual tribute: and that it was only in case that these

Του δὲ καὶ ἀμφιδούρης ἀλόχου φύλακιν ἐκείλειτο.
Καὶ ὄμιος νυκτερῆς τοὶ δ' ἔκτανε Δαΐδαος αὐτῇ,
Νηὸς ἀπὸ δ' αἰσχροῦ πολὺ πρῶτισιν Ἀχαιοῖς.

LEAD. B. v. 700.

"A wife he left,

To rend in Phylace her bleeding cheeks,

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13 And when the LORD thy God hath delivered it into thine hands, ^athou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and ^bthe cattle, and all that is in the city, *even* all the spoil thereof, shalt thou ^ctake unto thyself; and ^dthou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are very far off from thee, which are not of the cities of these nations.*

16 ¶ But ^eof the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites,

^a Numb. 31. 7.—^b Josh. 8. 2.—^c Heb. *spoil*.—^d Josh. 22. 8.—^e Numb. 31. 2, 3, 30, & 32. ch. 7. 1, 2. Josh. 11. 14.—^f ch. 7. 4, & 12, 30, 31, & 18. 9.

terms were rejected, that they were to leave alive, in such a city, nothing that breathed, *ver.* 16.

Verse 17. *But thou shalt utterly destroy them*] The above reasoning will gain considerable strength, provided we could translate *הָרָחֵק תַּחֲרִימֵם* *ki ha'charek techarimem*, *thou shalt utterly subdue them*—slaying them, if they resist, and thus leaving nothing alive that breathed; or *totally expel them from the land*, or reduce them to a state of slavery in it, that they might no longer exist as a people. This certainly made them an *anathema* as a nation, wholly destroying their political existence. Probably this was so understood by the Gibeonites, viz. that they either must be slain, or utterly leave the land, which last was certainly in their power; and, therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though not bound by their oath, because they were deceived by the Gibeonites, and therefore were under no obligation to fulfil their part of the covenant; yet, though they had this command before their eyes, did not believe that they were bound to put even those deceivers to death; but they destroyed their *political existence*, by making them *hewers of wood, and drawers of water, to the congregation*; i. e. slaves to the Israelites, see Josh. ix. Rahab and her household also were spared; so that it does not appear that the Israelites believed that they were bound to put every Canaanite to death. Their *political existence* was under the *anathema*, and this the Hebrews annihilated.

^c That many of the Canaanites continued in the land, even to the days of Solomon, we have the fullest proof: for we read, 2 Chron. viii. 7. "All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Je-

and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That ^fthey teach you not to do after all their abominations, which they have done unto their gods; so should ye ^gsin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (^hfor the tree of the field *is* man's life) ⁱto employ them in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until ^kit be subdued.

^f Exod. 23. 33.—^g Or, *for, O man, the tree of the field is to be employed in the siege*.—^h Heb. *to go from before thee*.—ⁱ Heb. *it come down*.

busites, who were left in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute to this day." Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God, to put them to death.

Verse 19. (*For the tree of the field is man's life*) to employ them in the siege.] The original is exceedingly obscure, and has been variously translated, *כִּי הָאִשָּׁה לְכָל מִפְנֵיךָ בְּמִצְוָה* *ki ha'adam ets ha'sadeh labo mipaneyca bamatsor*. The following are the chief versions:—*For, O man, the trees of the field are for thee to employ THEM in the siege*—or, *For it is man, and the tree of the field that must go before thee, for a bulwark*—or, *For it is a tree, and not men, to increase the number of those who come against thee to the siege*—or, lastly, *The tree of the field (is as) a man, to go before thy face for a bulwark*. The sense is sufficiently clear, though the strict grammatical meaning of the words cannot be easily ascertained. It was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life. And it was sound policy also, for even the conquerors must perish if the means of life were cut off. It is diabolic cruelty to add to the miseries of war, the horrors of famine; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. O, execrable war! Subversive of all the charities of life!

There are several curious particulars in these verses: 1. The people had the most positive assurances from God, that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because *God should go with them, to lead and direct them*.

and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it in the diligent use of their own prudence and industry. The priests, the officers, and the people, had then respective parts to act in this business: if they did their duty respectively, God would take care that they should be successful. Those who will not help themselves with the strength which God has already given them, shall not have any farther assistance from him. In all

such cases, the parable of the talents affords an excellent rule. 4. Then going to war against their enemies, must not deprive them of mercy and tenderness towards their brethren. He who had *built a house*, and had not yet dwelt in it, was not *planted a vineyard*, and had not eaten of its fruits; who had *betrothed a wife*, and had not yet taken her to his home, he was not obliged to go to battle, lest he fell in the way, and the fruits of his industry and affection should be enjoyed by others. He who was *four years old*, was also permitted to return, lest he should give way in the heat of battle, and his example have a fatal influence on others.

CHAPTER XXI.

If a man be found slain in a field, and the cause of his death be unknown, the murder shall be expiated by the sacrifice of a heifer, in an uncultivated valley, 1—4. The rites to be used on the occasion, 5—9. The ordinance concerning marriage with a captive, 10—14. The law relative to the children of the hated and beloved wives: if the son of the hated wife should be the first born, he shall not be disinherited by the son of the beloved wife, but shall have a double portion of all his father's goods, 15—18. The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death, 19—21. Of the person who is to be hanged, 22. His body shall not be left on the tree all night—Every one that is hanged on a tree, is accursed of God, 23.

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AN. EXOD. 18.

40.—Schet.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; for ^a them the LORD thy God hath

chosen to minister unto him, and to bless in the name of the LORD; and ^b by their ^c word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, that are next unto the slain man, ^d shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, ^e and lay not innocent blood ^f unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So ^g shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to war against

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^a Ch. 10. 8. 1 Chron. 23. 13. Eccles. 45. 15.—^b ch. 17. 8. 9. —^c Heb. mouth.

^d See Ps. 19. 14. & 26. 6. Matt. 27. 24.—^e Jerem. 1. 14.—^f Heb. a. for most.—^g Gen. 19. 16.

NOTES ON CHAP. XXI.

Verse 4. *Shall bring down the heifer unto a rough valley*] נַחַל טָמֵא *nachal itan*, might be translated, a *rapid stream*, probably passing through a piece of uncultivated ground, where the elders of the city were to strike off the head of the heifer, and to wash their hands over her in token of their innocence. The spot of ground, on which this sacrifice was made, must be *uncultivated*, because it was considered to be a sacrifice to

make atonement for the murder, and consequently would pollute the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus, public expense saved.

Verse 6. *Shall wash their hands over the heifer*] Washing the hands, in reference to such a subject as this, was a rite anciently used, to signify that the persons, thus washing, were

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An. Exod. Isr.
40. — *Scut.*

thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and ^apare^b her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and ^cbewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast ^dhumiliated her.

15 ¶ If a man have two wives, one beloved, ^eand another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

16 Then it shall be, ^fwhen he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated ^gfor the firstborn, ^hby giving him a double portion of all ⁱthat he hath: for he *is* ^jthe beginning of his strength; ^kthe right of the firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: ^lso shalt thou put

^a Or, *suffer to grow* — ^b Heb. *make, or, dress*. — ^c See Ps. 45. 10. — ^d Gen. 31. 2. — ^e ch. 22. 29. — ^f Judge. 19. 24. — ^g Gen. 29. 33. — ^h 1 Chron. 5. 2. & 26. 10. — ⁱ 2 Chron. 11. 19, 22.

^j See 1 Chron. 5. 1. — ^k Heb. *that is found with him*. — ^l Gen. 49. 3. — ^m Gen. 25. 31, 33. — ⁿ ch. 13. 5. & 19. 19, 20. & 22. 21, 24.

innocent of the crime in question. It was, probably, from the Jews, that Pilate learnt this symbolical method of expressing his innocence.

Verse 11. *And seest—a beautiful woman*] No forcible possession was allowed even in this case; when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. If the person to whose lot or share such a woman fell, as is here described, chose, he might have her for a *wife* on certain conditions; but he was not permitted to use her under any inferior character.

Verse 12. *She shall shave her head*] This was in token of her renouncing her religion, and becoming a proselyte to that of the Jews. This is still a custom in the East; when a Christian turns Mohammedan, his head is shaven, and he is carried through the city crying, لا اله الا الله و محمد رسول الله *la alahola allah we Mohammed rasool i Allah*. “There is no god but God, and Mohammed is the prophet of God.”

Pare her nails] *צָרְתָּהּ אֶת צִפְרֶיהָ* *tsâsetah et tsipreniah*:—*She shall make her nails*. Now, whether this signifies *paring* or *letting them grow*, is greatly doubted among learned men. Possibly it means neither, but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day; and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained. The *hennah*, according to Hasselquist, grows in India, and in Upper and Lower

Egypt; it flowers from May to August. The manner of using it is this: the leaves are powdered, and made into a paste with water: they bind this paste on the nails of their fingers and toes, and let it stand on all night; in the morning they are found to be of a beautiful reddish yellow, and this lasts three weeks or a month; after which, they renew the application. They often stain the palms of their hands and the soles of their feet in the same way, as appears from many paintings of Eastern ladies, done in India and Persia, which now lie before me. This staining the soles of the feet with the *hennah* is probably meant in 2 Sam. xix. 24. *Mephibosheth, had not dressed*, (literally, *made*) *his feet*—they had not been thus coloured.

Verse 15. *One beloved, and another hated*] That is, one be *loved less* than the other. This is the true notion of the word *hate* in scripture. So Jacob *HATED Leah*, that is, he *loved her less* than he did *Rachel*; and Jacob *have I loved*, but Esau *have I HATED*—that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. See the note on Gen. xxix. 31. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations; but it was not enjoined, Moses merely *suffered* it, because of the hardness of their hearts, as our Lord justly remarks.—See Matt. xix. 8.

Verse 18—21. *The stubborn, rebellious, gluttonous and drunken son is to be stoned to death*.] This law, severe as it

A. M. 2353.
B. C. 1451.
An. Exod. 1st.
40.—Sabbat.

evil away from among you; ^a and all Israel shall hear, and fear.
22 ¶ And if a man have committed a sin ^b worthy of death, and he be put to death, and thou hang him on a tree:

23 ^c His body shall not remain all night upon the tree; but thou shalt in any wise bury him that day: (for he that is hanged is ^d accused of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

^a Ch. 13, 11.—^b Ch. 19, 6, & 22, 26. Acts 23, 19, & 25, 11, 25 & 26, 11.
^c Josh. 8, 29 & 10, 26, 27. John 19, 31.

^d Gal. 3, 13.—^e Heb. *he is a sinner*. See also Lev. 24, 16.
^f Rom. 15, 33. 2 Cor. 11, 31.

may seem, must have acted as a powerful preventative of crimes. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. *His body shall not remain all night upon the tree.* His exposure, for the space of *one day*, was judged sufficient. The law which required this, answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity, by requiring a perpetual exhibition of a human being, a slow prey to the most loathsome process of putrefaction. Did ever the spiking of the heads of state criminals prevent high treason? or the gibbeting of a thief or a murderer, prevent either murder or robbery? These questions may be safely answered in the negative; and the remains of the ancient barbarism which requires these disgusting and abominable exhibitions, and

which are deplored by every feeling heart, should be banished with all possible speed. In the case given in the text, God considers the land as defiled while the body of the executed criminal lay exposed: hence it was enjoined—*Thou shalt in any wise bury him that day.*

For he that is hanged is accused of God. That is, he has forfeited his life to the law—for it is written *curseth every one who continueth not in all things that are written in the book of the law to do them*; and on his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the *accursed thing* out of sight. How excellent are all these laws! How wonderfully well calculated to repress crimes by shewing the enormity of sin! It is worthy of remark, that in the collection of punishment, prescribed by the Mosaic law, we ever find that *Mercy* walks hand in hand with *Judgment*.

CHAPTER XXII.

Ordinances relative to strayed cattle and lost goods, 1—3. Humanity to oppressed cattle, 4. Men and women shall not wear each other's apparel, 5. No bird shall be taken with her nest of eggs or young ones, 6, 7. Battlements must be made on the roofs of houses, 8. Improper mixtures to be avoided, 9—11. Fringes on the garment, 12. Case of the hated wife, and the tokens of virginity, and proceedings thereon, 13—21. The adulterer and adulteress to be put to death, 22. Case of the betrothed damsel corrupted in the city, 23, 24. Cases of rape, and the punishment, 25—27. of fornication, 28, 29. No man shall take his father's wife, 30.

A. M. 2353.
B. C. 1451.
An. Exod. 1st.
40.—Sabbat.

THOU ^a shalt not see thy brother's ox or his sheep go astray, and ^b hide thyself from them: thou shalt in any case bring them again unto thy brother.

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B. C. 1451.
An. Exod. 1st.
40.—Sabbat.

or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

2 And if thy brother be not nigh unto thee,

3 In like manner shalt thou do with his ass;

^a Exod. 13, 4. Luke xv, 4—6. James 1, 19, 40.

^b Lev. xix, 1. Prov. xxv, 11, 12. xlii, 27.

NOTES ON CHAP. XXII.

Verse 1. *Thou shalt not see thy brother's ox or his sheep go astray.* [The same humane, merciful and wise regulations which we met with before, Exod. xxiii, 4, 5, well calculated to keep in remembrance the second grand branch of the law of God, *Thou shalt love thy neighbour as thyself.* A humane man cannot bear to see even an ass fall under his burthen, and not

endeavour to relieve him; and a man who loves his neighbour as himself, cannot see his property in danger, without endeavouring to preserve it. These comparatively small matters were tests and proofs of matters great in themselves, and in their consequences.—See the note on Exod. xx, 1, 4.

Verse 3. *Thou shalt not see his ass (stray).* Thou shalt not keep out of the way of affording help, nor pretend that thou

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B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ^a Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be young ones, or eggs*, and the dam sitting upon the young, or upon the eggs,

^a Exod. 23. 5.—^b Lev. 22. 28.—^c ch. 4. 40.—^d Lev. 19. 19.

not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, Luke x. 31, 32. This was a notorious breach of the merciful law mentioned above.

Verse 5. *The woman shall not wear that which pertaineth unto a man*] כלי גבר *keley geber*, the instruments or arms of a man. As the word גבר *geber*, is here used, which properly signifies a *strong man*, or *man of war*, it is very probable that *armour* is here intended; especially as we know, that in the worship of *Venus*, to which that of *Astarte*, or *Ashtaroth*, among the Canaanites, bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change of dress, whereby the men might pass for women, and *vice versa*. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it; and where every man wore a long beard. It is however, a very good general precept, understood *literally*; and applies particularly to those countries where the dress alone distinguishes between the male and the female. The close shaved gentleman may at any time appear like a woman, in the female dress; and the woman appear as a man, in the male's attire. Were this to be tolerated in society, it would produce the greatest confusion. Clodius, who dressed himself like a woman, that he might mingle with the Roman ladies in the feast of the *Bona Dea*, was universally execrated.

Verse 7. *Thou shalt—let the dam go, and take the young to thee; that it may be well with thee*] This passage may be understood *literally*. If they destroyed both young and old, must not the breed soon fail, and would it not, in the end, be *ill* with them, and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a *humane* precept in this law. The *young* never knew the *secrets of liberty*; the *dam* did: they might be taken and used for any lawful purpose; but the dam must not be brought into a state of *captivity*. They who

^b thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; ^c that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ ^d Thou shalt not sow thy vineyard with divers seeds: lest the ^e fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ^f Thou shalt not plow with an ox and an ass together.

11 ^g Thou shalt not wear a garment of divers

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^e Heb. *fulness of thy seed*.—^f See 2 Cor. 6. 11, 15, 16.—^g Lev. 19. 19.

can act otherwise, must be either very *inconsiderate*, or devoid of *feeling*; and such persons can never be objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days on the earth. Every thing contrary to the spirit of mercy and kindness, the *ever blessed God* has in utter *abhorrence*. And we should remember a fact: that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow-creatures. The poet Phocylides has a maxim in his admonitory poem, very similar to that in the Sacred Text.

Μηδε τις ορνιθας καλινς αμα παντας ελεσθω,
Μητερα δ' εκπρολιπης ιν' εχης παλι της δε νεοττους.

PHOCYL. ποιημα. νουβελ. ver. 80.

Nor from a nest take all the birds away,
The mother spare, she'll breed a future day.

W. M. JOHNSON.

Verse 8. *A battlement for thy roof*] Houses in the East are, in general, built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c. it was, therefore, necessary to have a sort of battlement or ballustrade to prevent persons from falling off. If a man neglected to make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 9. *Divers seeds*] See the note on Levit. xix. 19.

Verse 10. *Thou shalt not plow with an ox and an ass*] It is generally supposed that mixtures of different sorts in seed, breed, &c. were employed for superstitious purposes; and therefore prohibited in this law. It is more likely however, that there was a physical reason for this: two beasts of a different species cannot associate comfortably together; and on this ground never pull pleasantly either in cart or plow: and every farmer knows, that it is of considerable consequence to the comfort of the cattle, to put those together that have an

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An Eccl. lxx.
40. *Sabat.*

sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee ^a fringes upon the four ^b quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

^a Numb. 15. 38. Matt. 23. 5. — ^b Heb. *wings*. — ^c Gen. 29. 21. Judg. 15. 1. — ^d Gen. 34. 7. Judg. 20. 6, 10. 2 Sam. 13. 12, 13. — ^e ch. 13. 5.

affection for each other. This may be very frequently remarked in certain cattle; which, on this account, are termed true yoke-fellows. After all, it is very probable that the general design was to prevent improper alliances in *civil* and *religious* life. And to this St. Paul seems evidently to refer, 2 Cor. vi. 14. *Be ye not unequally yoked with unbelievers*—which is simply to be understood as prohibiting all intercourse between Christians and idolaters in social, matrimonial and religious life. And to teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their Law; so that in civil and domestic life they might have them ever before their eyes.

Verse 12. *Fringes*—See on Num. xv. 38.

Verse 15. *Tokens of the damsel's virginity*] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age; which is frequent in the East. I have known instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text

20 But if this thing be true, and *the tokens of virginity* be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones: *that they die*: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is a virgin* be betrothed unto a husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ^b humbled his neighbour's wife: ^c so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ^d force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

^f Lev. 20. 10. John 8. 5. — ^g Matt. 1. 18, 19. — ^h ch. 21. 14. — ⁱ ver. 21, 22. — ^k Or, *take strong hold of her*. — 2 Sam. 13. 14.

speaks of, must be infallibly exhibited by females so very young, on the consummation of their marriage.

Verse 17. *They shall spread the cloth, &c.*] A usage of this kind argues a roughness of manners, which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to shew that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like probability, that it would be wasting my own, and my Reader's time, to detail them. A custom similar to that above, is observed among the Mohammedans to the present day.

Verse 22. *Shall both of them die*] Thus we find, that in the most ancient of all laws, adultery was punished with death in both the parties.

Verse 25. *And the man force her*] A *rape* also, by these ancient institutions, was punished with death; because a woman's honour was considered equally as precious as her life, therefore the same punishment was inflicted on the ravisher as upon the murderer. This offence is considered in the same point of

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27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 ¶ ^a If a man find a damsel *that is a virgin*, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her shall give

^a Exod. 22. 16, 17. — ^b ver. 24. — ^c Lev. 18. 8. & 20. 11. ch. 27. 20.

view in the British laws; and by them also, it is punished with death.

Verse 30. *A man shall not take his father's wife*] This is to be understood as referring to the case of a *stepmother*. A man in his old age, may have married a young wife, and

unto the damsel's father fifty *shekels* of silver, and she shall be his wife; ^b because he hath humbled her, he may not put her away all his days.

30 ¶ ^c A man shall not take his father's wife, nor ^d discover his father's skirt.

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1 Cor. 5. 1. — ^d See Ruth 3. 9. Ezek. 16. 8.

on his dying, his son, by a former wife, may desire to espouse her: this the law prohibits. It was probably, on pretence of his having broken this law, that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife, 1 Kings ii. 13—25.

CHAPTER XXIII.

Neither Eunuchs, Bastards, Ammonites, nor Moabites, shall be incorporated with the genuine Israelites, 1—3. The reason why the Ammonites and Moabites were excluded, 4—6. Edomites and Egyptians to be respected, 7. Their descendants in the third generation may be incorporated with the Israelites, 8. Cautions against wickedness when they go forth against their enemies, 9. To keep the camp free from every defilement, and the reason why, 10—14. The slave who had taken refuge among them, is not to be delivered up to his former master, 15, 16. There shall be no prostitutes nor Sodomites in the land, 17. The hire of a prostitute, or the price of a dog, is not to be brought into the house of God, 18. The Israelites shall not lend on usury to each other, 19. but they may take usury from strangers, 20. Taxes must be diligently paid, 21—23. In passing through a vineyard or field a man may eat of the grapes or corn, but must carry away none with him, 24, 25.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

IF that is ^awounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation, shall he not enter into the congregation of the LORD.

3 ¶ ^b An Ammonite or Moabite shall not enter

into the congregation of the LORD; even to their tenth generation, shall they not enter into the congregation of the LORD for ever:

4 ^c Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^d because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

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^a Lev. 21. 17—21 & 22. 22—24 — ^b Neh. 13. 1, 2.

^c See ch. 2. 29. — ^d Numb. 22. 5, 6.

NOTES ON CHAP. XXIII.

Verse 1. *Shall not enter into the congregation, &c.*] If by entering into the congregation, be meant the bearing a civil office among the people, such as magistrate, judge, &c. then the reason of the law is very plain—no man with any such personal defect as might render him contemptible in the sight of others, should bear rule among the people, lest the contempt felt for his personal defects, might be transferred to his important office; and thus his authority be disregarded. The general meaning of these words is simply, that the persons here designated, should not be so incorporated with the Jews, as to partake of their civil privileges.

Verse 2. *A bastard shall not enter*] מַמְזֵר *mamzer*, which is here rendered *bastard*, should be understood as implying the offspring of an illegitimate or incestuous mixture.

Verse 3. *An Ammonite or Moabite.*] These nations were subjected for their impiety and wickedness, see ver. 4 and 5, to peculiar disgrace; and on this account, were not permitted to hold any office among the Israelites. But this did not disqualify them from being *proselytes*—Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

Even to their tenth generation] That is, *for ever*, as the next clause explains; see Nehem. xiii. 1.

A. M. 2207.
B. C. 1451.
An. Post. 101.
10. S. 10. 10.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity, all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them, shall enter into the congregation of the LORD, in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall

thy camp be holy: that he see no unclean thing in thee, and turn away from thee:

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee, in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

^a Ezra 9. 12.—^b Heb. good.—^c Gen. 25. 24, 25, 26. Obad. 10, 12.—
^d Exod. 22. 24, & 23. 9. Lev. 19. 34. ch. 10. 19.—^e Lev. 15. 16.—
^f Heb. turneth toward.—^g Lev. 15. 5.—^h Heb. sittest down.—ⁱ Lev. 26. 12.—^k Heb. nakedness of any thing.—^l 1 Sam. 20. 15.—^m Heb. good for him.

ⁿ Exod. 22. 21.—^o Or, sodomites.—^p Lev. 19. 20. See Prov. 5. 16.—
^q Gen. 19. 5. & Kings 23. 7.—^r Exod. 22. 29. Lev. 25. 17. 18. Neh. 5. 2, 7. Ps. 115. 5. Luke 6. 34, 35.—^s See Lev. 19. 34. & ch. 15. 5.—
^t ch. 15. 10.—^u Numb. 30. 2. Eccles. 5. 4, 5.—^v Numb. 9. 2. Ps. 66. 13, 14.

Verse 12, &c.] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. *Thou shalt not deliver—the servant which is escaped—unto thee.*] i. e. a servant who left an idolatrous master that he might join himself to God and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 17. *There shall be no whore*] See on Gen. xxxviii. 15, 21.

Verse 18. *The hire of a whore, or the price of a dog.*] Many public prostitutes dedicated to their gods a part of their impure earnings; and some of these prostitutes were publicly kept in the temple of Venus Melytta, whose gains were applied to the support of her abominable worship.

Verse 19. *Usury.*] See on Levii. xxi. 36.

Verse 21. *When thou shalt vow, &c.*] See on Num. xxi. 1 & 2.

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B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

24 ¶ When thou comest into thy neighbour's vineyard; ^a then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

^a 1 Cor. 10. 26. Heb. 13. 5.

Verse 24. *Thou shalt not put any in thy vessel.*] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill, but pocket none*—seems to have been founded on this law.

Verse 25. *Thou mayest pluck the ears with thine hand*] It was

25 When thou comest into the standing corn of thy neighbour, ^b then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

^b Matt. 12. 1. Mark 2. 23. Luke 6. 1.

on the permission granted by this law, that the disciples plucked the ears of corn, as related Matt. xii. 1. This was both a considerate and humane law, and is no dishonour to the Jewish code.

CHAPTER XXIV.

The case of a divorced wife, 1—4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The millstones shall not be taken as a pledge, 6. The man-stealer shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bedtime, 10—13. Of servants and their hire, 14, 15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondman, 17, 18. Gleanings of the harvest, olive-yard, to be left for the poor, stranger, widow, fatherless, &c. 19—22.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

WHEN a ^a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ^b some uncleanness in her: then let him write her a bill of ^c divorcement, and give *it* in her hand, and send her out of his house.

^a Matt. 5. 31. & 19. 7. Mark 10. 4.—^b Heb. *matter of nakedness.*—

NOTES ON CHAP. XXIV.

Verse 1. *Some uncleanness*] Any cause of *dislike*, for this great latitude of meaning, the fact itself authorizes us to adopt; for it is certain that a Jew might put away his wife for *any cause that seemed good to himself*—and so hard were their hearts, that Moses *suffered* this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account; and shewed that such license was wholly inconsistent with the original design of marriage; see Matt. v. 31, &c. xix. 3, &c. and the notes there.

Verse 3. *And write her a bill of divorcement*] These bills, though varying in expression, are the same in substance among the Jews in all places. The following, collected from Maimonides and others, is a general form, and contains all the particulars of such instruments. The reader who is curious, may find a full account of *divorces* in the Biblioth. Rabb. of Bartolocci, and the following *form*, in that work, vol. iv. p. 550.

“In — day of the week—or — day of the month
A. in — year from the creation of the world; or, from

2 And when she is departed out of his house, ^d she may go and be another man's wife.

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B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

^c Heb. *cutting off.*—^d Lev. 21. 7, 14. & 22. 13. Num. 30. 9.

the supputation (of Alexander) after the account that we are accustomed to count by, here, in the place B. I, C. the son of D. of the place B. (or if there be any other name which I have, or my father hath had, or, which my place, or my father's place hath had) have voluntarily, and with the willingness of my soul, without constraint, dismissed, and left, and put away thee, even thee E. the daughter of F. of the city G. (or if thou have any other name or surname, thou or thy father, or thy place or thy father's place) who hath been my wife heretofore; but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thy own life, to go away to be married to any man whom thou wilt; and that no man be refused of thine hand for my name, from this day and for ever. And thus thou art lawful for any man; and this is unto thee from me, a writing of divorcement, and book (*instrument*) of dismission, and an epistle of putting away; according to the Law of Moses and Israel.

A. son of B. witness.
C. son of D. witness.”

A. M. 2003.
B. C. 1994.
A. J. 1994.
40-50-100

4 ^a Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; s abomination before the Lord: and not cause the land to sin, which the God giveth thee *for* an inheritance.

5 ¶ ^b When a man hath taken a new wife, he shall not go out to war, ^c neither shall he be charged with any business: *but* he shall be free at home one year, and shall ^d cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper mill-stone to pledge : for he taketh a *man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in.^s the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you : as I commanded them, so ye shall observe to do.

9 ^h Remember what the Lord thy God did
unto Miriam by the way, after that ye were
come forth out of Egypt.

^a Jer. 3: 1 — ^b ch. 20: 7. — ^c Heb. *not any thing shall pass upon him*. — ^d Prov 5: 13 — ^e Exod. 21: 16. — ^f ch. 19: 19 — ^g 11: 13: 2 & 14: 2 — ^h See Luke 17: 32. 1 Cor. 10: 6. — ⁱ Num. 12: 10 — ^j Heb. *took the loan of any thing to, &c.* — ^k Exod. 22: 26. — ^l Job 29: 11, 13, &

Verse 4. *She is defiled*] Does not this refer to her having been divorced, and married in consequence to another? Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after-marriages in that case, to be pollution and defilement; and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away, is an adulterer—now this could not have been the case, if God had allowed the divorce to be a legal and proper separation of the man from his wife; but in the sight of God, nothing can be a legal cause of separation, but *adultery* on either side. In such a case, according to the law of God, a man may put away his wife, and a wife may put away her husband; see Matt. xix. 9. for it appears that the wife had as much right to put away her husband, as the husband had to put away his wife, see Mark x. 12.

Verse 6. *The nether or the upper mill-stone*] Small hand-mills which can be worked by a single person, were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand; hence they were forbidden to take either of the stones to pledge, because, in such a case, the family must be without bread. On this account the text terms the mill-stone, *the man's life*.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge :

13 ¹In any case thou shalt deliver him the
pledge again when the sun goeth down, that he
may sleep in his own raiment, and ^mbless thee:
and ⁿit shall be righteousness unto thee before
the LORD thy God.

14 ¶ Thou shalt not ^o oppress an hired servant *that is* poor and needy, *whether he be of* thy brethren, or of thy strangers *that are* in thy land within thy gates :

15 At his day ^p thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and ^q setteth his heart upon it: ^r lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

[illegible]

Verse 8, 9. *The plague of leprosy*] See on Lev. xiii. and xiv.

Verse 12. *But if the man be poor, &c.*] Did not this law preclude pledging *entirely*, especially in case of the abjectly poor? For who would take a pledge in the morning when he knew, if not redeemed, he must restore at night? however he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it, till the debt was discharged; see the note on Exod. xxii. 26. The Jews in several cases did act contrary to this rule, and we find them cuttingly reprov'd for it by the prophet, Amos ii. 8.

Verse 15. *He is poor, and setteth his heart upon it*] How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that it procures all the conveniencies and comforts of life, longs for the time when he shall receive his wages—should his pay be delayed after the time is expired, he may naturally be expected to cry *unto God* against him who withholds it; see most of the subjects of this chapter treated at large on Exod. xx. 21—27.

Verse 16. *The fathers shall not be put to death for the children, &c.*] This law is explained and illustrated in sufficient detail, Ezek. xxi.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

17 ¶ ^a Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; ^b nor take the widow's raiment to pledge:

18 But ^c thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ ^d When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God

may ^e bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, ^f thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean ^g it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And ^h thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

^a Exod. 22. 21, 22. Prov. 22. 22. Isai. 1. 23. Jer. 5. 28. & 21. 3. Ezek. 18. 29. Zech. 7. 10. Mal. 3. 5.—^b Exod. 22. 26.—^c ver. 22. ch. 16. 12.

^d Lev. 19. 9, 10. & 23. 22.—^e ch. 15. 10. Ps. 11. 1. Prov. 19. 17.—^f Heb. thou shalt not bough it after thee.—^g Heb. after thee.—^h ver. 12.

Verse 18. *Thou shalt remember that thou wast a bondman*] Most people who have affluence, rose from comparative penury: for those who are born to estates, frequently squander them away; such therefore should remember *what* their feelings, their fears, and anxieties were, when they were poor and abject. A want of attention to this most wholesome precept, is the reason why pride and arrogance are the general characteristics of those who have risen in the world from poverty to affluence: and it is the conduct of those men which gave

rise to the rugged proverb, "Set a beggar on horseback, and he'll ride to the devil."

Verse 19. *When thou cuttest down thine harvest*] This is an addition to the law, Levit. xix. 9. xxiii. 22. The corners of the field, the gleanings, and the forgotten sheaf, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field, which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

CHAPTER XXV.

Punishment by whipping, not to exceed forty stripes, 1—3. The ox that treads out the corn is not to be muzzled, 4. The ordinance concerning marrying the wife of that brother who has died childless, 5—10. Of the woman who acts indecently in succouring her husband, 11, 12. Of false weights and measures, 13—16. Amalek is to be destroyed, 17—19.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

IF there be a ^a controversy between men, and they come unto judgment, that the judges may judge them; then they ^b shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be ^c worthy to be beaten, that the judge shall cause him to lie down, ^d and to be beaten before his face, according to his fault, by a certain number.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

^a Ch. 19. 17. Ezek. 41. 21.—^b See Prov. 17. 13.

^c Luke 12. 48.—^d Matt. 10. 17.

NOTES ON CHAP. XXV.

Verse 1. *They shall justify the righteous*] This is a very important passage, and is a key to several others. The word צדק *tsedek* is used here precisely in the same sense in which St. Paul sometimes used the corresponding word δικαιο, not to justify, or make just, but to acquit, declare innocent, to remit punishment, or give reasons why such an one should not be punished—so here the magistrates הַצִּדִּיקִי *hitsadiku*, shall acquit the righteous, declare him innocent; because he is found to be righteous, and not wicked—so the Septuagint καὶ δικαιώσουσιν τὸν δίκαιον *they shall make righteous the righteous*;

declare him free from blame—not liable to punishment—acquitted; using the same word with St. Paul, when he speaks of a sinner's justification, i. e. his acquittance from blame and punishment, because of the death of Christ in his stead.

Verse 2. *The judge shall cause him to lie down, and to be beaten before his face*] This precept is literally followed in China, the culprit receives in the presence of the magistrate, the punishment which the law directs to be inflicted. Thus then justice is done: for the magistrate sees that the letter of the law is duly fulfilled, and that the officers do not trans-

A. M. 2553. 3 ^a Forty stripes he may give him, and not exceed: lest, *if* he should exceed, and beat him above these, with many stripes, then thy brother should ^b seem vile unto thee.

4 ¶ ^c Thou shalt not muzzle the ox when he ^d treadeth out *the corn*.

^a 2 Cor. 11. 24. — ^b Job 18. 3. — ^c Prov. 12. 10. — ^d 1 Cor. 9. 9. — 1 Tim. 5. 18. — ^e Heb. *the field*. — Hos. 10. 11.

gress it, either by *indulgence* on the one hand, or *severity* on the other. The culprit receives nothing more nor less than what *justice* requires.

Verse 3. *Forty stripes he may give him, and NOT EXCEED*] According to God's institution, a criminal may receive *forty* stripes: not one more! But is the institution from *above* or *not*, that for any offence, sentences a man to receive *three hundred*, yea a *thousand* stripes? What horrible brutality is this! and what a reproach to human nature, and to the nation, in which such shocking barbarities are exercised and tolerated! Most of the inhabitants of Great Britain have heard of *Lord Macartney's embassy to the Emperor of China*; and they have heard also of its complete failure! But they have not heard of the cause. It appears to have been *partly* occasioned by the following circumstance. A soldier had been convicted of some petty traffic with one of the natives, and he was sentenced, by a court martial, to receive *sixty* lashes! — Hear my author: "The soldiers were drawn up in form, in the outer court of the palace where we resided; and the poor culprit being fastened to one of the pillars of the great portico, received his punishment without mitigation. The abhorrence excited in the breasts of the Chinese, at this cruel conduct, as it appeared to them, was demonstrably proved by their words and looks. They expressed their astonishment, that a people professing the mildest, the most benevolent religion on earth, as they wished to have it believed, could be guilty of such flagrant inattention to its merciful dictates. One of the principal Mandarins, who knew a little English, expressed the general sentiment, *Englishmen too much cruel, too much bad*." "Accurate account of Lord Macartney's Embassy to China, by an attendant on the Embassy," 12mo. 1797, p. 88.

The following is Mr. Ainsworth's note on this verse. "This number *forty*, the Scripture uses sundry times in cases of humiliation, affliction, and punishment. As *Moses* twice humbled himself in fasting and prayer, forty days and forty nights, Deut. ix. 9, 18. *Elias* fasted forty days, 1 Kin. xix. 8. And our Saviour, Matt. iv. 2. Forty years *Israel* was afflicted in the wilderness for their sins, Num. xiv. 33, 34. And forty years *Egypt* was desolate for treacherous dealing with *Israel*, Ezek. xxix. 11, 12, 13. Forty days every woman was in purification from her uncleanness, for a man-child that she bare, and twice forty days for a woman-child, Lev. xii. 4, 5. Forty days and forty nights it rained at Noah's flood, Gen. vii. 12. Forty days did *Ezekiel* bare the iniquity of the house of *Judah*, Ezek. iv. 6. *Jonah* preached, yet forty days, and *Nineveh* shall be overthrown, Jon. iii. 4. Forty years space the Canaanites had to repent after *Israel* came out of *Egypt*, and wandered so many years in the wilderness, Num. xiv. 33. And thrice forty years

5 ¶ ^e If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without, unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

A. M. 2553. Mos. 15. 19. — 1 Cor. 9. 9. — 1 Tim. 5. 18. — Heb. *the field*. — Hos. 10. 11.

the old world, had *Noah* preaching unto them a repentance. Gen. vi. 3. It was forty days ere *Christ* ascended into heaven, after his resurrection, Acts i. 3, 9. And forty years space he gave unto the Jews, from the time that they killed him, before he destroyed their city and temple, by the Romans.

By the Hebrews this law is expounded thus. *How many stripes do they beat an offender with? forty, lacking one: as it is written, (Deut. xxv. 2, 3.) by number forty, that is, the number which is next to forty, Thalmud. Bab. in Maccoth. chap. iii. This, their understanding, is very ancient, for so they practised in the Apostles' days: as Paul testified, Of the Jews, five times received I forty stripes, save one, 2 Cor. xi. 24. But the reason which they give is not solid: as when they say: If it had been written: FORTY IN NUMBER, I would say it were full forty; but being written in number forty, it means the number which reckons forty, next after it, that is thirty-nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating, foretold of, which was, with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine, or forty-two, which was above the number set of God. And hereof they write thus. When they judge, (or condemn) a sinner to so many stripes, as he can bear, they judge not but by strokes that are fit to be trebled; [that is, to give three stripes to one stroke, by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty; to the end that they may treble the stripes, but they give him eighteen. Maimony in Sanhedrin, chap. xvii. sect. 2. Thus he that was able to bear twenty stripes, had but eighteen: the executioner smote him but six times; for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty, was smitten thirteen times, which being counted one for three, make thirty-nine. And so, R. Bechaio, writing hereof says, The strokes are trebled; that is, every one is three; and three times thirteen are nine and thirty.*

Thy brother be vile, or be contemptible. By this God teaches us to hate and despise the sin, not the sinner, who is, by this chastisement, to be amended. As the power which the Lord hath given, is to edification, not to destruction. 2 Cor. xiii. 10."

Verse 4. *Thou shalt not muzzle the ox, &c.*] In Judea, as well as in Egypt, Greece, and Italy, they made use of beeves to tread out the corn; and Dr. Shaw tells us, that the people of Barbary continue to tread out their corn after the custom of the East. Instead of beeves, they frequently make use

A.M. 2533.
B.C. 1451.
An. Exod. Isr.
40. *Sabb.*

6 And it shall be, *that* the firstborn which she beareth ^a shall succeed in the name of his brother *which is dead*, that ^b his name be not put out of Israel.

7 And if the man like not to take his ^c brother's wife, then let his brother's wife go up to the ^d gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, ^e I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and ^f loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not ^g build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

^a Gen. 38. 2. — ^b Ruth 4. 10. — ^c Or, next kinsman's wife. — ^d Ruth 4. 1. 2. — ^e Ruth 4. 6. — ^f Ruth 4. 7. — ^g Ruth 4. 11. — ^h ch. 19. 13. — ⁱ Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11.

of mules and horses, by tying by the neck, three or four in like manner together, and whipping them afterwards, round about the *nedders*, as they call the *treading floors*, (the Libyæ aræ Hor) where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, though less cleanly, for as it is performed in the open air, (Hos. xiii. 3.) upon any round, level plat of ground, daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain, at the same time that the straw, which is their chief and only fodder, is hereby shattered to pieces: a circumstance very pertinently alluded to 2 Kings xiii. 7. where the king of Syria is said to have made the Israelites, like the dust, by threshing. Travels, p. 138. While the oxen were at work, some muzzled their mouths to hinder them from eating the corn, which Moses here forbids; instructing the people by this symbolical precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things: so St. Paul applies it, 1 Cor. ix. 89. 1 Tim. v. 18. Le Clerc considers the injunction as wholly symbolical; and perhaps, in this view, it was intended to confirm the laws enjoined in the fourteenth and fifteenth verses of the former chapter. See Dodd and Shaw.

Verse 9. *And loose his shoe*] It is difficult to find the reason of these ceremonies of degradation. Perhaps the shoe was the emblem of power; and by *stripping it off*, a deprivation of that power and authority was represented. *Spitting*

11 ¶ When men strive together one with another, and the wife of the one draweth near, for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, ^a thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag ^b divers weights, a great and a small.

14 Thou shalt not have in thine house ^c divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^d that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For ^e all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

^a Heb. a stone and a stone. — ^b Heb. an ephah and an ephah. — ^c Exod. 30. 12. — ^d Prov. 11. 1. 1 Thess. 4. 6. — ^e Exod. 17. 8.

in the face was a mark of the utmost ignominy; but the Jews, who are legitimate judges in this case, say, that the spitting was not *in his face*, but *before his face, on the ground*. And this is the way in which the Asiatics express their detestation of a person to the present day; as Niebuhr, and other intelligent travellers assure us. It has been remarked that the prefix *ב* *beth*, is seldom applied to *פני* *peney*; but when it is, it signifies as well *before*, as *in the face*, see Jos. xxi. 44. xxiii. 9. Esther ix. 2. and Ezek. xlii. 12. which texts are supposed to be proofs in point. The act of spitting, whether *in* or *before* the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears, that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, ver. 10. *And his name shall be called in Israel, The house of him that hath his shoe loosed*.

Verse 13. *Divers weights*] *אבן ואבן* *eben va-eben*; a stone and a stone; because the weights were anciently made of stone. In our own country, this was once a common case; smooth, round, or oval stones were generally chosen by the simple country people for selling their wares, especially such as were sold in pounds and half pounds. And hence the term a *stone weight*, which is still in use, though *lead* or *iron* be the matter that is used as a counterpoise, but the name itself shews us, that a stone of a certain weight was the material formerly used as a weight. See the notes on Levit. xix. 35, 36.

Verse 14. *Divers measures*] Literally, an *ephah*, and an *ephah*: one heavy, to buy thy neighbour's wares, another light, to sell thy own by. So there were *knaves* in all ages,

A. M. 2553.
B. C. 1491.
An. Exod. 1st.
40. Scut.

18 How he met thee by the way, and smote the hindmost of thee, *even all that were feeble behind thee*, when thou wast faint and weary; and he ^a feared not God.

19 Therefore it shall be, ^b when the Lord thy

God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, to possess it, *that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

^a Ps. 36. 1. Prov. 16. 6. Rom. 3. 18. 1 Tim. 15. 8.

^b Gen. 3. 13.

and among all nations. See the notes on Exod. xvi. 16. and 1. v. xvi. 25.

Verse 18. *Smote the hindmost of thee.* See the note on Exod. xvi. 8. It is supposed, that this command had its final ac-

complishment in the death of Haman and his ten sons, 1. ch. vi. ix. as from this time, the memory and name of Amalek was blotted out from under heaven; for, through every period of their history, it might be truly said, *They blotted out God.*

CHAPTER XXVI.

Firstfruits must be offered to God, 1, 2. The form of confession to be used on the occasion, 3—11. The third year's tithe to be given to the Levites and the poor, 12. and the form of confession to be used on the occasion, 13—15. The Israelites are to take Jehozah for their God, and to keep his testimonies, 16, 17. And Jehozah is to take them for his people, and make them high above all the nations of the earth, 18, 19.

A. M. 2553.
B. C. 1491.
An. Exod. 1st.
40. Scut.

AND it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 ^a That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt ^b go unto the place which the Lord thy God shall choose, to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess

this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers, for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak, and say before the LORD thy God, ^c A Syrian ^d ready to perish was my father, and ^e he went down into Egypt, and sojourned there with a ^f few, and became there a nation, great, mighty, and populous:

6 And ^g the Egyptians evil entreated us, and

A. M. 2553.
B. C. 1491.
An. Exod. 1st.
40. Scut.

^a Exod. 23. 19. & 34. 26. Num. 15. 13. Ch. 16. 10. Prov. 3. 9. Eccl. 12. 5.—Hos. 12. 1.

^b Gen. 13. 1. & 13. 7. 14. Gen. 26. 1. & 27. 13.—Gen. 46. 27. Ch. 10. 2.—1 Sam. 1. 13. 14.

NOTES ON CHAP. XXVI.

Verse 2. *Thou shalt take of the first of all the fruit, &c.* This was intended to keep them in continual remembrance of the kindness of God, in preserving them through so many difficulties, and literally fulfilling the promises he had made to them. God being the author of all their blessings, the first fruits of the land were consecrated to him as the author of every good and perfect gift.

Verse 5. *A Syrian ready to perish was my father.* This passage has been variously understood, both by the ancient versions, and by modern commentators. The *Vulgate* renders it thus, *Syrus persequatur patrem meum*. "A Syrian persecuted my father." The *Septuagint* thus, *Σύριος ἀπεδεδούκει*

ἐμὸν πατέρα, "My father abandoned Syria." The *LXX* thus, *ἐμὸν πατέρα ἀπεδεδούκει ἐμὸν πατέρα*, "I abandoned the Syrian, and he went down to Egypt." The *Syriac*, "My father was led out of Syria into Egypt." The *Arabic*, "Surely, Laban, the Syrian, had almost destroyed my father." The *Targum of Jonathan ben Uzziel*: "Our father Jacob, went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father *Houbigant* descends from *עבד*, and renders the original thus, *Laban's angel persecuted me, who is, I suppose, descended, "I am one oppressed by my father, who went down into Egypt."* This interpretation Houbigant gives the text by taking the *angel* from the word *עבד*, which signifies

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40. — *Solat.*

afflicted us, and laid upon us hard bondage :

7 And ^a when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And ^b the LORD brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and ^c with great terribleness, and with signs, and with wonders :

9 And he hath brought us into this place, and hath given us this land, *even* ^d a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God :

11 And ^e thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the ^f tithes of thine increase the third year, *which is* ^g the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled ;

^a Exod. 2. 23, 24, 25. & 3. 9. & 4. 31. — ^b Exod. 12. 37, 51. & 13. 3, 11, 16. — ^c ch. 5. 15. — ^d ch. 4. 34. — ^e Exod. 3. 8. — ^f ch. 12. 7, 12, 13. & 16. 11.

an *Aramite* or Syrian, and joining it to יֵאָבֵד *yeabud*, the future for the perfect, which is common enough in Hebrew ; and which may signify *constrained* ; and then seeking for the meaning of אֲרָם *aram*, in the Arabic أَرَام *arama*, which signifies *famine*, *dearth*, &c. he thus makes out his version ; and this version he defends at large, in his notes. It is pretty evident from the Text, that by a *Syrian* we are to understand *Jacob*, so called, from his long residence in Syria with his father-in-law Laban. And his *being ready to perish*, may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

Verse 8. *With a mighty hand, &c.* See on Deut. iv. 34.

Verse 11. *Thou shalt rejoice* God intends that his followers shall be happy ; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their unworthiness, &c. profane God's bounties ; and shall have no thanks for their voluntary humility.

Thou, and the Levite, and the stranger They were to take care to share God's bounties among all those who were depend-

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine

house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me : I have not transgressed thy commandments, ^h neither have I forgotten them :

14 ⁱ I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead : *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 ^k Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments : thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast ^l avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice :

^f Lev. 27. 30. Numb. 18. 24. — ^g ch. 14. 28, 29. — ^h Ps. 119. 141, 153, 176. — ⁱ Lev. 7. 20. & 21. 1, 11. Hos. 9. 4. — ^k Isai. 63. 15. Zech. 2. 13. — ^l Exod. 20. 19.

ant on them. The *Levite* has no inheritance, let him rejoice with thee. The *stranger* has no home, let him feel thee to be his friend and his father.

Verse 12. *The third year, which is the year of tithing* This is supposed to mean the third year of the seventh or sabbath year, in which the *tenths* were to be given to the poor. See the law, chap. xiv. 28. but from the letter in both these places, it would appear, that the tithe was for the Levites, and that this tithe was drawn only once in three years.

Verse 14. *I have not—given ought thereof for the dead* That is, I have not consecrated any of it to an *Idol*, which was generally a dead man, whom superstition and ignorance had deified. From 1 Cor. x. 27, 28. we learn that it was customary to offer that flesh to idols, which was afterwards sold publicly in the shambles ; probably the blood was poured out before the idol in imitation of the sacrifice offered to the true God. Perhaps the text here alludes to a similar custom.

Verse 17. *Thou hast avouched the Lord* The people avouch, publicly declare that they have taken Jehovah to be their God.

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18 And ^athe Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments ;

^aExod. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 23. 9. ^bch. 4. 7. 8. 5. 23. 1.

Verse 18. *And the Lord hath avouched*] Publicly declared, by the blessings he pours down upon them, that he has taken them to be his peculiar people. Thus the Covenant is made and ratified between God and his followers.

Verse 19. *Make thee high above all nations*] It is written, righteousness exalteth a nation, but sin is a reproach to any people, Prov. xiv. 34. While Israel regarded God's word and kept his testimonies, they were the greatest and most respectable of all nations : but when they forsook God and his Law, they became the most contemptible. O Britain ! even more highly favoured than ancient Israel, learn wisdom by what they have suffered. It is not thy fleets nor thine armies, howsoever excellent and well appointed, that can ultimately exalt, and secure thy permanence among the nations. It is righteousness alone. Become irreligious, neglect God's ordinances, profane his sabbath, despise his word, persecute his followers ; and thou art *lost*. But fear, love and serve him ; and thy enemies shall be found liars, thou shalt defeat their projects, and trample on their high places.

19 And to make thee ^bhigh above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be ^ca holy people unto the Lord thy God, as he hath spoken.

Ps. 148. 14. ^cExod. 19. 6. ch. 7. 6. & 9. 1. 1 Pt. 2. 9.

The form of confession when bringing the first fruits, related ver. 4—10. is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember, and publicly acknowledge, their former degradation and wretchedness, that they might be ever kept humble and dependant ; and they must bring their offering as a public acknowledgement to God, that it was by his mercy their state was changed, and by his bounty their comforts were continued. If a man rise from poverty to affluence, and forget his former state, he becomes proud, insolent, and oppressive. If a Christian convert forget his former state, the rock whence he was hewn, and the hole of the pit whence he was digged ; he soon becomes careless, unthankful, and unholy. The case of the *ten lepers* that were cleansed, of whom only *one* returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies ! Reader, is this thy state ? If so, then expect the just God to curse thy blessings.

CHAPTER XXVII.

Moses commands the people to write the law upon stones, when they shall come to the promised land, 1—3. And to set up these stones on mount Ebal, 4. and to build an altar of unhewn stones, and to offer on it burnt-offerings and peace-offerings, 5—7. The words to be written plainly, and the people to be exhorted to obedience, 8—10. The six tribes which should stand on mount Gerizim to bless the people, 11, 12. Those who are to stand upon mount Ebal to curse the transgressors, 13. The different transgressors, against whom the curses are to be denounced, 14—26.

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AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

^aJosh. 4. 1.

NOTES ON CHAP. XXVII.

Verse 2. *Thou shalt set thee up great stones*] How many, is not specified ; possibly *twelve* ; and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

Plaster them with plaster] Perhaps the original *וְשָׁמַרְתָּם בְּשֵׁיטָה* *resadta otam beseed*, should be translated, *thou shalt cement them with cement*, because this was intended to be

2 And it shall be on the day ^awhen ye shall pass over Jordan, unto the land which the Lord thy God giveth thee, that ^bthou shalt set thee

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40.—Schut.

^cJosh. 3. 2.

a durable monument. In similar cases, it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used ; and because this was *common*, it was necessary to give particular directions, when the usual method was not to be followed. Some suppose, that the writing was to be in *relietio*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are

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up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, ^a in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^b thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God, of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests, the Levites,

spake unto all Israel, saying, Take heed, and hearken, O Israel; ^c this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand ^d upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And ^e these shall stand upon mount Ebal ^f to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And ^g the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 ^h Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret place. ⁱ And all the people shall answer and say, Amen.

16 ^k Cursed *be* he that setteth light by his

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^a Ch. 11. 29. Josh. 8. 30.—^b Exod. 20. 25. Josh. 8. 31.—^c ch. 26. 18.—^d ch. 11. 29. Josh. 8. 33. Judg. 9. 7.—^e ch. 11. 29. Josh. 8. 33.—^f Heb. *for a cursing*.—^g ch. 33. 10. Josh. 8. 33. Dan. 9. 11.

^h Exod. 20. 1, 23. & 34. 17. Lev. 19. 4. & 26. 1. ch. 4. 16. 23. & 5. 8. Isai. 44. 9. Hos. 13. 2.—ⁱ See Numb. 3. 22. Jer. 11. 5. 1 Cor. 14. 16.—^k Exod. 20. 12. & 21. 17. Lev. 19. 3. ch. 21. 18.

frequently done in this way. There now is before me, a large slab of basalt, two feet long, by sixteen inches wide; on which there is an inscription in Persian, Arabic, and Tamool: in the two former, the letters are all raised, the surface of the stone being *dug out*; but the Tamool is indented. A kind of reddish paint had been smeared over the letters, to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some, even this case may cast light upon the subject in question.

Verse 3. *All the words of this law*] After all that has been said by ingenious critics concerning the law ordered to be written on these stones, some supposing the whole Mosaic law to be intended; others only the *decatalogue*; I am fully of opinion that the תורה *torah*, law or ordinance in question, simply means the *blessings and curses* mentioned in this and in the following chapter: and indeed these contained a very good epitome of the whole Law, in all its promises and threatenings, in reference to the whole of its grand moral design. See at the end of this chapter.

Verse 4. *Set up these stones—in mount Ebal*] So the present Hebrew Text; but the Samaritan has *mount Gerizim*. Dr. Kennicott has largely defended the reading of the Samaritan, in his second dissertation on the *present state of the Hebrew Text*; and Dr. Parry has defended the Hebrew against the

Samaritan, in his *Case between Gerizim and Ebal fairly stated*. So has J. H. Verschuër, in his *Dissert. Critica*. Many still think Dr. Kennicott's arguments unanswerable; and have no doubt that the Jews have here corrupted the Text through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as *naked* and as barren as a rock. On this very account, the former was highly proper for the ceremony of *blessing*, and the latter for the ceremony of *cursing*.

Verse 12. *These shall stand upon mount Gerizim to bless the people*] Instead of *upon mount*, &c. we may translate *by*, as the particle על *al* is sometimes used: for we do not find that the tribes did stand *on* either mount; for in Jos. viii. 33. when this direction was reduced to practice, we find the people did not stand *on* the mountains, but *over against* them on the plain. See the observations at the end of this chapter.

Verse 15. *Cursed be the man, &c.*] Other laws previously made, had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares, that he who breaks them *is cursed*; falls under the wrath and indignation of his Maker and Judge. See the note on Exod. xx. 4.

Verse 16. *Setteth light by his father or his mother.*] See the note on Exod. xx. 12.

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40. — *Sabat.*

father or his mother. And all the people shall say, Amen.

17 ^a Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 ^b Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 ^c Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 ^d Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 ^e Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 ^f Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 ^g Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 ^h Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 ⁱ Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 ^k Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

^a Ch. 19, 11. — Prov. 22, 28. — ^b Lev. 19, 14. — Exod. 21, 21. — ^c ch. 19, 13 & 21, 17. — Mal. 3, 5. — ^d Lev. 18, 17 & 20, 11. — ^e Lev. 18, 23 & 20, 15. — ^f Lev. 19, 9 & 20, 17.

^g Lev. 13, 17 & 18, 11. — ^h Exod. 21, 15 & 17, 14. — ⁱ Lev. 24, 17. — ^j Num. 35, 9. — ^k ch. 19, 11. — ^l Exod. 21, 17 & 20, 12. — ^m Lev. 22, 12. — ⁿ Ch. 25, 15. — ^o Ps. 119, 21. — ^p Jer. 11, 3. — ^q Gal. 3, 19.

Verse 17. *Removeth his neighbour's landmark.*] See before on Deut. xix. 14. and on Exod. xx. 17. And for all the rest of these curses, see the notes on Exod. xx. and the observations at the end of it.

Verse 18. *The blind to wander out of the way.*] A sin against the sixth commandment. See on Exod. xx. 13.

Verse 26. *That confirmeth not all the words of this law*] The word *col* ALL is not found in any printed copy of the Hebrew Text, but the Samaritan preserves it, and so do six MSS. in the collections of Kennicott and De Rossi, besides several copies of the Chaldee Targum. The Septuagint also, and St. Paul in his quotation of this place, Gal. iii. 10. St. Jerom says, that the Jews suppressed the word, that it might not appear that they were bound to fulfil *ALL* the precepts in the law of Moses.

1. Dr. Kennicott, who contends that it was the *Decalogue* that was written on the stones mentioned in this chapter, says, "If we examine these twelve curses, they will appear to contain a strong enforcement of the *ten commands*; and it is highly probable, that the curses were here proclaimed, principally to secure obedience to the commandments, as will be made more clear by the following table.

The first, second, third, and fourth Commandments.

Verse 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, &c.

The fifth Commandment.

Verse 16. Cursed be he that setteth light by his father or his mother.

The sixth Commandment.

Verse 25. Cursed be he that taketh reward to slay an innocent person.

Verse 24. Cursed be he that smiteth his neighbour secretly

Verse 18. Cursed be he that maketh the blind to wander out of the way.

The seventh Commandment.

Verse 20. Cursed be he that lieth with his father's wife.

Verse 21. Cursed be he that lieth with any beast.

Verse 22. Cursed be he that lieth with his sister.

Verse 23. Cursed be he that lieth with his mother-in-law.

The eighth Commandment.

Verse 17. Cursed be he that removeth his neighbour's landmark.

The ninth Commandment.

Verse 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

The tenth Commandment.

Verse 26. Cursed be he that confirmeth not all the words of this law to do them."

Many will think this arrangement fanciful; and the analogy far from being natural.

2. In pronouncing these blessings and curses, the Talmud says, six tribes went up towards the top of mount Gerizim, and six towards the top of mount Ebal; and the priests and the Levites, and the ark stood beneath in the midst. The priests encompassed the ark, and the Levites stood round about the priests; and all Israel on this side and on that; see Josh. viii. 33. Then they turned their faces towards mount Gerizim, and pronounced the blessing; *Blessed be the man*, &c. and those on each side answered, AMEN. Then they turned their faces towards mount Ebal, and pronounced the curse: *Cursed be the man*, &c. and those on each side answered, AMEN! till they had finished the blessings and the curses, and afterwards they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies,

part standing at, or on mount Gerizim, and part on mount Ebal, and that with each division, were some of the priests. The whole Dr. Parry supposes to have been arranged in the following manner.

SOUTH GERIZIM	PRIESTS <i>Levites</i> Simeon Levi Judah Issachar Joseph Benjamin <i>Strangers</i>	WEST ARK ALTAR EAST	PRIESTS <i>Levites</i> Reuben Gad Asher Zebulun Dan Naphtali <i>Strangers</i>	NORTH EBAL

3. It is worthy of remark, that Moses assigns to the children of Rachel and Leah, the two mothers of the family, the office of *blessing the people*, as being the most honourable; and these he places on mount Gerizim.

On the contrary, he assigns the office of cursing the people to the sons of Zilpah and Bilhah, as being the least honourable office: but with these he joins Zabulon, the youngest of Leah's sons, and Reuben, the eldest. As there must be six tribes on each mountain, it was necessary that while six of the sons of Rachel and Leah, the legitimate wives, should be employed in blessing, *two* tribes descending from the same mothers, should be joined to the other *four* who proceeded from the hand-maids, in order to make up the number *six*. The question is, which two of the more honourable tribes should be joined to the *four* least honourable, in order to complete the number six? Zebulun is chosen, because being the sixth and youngest of all Leah's sons, he was the least honourable of those who proceeded from the free woman: and Reuben is chosen, who, though the eldest of Jacob's sons, and entitled to the birth-right, had lost it by his transgression. And hence he, in his posterity, was degraded, and was obliged to pronounce the curse: *Cursed is he that lieth with his father's wife*; see Gen. xlix. 3, 4. and xxxv. 22. and the notes on both places.

4. It is strange how long the disgrace consequent on some flagrant transaction of a parent, may cleave to his posterity! See this exemplified in the posterity of Reuben. Hence, with

great propriety, we may pray, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins." *Litany*. For the offences of our forefathers may be so remembered against their posterity, that God, in the course of his providence, may still keep up a controversy in *secular matters* with the descendants, (though even pious), of unholy ancestors: for as all men are seminally included in their parents, they come into the world depraved with their depravity, and in some sort liable to their curses, though not so far, as to affect their eternal interests, without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children, even unto the third and fourth generation; as he may have a controversy with the *land* for the evil which has been done in it, and for which no proper atonement has been made. Why is it that at this moment Spain is suffering the most afflictive and cruel desolations? What has she done to merit all this? Is she more wicked than all the European nations because she suffers such things?—Here is the mystery: *Nations*, as such, can only be punished in this world: Look at the torrents of innocent blood shed by their ancestors in South America 300 hundred years ago; and see now and adore the awful hand of retributive justice! December 1811. We often see persons tried and afflicted, for whose distresses we can give no legitimate reason. We find others, who, though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life! Who can account for this! Shall we say that some injustice in their ancestors, has brought down the displeasure of God upon the earthly possessions that descend in that line; so that the goods *ill-gotten* shall never be permitted to *multiply*? I knew an honest man, dead many years since, who by great diligence, punctuality, and integrity in his business, had acquired considerable property. Some time before his death, having by will divided his substance among his sons and his daughters, he expressed himself thus: "Children, you need not fear the curse of God on this property; every penny of it was honestly earned." Many years have since elapsed, and the blessing of God has been in the basket and in the store of all his children. Parents! leave nothing behind you that you cannot say before your God, with a clear conscience, "This has been honestly earned." If all bequests of a *contrary description*, were to be deducted from last wills and testaments, the quantum of descending property would be, in many cases, small indeed.

CHAPTER XXVIII.

The blessings which God pronounces on the obedient, 1—6. Particular privileges which the faithful shall receive, 7—13. The curses pronounced against the ungodly and idolatrous, 14—19. A detailed account of the miseries which should be inflicted on them, should they neglect the commandments of the Lord, 20. They shall be smitten with the pestilence, 21. with consumption, fever, &c. 22. drought and barrenness, 23, 24. they shall be defeated by their enemies, 25, 26. they shall be afflicted with the botch of Egypt, 27. with madness and blindness, 28, 29. they shall be disappointed in all their projects, 30. deprived of all their possessions, and afflicted in all their members, 31—35. they and their king shall go into captivity, 36. and become a by-word among the nations, 36, 37.

Their land shall be unfruitful, and they shall be the lowest of all people, 39—44. All their curses shall come on them should they be disobedient, 45—48. Character of the people by whom they should be subdued, 49, 50. Particulars of their dreadful sufferings, 51—57. A recapitulation of their wretchedness, 58—63. The prediction that they shall be scattered among all the nations of the earth, 64—68.

A. M. 253.
B. C. 1151.
An. Exod. Ist.
40 - - Schut

A. M. 2563.
B. C. 1761.
An. Exod. Ier.
40.—Schut.

AND it shall come to pass, ^a if
thou shalt hearken diligently
unto the voice of the Lord thy God,
to observe *and* to do all his commandments
which I command thee this day, that the Lord
thy God ^b will set thee on high above all nations
of the earth :

2 And all these blessings shall come on thee, and ^covertake thee, if thou shalt hearken un-

^a Exod. 15, 26. Lev. 26, 3. Isai. 55, 2. Jer. 26, 19. — ver. 1) Zech. 1, 6. — ^d Ps. 143, 1, 4. — Gen. 3, 15.

NOTES ON CHAP. XXVIII.

• Verse 2. *All these blessings shall come on thee*] God shall pour out his blessing from heaven upon thee—and *overtake thee*. Upright men are represented as *going* to the kingdom of God, and God's blessings as *following* and *overtaking* them in their heavenly journey. There are several things in this verse worthy of the most careful observation.

1. *If thou shalt hearken unto the voice of the Lord thy God.* The voice of God must be heard—without a *Divine Revelation*, how can the divine will be known? And if not known, it cannot be fulfilled.

2. When God speaks, men must *hearken* to the words of his mouth.—He who does not *hearken* will not *obey*.

3. He who *hearkens* to the words of God, must *set out* for the kingdom of heaven. The curse must fall on him who *stands* in the way of sinners, and will overtake them who *loiter* in the way of righteousness.

4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall *come upon them*, and blessings shall *overtake them*—in every part of their march through life, they shall continue to receive the fulfilment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, &c. &c. each *overtaking* them in the *time* and *place* where *most* needed.

Verse 3. *In the city*] In all civil employments; *in the field*; in all agricultural pursuits.

Verse 4. *Fruit of thy body*] All thy children; *increase of thy kine*, &c. every animal employed in domestic and agricultural purposes shall be under the especial protection of Divine Providence.

Verse 5. *Thy basket*] Thy olive gathering and vintage, as the *basket* was employed to collect those fruits.

Store.] מִשְׁאֲרוֹת *misharoth*, kneading-troughs, or remainders; all that is laid up for future use, as well as what is prepared for present consumption. Some think that by *basket*, all their property abroad may be meant; and by *store*, all that they have at home, i. e. all that is in the fields, and all that is in the houses. 'The following note of Mr. Harmer is important,

to the voice of the Lord thy
God,

A M 25 6
P C 11 1.
At 12 5 1st.
40 2 2.

3 ^a Blessed *shalt thou be* in the city,
and blessed *shalt thou be* ^e in the field.

4 Blessed shall be ¹ the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ⁷ store.

Ver. 11. Gen. 22, 17; 24, 49; cf. 7, 13; Ps. 107, 34; 2, 17; 3, 13; Prov. 10, 22; 1 Sam. 4, 3.—*c* Or, *dough*, *crust*, *bread*, *etc.*

“ Commentators seem to be at a great loss how to explain the *basket* and the *store*, mentioned Deut. xxi. 5, 17. Why Moses, who in the other verses, mentions things in general, should, in this case, be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, &c. forget that their barns or storhouses are spoken of presently after this, in ver. 8. Might I be permitted to give my opinion here, I should say, that the basket **תָּנָא** *tana*, in this place, means their travelling baskets; and the other word, **מַשְׁאֵרֶת**, *ma-sharet*, (their store) signifies their leather bags; in both which they were wont to carry things in travelling. The first of these words occurs no where else in the Scriptures; but in the account that is given us of the conveyance in which they were to carry their first fruits to Jerusalem. The other nowhere, but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil in which they then carried their dough, which I have shewn elsewhere in these papers, means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us, that the Eastern people use baskets in travelling; for, speaking of that species of the palm-tree which produces dates, and its great usefulness to the people of those countries, he tells us, that of the leaves of this tree they make baskets, or rather a kind of short bags which are used in Turkey on journeys, and in their houses: page 261, 262. Hampers and panniers are English terms, denoting travelling baskets, as *tana*, seems to be an Hebrew word, of the same general import, though their forms might very much differ, as it is certain, that of the travelling baskets, mentioned by Hasselquist, now does.

“In like manner as they now carry meal, figs, and raisins, in a goat’s-skin, in Barbary, for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care,

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
46.—*Sept.*

6 ^a Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD ^b shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ^c command the blessing upon thee in thy ^d storehouses, and in all that thou ^e settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 ^f The LORD shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art ^g called by the name of the LORD; and they shall be ^h afraid of thee.

11 And ⁱ the LORD shall make thee plenteous ^k in goods, in the fruit of thy ^l body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven ^m to give the rain unto thy

land in his season, and ⁿ to bless all the work of thine hand: and ^o thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee ^p the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 ^q And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, ^r if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and ^s overtake thee:

16 Cursed shalt thou be ^t in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

^a Ps. 121. 6.—^b Lev. 26. 7, 8.—^c 2 Sam. 9. 26, 39, 41.—^d Ps. 69. 23. See ver. 13.—^e Lev. 26. 11.—^f Or, *holy*. Prov. 3. 19.—^g ch. 13. 10.—^h Exod. 19. 16.—ⁱ ch. 7. 6. & ch. 13. 19.—^j 29. 13.—^k Num. 6. 27. 2 Chron. 7. 11. 1 Sam. 6. 19. Dan. 9. 18, 19.—^l ch. 11. 25.—^m ver. 4.

ch. 30. 9. Prov. 10. 22.—ⁿ Or, *for good*.—^o Job. 42. 10.—^p Lev. 26. 4. ch. 11. 14.—^q ch. 14. 29.—^r ch. 15. 6.—^s Isa. 9. 14, 15.—^t ch. 5. 26. & 11. 16.—^u Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2. Bar. 1. 10.—^v ver. 2.—^w ver. 3. &c.

supposed, in a manuscript note on Gen. xliii. 11. that the balm and the honey sent by Jacob into Egypt for a present, were carried in a goat or kid's-skin in which all sorts of things, both dry and liquid, are wont to be carried in the East.

“Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out, and in their return. In this view the passage appears with due distinctness, and a noble extent.”—Observations, vol. ii. p. 181.

Verse 6. *When thou comest in*] From thy employment, thou shalt find that no evil has happened to the family or dwelling, in thy absence.

When thou goest out.] Thy way shall be made prosperous before thee, and thou shalt have the divine blessing in all thy labours.

Verse 7. *The Lord shall cause thine enemies, &c.*] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way*—in the firmest and most united manner. *And the seven ways*—shall be utterly broken, confounded, and finally routed.

Verse 8. *The Lord shall command the blessing upon thee*] Every thing that thou hast, shall come by divine appointment—thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate command of God.

Verse 9. *The Lord shall establish thee a holy people unto himself*] This is the sum of all blessings, to be made holy, and be preserved in holiness.

If thou shalt keep, &c.] Here is the solemn condition; if they did not keep God's testimonies, taking them for the regulators of their lives, and according to their direction, walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings*, must be their portion. See ver. 15, &c.

Verse 12. *The Lord shall open unto thee his good treasure*] The clouds, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth, should unfold and exert itself, so that their crops should be abundant.

Verse 14. *Thou shalt not go aside*—to the right hand, or to the left] The way of obedience is a straight way—it goes right forward—he who declines either to right or left from this path, goes astray, and wastes heaven.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The Lord shall send upon thee ^a cursing, ^b vexation, and ^c rebuke, in all that thou settest thine hand unto ^d for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The Lord shall make ^e the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 ^f The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ^g sword, and with ^h blasting, and with mildew; and they shall pursue thee until thou perish.

^a Mal. 2. 2.—^b 1 Sam. 11. 20. Zech. 11. 13.—^c Ps. 10. 16. Isa. 29. 17. & 31. 29. & 66. 15.—^d Heb. which thou wouldst do.—^e Lev. 26. 29. Jer. 24. 10.—^f Lev. 26. 16.—^g Or, drought.—^h Amos 4. 9.—ⁱ Lev. 26. 19.

Verse 20. *Cursing*] This shall be thy state. *Vexation*—grief, trouble, and anguish of heart. *Rebuke*—continual judgments, and marks of God's displeasure.

Verse 21. *The pestilence cleave unto thee*] ירבך יצאך בן אמת ירבך *yedubek Yehorah beca et haddaber*, the Lord shall cleave the pestilence, or plague, to thee—*κατασχεμασσει* *Katasissei* *τον θανατον*, the Lord will glue (inseparably attach) the death unto thee. *Septuag.* How dreadful a plague must it be, that ravages without intermission, any person may conceive, who has ever heard of the name.

Verse 22. *CONSUMPTION*] שחפה *Shachephath*, atrophy through lack of food: from שחף *shechaph*, to be in want.

FEVER] קדחת *Kaddachath*, from קדח *kadach*, to be kindled, burn, sparkle; a burning inflammatory fever.

INFLAMMATION] דלקת *Dalleketh*, from דלק *dalak*, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

EXTREME BURNING] חרדר *Charchur*, burning upon burning; scald upon scald, from חרר *char*, to be heated, enraged, &c. This probably refers not only to excruciating inflammations on the body, but also to the irritations and agony of a mind utterly abandoned by God, and lost to hope. What an accumulation of misery! how formidable! and especially in a land where great heat was prevalent and dreadful.

SWORD] War in general, enemies without, and civil broils within. This was remarkably the case in the last siege of Jerusalem.

BLASTING] שרפון *Shiddaphon*, probably either the blighting East wind, that ruined vegetation, or those awful pestilential winds, which suffocate both man and beast wherever they come. These often prevail in different parts of the East, and several examples have already been given: See Gen. xli. 6.

MILDEW] ירקן *Yerakon*, an exudation of the vegetative juice from different parts of the stalk, by which the maturity

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 ^k The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and ^l shalt be ^m removed into all the kingdoms of the earth.

26 And ⁿ thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The Lord will smite thee with ^o the botch of Egypt, and with ^p the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

^k Ver. 7. Lev. 26. 17, 37. ch. 32. 10. Isa. 2. 17.—^l Job 1. 17. 24. 9. Izek. 25. 16.—^m Heb. for a journey.—ⁿ 1 Sam. 17. 42. Ps. 79. 2. Jer. 7. 33. & 16. 4. & 24. 29.—^o ver. 36. 1. 2. & 19. 26.—^p 1 Sam. 5. 6. Ps. 78. 46.

and perfection of the plant are utterly prevented. It comes from ירק *yarak*, to throw out moisture.

Of these seven plagues, the *five* former were to fall on their bodies, the *two* latter upon their substance. What a fearful thing it is to fall into the hands of the Living God!

Verse 23. *Thy heaven—shall be brass, and the earth—shall be iron*] The atmosphere should not be replenished with aqueous vapours, in consequence of which, they should have neither the early nor the latter rain—hence the earth, the ground, must be wholly intractable, and through its hardness, incapable of cultivation. God shews them by this that he is Lord of nature; and that drought and sterility are not casualties, but proceed from the immediate appointment of the Lord.

Verse 24. *The rain of thy land powder and dust*] As the heavens, atmosphere, clouds, &c. were to be as brass, yielding no rain; so the surface of the earth must be reduced to powder; and this being frequently taken up by the strong winds, would fall down in showers instead of rain. We have seen how have been buried under showers of sand; and Thevenot, a French traveller, who had observed these showers of dust, &c. says, "They grievously annoy all they fall on, filling their eyes, ears, nostrils, &c." Travels in the East, part I. book ii. chap. 80. The ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. *The Lord will smite thee with the botch of Egypt*] שחין *Shechin*, a violent inflammatory swelling. In Job ii. one of the Hexapla versions renders it *ελεφαντις*, the *Elephantiasis*, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most leathensome scurf—the joints are all preternaturally enlarged, and the skin swells up and grows into a scabrous

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B. C. 1451.
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28 The LORD shall smite thee with madness, and blindness, and ^aastonishment of heart:

29 And thou shalt ^bgrope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 ^cThou shalt betroth a wife, and another man shall lie with her: ^dthou shalt build a house, and thou shalt not dwell therein: ^ethou shalt plant a vineyard, and shalt not ^fgather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face,

^aJer. 4. 9.—^bJob 5. 14. I-sai. 59. 10.—^cJob 31. 10. Jer. 8. 10.—^dJob 31. 8. Jer. 12. 13. Amos 5. 11. Mic. 6. 15. Zeph. 1. 13.—^ech. 20. 6.—^fHeb. *prophane*, or, use it as common meat; as ch. 20. 6.

of an elephant, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable ichor flows from all the chinks, &c. See an account of it in *Aretaus*, whose language is sufficient to chill the blood of a *maniac*, could he attend to the description, given by this great master, of this most loathsome and abominable of all the natural productions of death and sin. This was called the *botch of Egypt*, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of *Lucretius*,

*Est Elephas morbus, qui circum flumina Nili
Nascitur, Aegypto in media; nec præterea usquam.*

Lib. vi. ver. 1112.

EMERODS] עֶפְלִים *Epelim*, from עָפַל *aphal*, to be elevated, raised up, swellings, protuberances; probably the bleeding piles.

SCAB] גָּרַב *Garab* does not occur as a verb in the Hebrew bible, but غَرَب *gharb*, in Arabic, signifies a distemper in the corner of the eye, *Castel*. and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country: some suppose the *scurvy* to be intended.

ITCH] חֵרֶס *Chares*, a burning itch, probably something of the erisipelatous kind, or what is commonly called St. Anthony's fire.

Whereof thou canst not be healed.] For as they were inflicted by GOD's justice, they could not of course be cured by human art.

Verse 28. The Lord shall smite thee with madness] שִׁגְגֹון *Shiggâon*, distraction, so that thou shalt not know what to do.

And blindness] עֵרֶון *Ivaron*, blindness, both physical and mental: the גָּרַב *garab*, ver. 27. destroying their eyes; and the judgments of God confounding their understandings.

Astonishment] תִּמְחֹן *Timchon*, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities; and to adopt those which

and ^eshall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and ^hfail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 ⁱThe fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed always:

34 So that thou shalt be mad ^kfor the sight of thine eyes, which thou shalt see.

35 The LORD shall ^lsmite thee in the knees, and in the legs, with a sore botch that cannot

^eHeb. *shall not return to thee*.—^hPs. 119. 62.—ⁱver. 51. Lev. 26. 16. Jer. 5. 17.—^kver. 67.—^lver. 27.

led directly to their ruin. How true is the ancient saying, *Quos Deus vult perdere, prius dementat*. "Those whom God is determined to destroy, he first infatuates." But this applies not exclusively to the poor Jews: how miserably infatuated have the powers of the Continent of Europe been, in all their councils and measures, for several years past? And what is the result? They have fallen! most deplorably fallen!

Verse 29. Thou shalt be only oppressed, &c.] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed this has been their portion with but little intermission for nearly 1800 years. And still they grope at noonday, as the blind gropeth in darkness—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

Verse 30. Thou shalt betroth a wife, &c.] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the uttermost pitch of distraction and madness. They have, it is true, grievously sinned: but, O ye Christians, have they not grievously suffered for it! Is not the stroke of God heavy enough upon them? Do not then by unkind treatment or cruel oppression increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod. Lam. iii. 1.

Verse 32. Thy sons and thy daughters shall be given unto another people] In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents, even in Protestant countries.

Verse 35. With a sore botch] שֶׁחִין *Shechin*, an inflammatory swelling, a burning boil.—See ver. 27.

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A. M. 2233. B. C. 1151. An Exact Ver. 41. *Sabat.* be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall ^abring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and ^bthere shalt thou serve other gods, wood and stone.

37 And thou shalt become ^can astonishment, a proverb, ^dand a byword, among all nations whither the Lord shall lead thee.

38 ^eThou shalt carry much seed out into the field, and shalt gather *but* little in; for ^fthe locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat *them*.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but ^gthou shalt not enjoy them; for ^hthey shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ⁱconsume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 ^kHe shall lend to thee, and thou shalt not lend to him: ^lhe shall be the head, and thou shalt be the tail.

45 Moreover ^mall these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearken-
edst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee ⁿfor a sign and for a wonder, and upon thy seed for ever.

47 ^oBecause thou servest not the Lord thy God with joyfulness, and with gladness of heart, ^pfor the abundance of all *things*;

48 Therefore shalt thou ^qserve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*; and he ^rshall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring a nation against thee from far, from the end of the earth, ^sas swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation ^tof fierce countenance, ^uwhich shall not regard the person of the old, nor shew favour to the young:

51 And he shall ^veat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall ^wbesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And ^{aa}thou shalt eat the fruit of thine own ^{bb}body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, ^{cc}his eye shall be evil toward his brother, and toward ^{dd}the wife of his bosom, and toward the remnant of his children which he shall leave:

^a 2 Kings 17. 4, 6. & 14. 12, 14. & 25. 7, 11. 2 Chron. 33. 11. & 36. 6, 20. — ^b ch. 4. 23. & ver. 64. Jer. 16. 15. — ^c 1 Kings 9. 7, 8. Jer. 21. 9. & 25. 9. Zech. 3. 13. — ^d Ps. 14. 14. — ^e Mic. 6. 15. Hag. 1. 6. — ^f Joel 1. 4. — ^g Heb. *they shall not be done*. — ^h Lam. 1. 6. — ⁱ Or, *possess*. — ^k ver. 12. — ^l ver. 13. Lam. 1. 5. — ^m ver. 15. — ⁿ Isai. 8. 13. Ezek. 14. 3. — ^o Neh. 9. 35, 36, 37. — ^p ch. 32. 15. — ^q Jer. 29. 14. — ^r Jer. 5. 13.

& 6. 22, 23. Luke 19. 43. — ^s Jer. 48. 40. & 49. 22. Lam. 4. 19. Ezek. 17. 3. 12. Hos. 3. 1. — ^t Heb. *fiery*. — ^u Heb. *strong of face*. Prov. 7. 13. Eccles. 9. 1. Dan. 8. 25. — ^v 2 Chron. 36. 17. Isai. 47. 6. — ^w ver. 32. Isai. 1. 7. & 63. 8. — ^x 2 Kings 25. 1, 2, 4. — ^y Lev. 26. 29. 2 Kings 6. 25, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10. Bar. 2. 3. — ^z Heb. *besiege*. — ^{aa} ch. 15. 9. — ^{bb} ch. 13. 6.

Verse 36—45. Can any thing be conceived more dreadful than the calamities threatened in these verses!

Verse 48. *Therefore shalt thou serve thine enemies*] Because they would not serve GOD, therefore they became *slaves* to men.

Verse 49. *A nation—from far*] Probably the Romans. *As the eagle flieth*] The very animal on all the Roman standards.—The Roman eagle is proverbial.

Whose tongue thou shalt not understand] The Latin language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. *He*—Nebuchadnezzar first, 2 Kings xviii. 9. &c. and Titus next—*shall besiege thee in all thy gates*] Beset thee round on every side, and cast a trench around thee, viz. lines of circumvallation, as our Lord predicted, see Matt. xxiv. 1, &c. and Luke xxi. 5, &c.—*all thy gates throughout*

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40.—Sebat.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ^aher eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her ^byoung one that cometh out ^cfrom between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ^dthis glorious and fearful name, THE LORD THY GOD:

59 Then the LORD will make thy plagues ^ewonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all ^fthe

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diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD ^gbring upon thee, until thou be destroyed.

62 And ye ^hshall be left few in number, whereas ye were ⁱas the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD ^krejoiced over you to do you good, and to multiply you; so the LORD ^lwill rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD ^mshall scatter thee among all people, from the one end of the earth even unto the other; and ⁿthere thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And ^oamong these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ^pbut the LORD shall give thee there a trembling heart, and failing of eyes, and ^qsorrow of mind:

^a Ver. 51. — ^b Heb. *after-birth*. — ^c Gen. 41. 10. — ^d Exod. 6. 3. — ^e Dan. 9. 12. — ^f ch. 7. 15. — ^g Heb. *cause to ascend*. — ^h ch. 4. 27. — ⁱ ch. 10. 22. — ^j Neh. 9. 23.

^k Ch. 30. 9. Jer. 32. 41. — ^l Prov. 1. 26. Isai. 1. 24. — ^m Lev. 26. 33. ch. 4. 27, 28. Neh. 1. 8. Jer. 16. 13. — ⁿ ver. 36. — ^o Amos 9. 4. — ^p Lev. 26. 36. — ^q Lev. 26. 16.

all thy land; that is, all thy fenced cities, which points out, that their subjugation should be complete, as both Jerusalem, and all their fortified places should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. *The tender and delicate woman*] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child!—See on Levit. xxvi. 29. see a similar case 2 Kings vi. 29.

Verse 57. *Toward her young one—and toward her children which she shall bear*] There seems to be a species of tautology in the two clauses of this verse, which may be prevented by translating the last word, שְׁלֵיחָהּ *shileiyatha*, literally, *her secondines*, which is the meaning of the Arabic *Uw sala*, not badly understood by the Septuagint, χορηον *chorion* or exterior membrane, which invests the fœtus in the womb; and still better translated by *Luther*, *die after geburth*, the *after birth*—which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret, that her child was brought forth into such a state of suffering and death: and 2dly, that it was likely from the favourable circumstances *after the birth*, that she herself should survive her *indignity*. No words can more forcibly depict the miseries of these dreadful

times. On this ground I see no absolute need for Kennicott's criticism, who, instead of וּבְשֵׁלֶיחָהּ *ubeshleyatah*, *against her secondines*, reads יַבְשֵׁלָהּ *ubeshelah*, and she shall boil, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. 57. *And she shall boil* that which cometh out from between her feet, *even her children*, which she shall bear, for she shall eat them, for want of all things, secretly." These words, says he, being prophetic, are fulfilled in 2 Kings vi. 29. for we read there that two women of Samaria having agreed to eat their own children, one was actually *boiled*, where the very same word בָּשָׁל *bashal*, is used.—See Kennicott's Dissertations on 1 Chron. xi. &c. p. 421.

Verse 64. *The Lord shall scatter thee among all people*] How literally has this been fulfilled! the people of the Jews are scattered over every nation under heaven.

Verse 65. *No ease—a trembling heart, and failing of eyes*] The *trembling of heart* may refer to their state of continual insecurity, being under every kind of government, proscribed, and under the most mild, even uncertain of toleration and

A. M. 2551.
B. C. 1451.
An Exod. Ibr.
40 — Schat.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 ^aIn the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ^bfor

^a Job 7. 4. — ^b ver. 34.

protection:—and the *failing of eyes*, to their vain and ever disappointed expectation of the Messiah.

Verse 68. *And the Lord shall bring thee into Egypt again*] That is, into another state of slavery and bondage, similar to that of Egypt, out of which they had been lately brought. *And there ye shall be sold*, that is, *be exposed to sale*, or *expose yourselves to sale*, as the word *המכרתם* *hathmactem*, may be rendered—they were vagrants, and wished to become slaves that they might be provided with the necessaries of life—and *no man shall buy you: even the Romans thought it a reproach to have a Jew for a slave*, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives, which were above seventeen years of age, were sent into the works in Egypt.—See Jose-

the sight of thine eyes which thou shalt see.

68 And the LORD ^cshall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^dThou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

^c Job 41 7. He 7 13 & 9 1. — ^d Ch. 17 16.

plus, Antiq. b. xii. c. 1, 2. War. b. vi. c. 9. s. 2; and above all, see *Bp. Newton's Dissertations on the Prophecies*.

The first verse of the next chapter, in some of the most correct Hebrew bibles, makes the 69th of this, and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it are prophecies delivered more than 3,000 years ago, and now fulfilling!

O God! how immense is this wisdom! and how profound thy counsels! To thee alone, are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the past and present state of the Jewish people, afford, of the truth and Divine origin of the Pentateuch!

CHAPTER XXIX.

A recapitulation of God's gracious dealings with Israel, 1—8. An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land, 9—15. They are to remember the abominations of Egypt, and to avoid them, 16, 17. He who hardens his heart, when he hears these curses, shall be utterly consumed, 18—21. Their posterity shall be astonished at the desolations that shall fall upon them, 22, 23. Shall enquire the reason, and shall be informed that the Lord has done thus to them, because of their disobedience and idolatry, 24—28. A caution against prying too curiously into the secrets of the Divine Providence, and to be contented with what God has revealed, 29.

A. M. 2553.
B. C. 1451.
An Exod. Ibr.
40 — Schat.

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel, in the land of Moab, beside ^athe covenant which he made with them in Horeb.

^a Ch. 5. 2, 3.

NOTES ON CHAP. XXIX.

Verse 1. *These are the words of the covenant*] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at verse 2 of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

2 ¶ And Moses called unto all Israel, and said unto them, ^bYe have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

A. M. 2553.
B. C. 1451.
An Exod. Ibr.
41 — Schat.

^b Exod. 19. 4.

Commanded Moses to make] *לכרות* *licaroth*, to cut, alluding to the covenant sacrifice which was offered on the occasion, and divided, as is explained Gen. xv. 18.

Beside the covenant which he made—in Horeb.] What is mentioned here, is an additional institution to the *ten words*, given on Horeb; and the curses denounced here, are different

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Sebat.*

3 ^a The great temptations which thine eyes have seen, the signs, and those great miracles :

4 Yet ^b the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

5 ^c And I have led you forty years in the wilderness: ^d your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 ^e Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, ^f Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and ^g gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

^a Ch. 4. 34. & 7. 19.—^b See Isai. 6. 9, 10. & 63. 17. John 8. 43. Acts 28. 26, 27. Ephes. 4. 18. 2 Thess. 2. 11, 12.—^c ch. 1. 3. & 8. 2.—^d ch. 8. 4.—^e See Exod. 16. 12. ch. 8. 3. Ps. 78. 24, 25.—^f Numb. 21. 23,

9 ^h Keep therefore the words of this covenant, and do them, that ye may ⁱ prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with all the men* of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from ^k the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest ^l enter into covenant with the LORD thy God, and ^m into his oath, which the LORD thy God maketh with thee this day:

13 That he may ⁿ establish thee to day for a people unto himself, and *that* he may be unto thee a God, ^o as he hath said unto thee, and ^p as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

24, 33. ch. 2. 32. & 3. 1.—^h Numb. 32. 33. ch. 3. 12, 13.—ⁱ ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3.—^j Josh. 1. 7.—^k See Josh. 9. 21, 23, 27.—^l Heb. pass.—^m Neh. 10. 29.—ⁿ ch. 28. 9.—^o Exod. 6. 7.—^p Gen. 17. 7.

from those denounced against the transgressors of the decalogue.

Verse 4. *The Lord hath not given you a heart, &c.*] Some critics read this verse interrogatively.—And hath not God given you a heart, &c.? Because they suppose that God could not reprehend them for the non-performance of a duty, of which he neither gave them a mind to conceive the obligation, nor strength to fulfill it, had the obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that *they had not such a heart, &c.* not because God had not given them all the means of knowledge, and helps of his grace and spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart, which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved, because they were unchanged and disobedient: O that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever!—See chap. v. 29. and the note there.

Verse 5. *Your clothes are not waxen old*] See on chap. viii. 4.

Verse 6. *Ye have not eaten bread, &c.*] That is, ye have not been supported in an ordinary providential way: I have been continually working miracles for you—that ye might know

that *I am the Lord*.—Thus we find, that God had furnished them with all the means of this knowledge; and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God: consequently they received the grace of God in vain.—See 2 Cor. vi. 1.

Verse 10. *Ye stand—all of you before the Lord*] They were about to enter into a covenant with God; and as a covenant implies *two parties contracting*, God is represented as being present; and they and all their families, old and young, come before him.

Verse 12. *That thou shouldest enter*] לעבר *le'aber*, to pass through, that is, between the separated parts of the covenant sacrifice.—See Gen. xv. 18.

And into his oath] Thus we find, that in a covenant were these seven particulars. 1. The parties about to contract, were considered as being hitherto separated. 2. They now agree to enter into a state of close and permanent amity. 3. They meet together in a solemn manner for this purpose. 4. A sacrifice is offered to God on the occasion, for the whole is a religious act. 5. The victim is separated exactly into two equal parts, the separation being in the direction of the spine, and these parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties meet in the victim, and the conditions of the covenant by which they are to be mutually bound, are recited. 7. An oath is taken by these parties, that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified.—See Jer. xxxiv. 18, 19. and see the notes on Gen. vi. 18. xv. 18. Exod. xxix. 45. Lev. xxvi.

A. M. 2553.
B. C. 1461
An. Exod. Lxx.
40—S. *hath*.

14 Neither with you only ^a do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the Lord our God, ^b and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their ^cidols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, ^d whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; ^e lest there should be among you a root that beareth ^f gall ^g and worm wood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ^h in the ⁱimagination of mine heart, ^k to add ^l drunkenness to thirst:

20 ^m The Lord will not spare him, but then ⁿ the anger of the Lord and ^o his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord ^p shall blot out his name from under heaven.

21 And the Lord ^q shall separate him unto *evil* out of all the tribes of Israel, according to all the curses of the covenant that ^r are written in this book of the law.

22 So that the generation to come ^s of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses ^t which the Lord hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, ^u like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his ^v anger, and in his wrath:

24 Even all nations shall say, ^w Wherefore hath the Lord done thus unto this land? *what meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ^x whom he had not ^y given unto them:

27 And the anger of the Lord was kindled against this land, ^z to bring upon it all the curses that are written in this book:

28 And the Lord ^{aa} rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The *secret things* belong unto the Lord our God: but those *things which* are revealed belong unto us, and to our children for ever, that *we* may do all the words of this law.

^a Jer. 31. 34. 32. 33. Hebr. 8. 7. 8. — ^b See Acts 2. 39. 1 Cor. 7. 14. — ^c Heb. *dingy gods*. — ^d ch. 11. 16. — ^e Acts 3. 23. Hebr. 12. 15. — ^f Or, a *poisonful herb*. — ^g Heb. *rosh*. — ^h Numb. 15. 39. Eccles. 11. 9. — ⁱ Or, *stubbornness*. Jer. 3. 17. & 7. 24. — ^j Isai. 30. 1. — ^k Heb. *the drunken to the thirsty*. — ^l Ezek. 14. 7. 8. — ^m Ps. 74. 1. — ⁿ Ps. 79. 5. Ezek. 25. 25. — ^o ch. 9. 14. — ^p Matt. 24. 51. — ^q Heb. *is written*.

^s Heb. *whence* the Lord hath made it so. — ^t Ps. 107. 34. Jer. 17. 6. Zeph. 2. 9. — ^u Gen. 19. 24. 25. Jer. 24. 10. — ^v 1 Kings 9. 8. 9. Jer. 22. 8. 9. — ^w Or, who had not given to them any portion. — ^x Heb. *is written*. — ^y Dan. 9. 11. 13. 14. — ^z 1 Kings 14. 15. 2 Chron. 7. 20. Ps. 32. 3. Prov. 2. 22.

Verse 15. *Him that standeth here*] The present generation. *Him that is not here*, all future generations of this people.

Verse 18. *A root that beareth gall and wormwood*] That is, as the Apostle expresses it, Heb. iii. 12. *An evil heart of unbelief departing from the living God*; for to this place he evidently refers. It may also signify *false doctrines*, or *idolatrous persons* among themselves.

Verse 19. *To add drunkenness to thirst*] A proverbial expression, denoting the utmost indulgence in all sensual gratifications.

Verse 26. *Gods—whom he had not given unto them*] This is an unhappy translation. Houbigant renders the original words *לֹא הָיוּ לָהֶם אֱלֹהִים* *velo chelek lahem, et quibuscum nulla eis*

societas: “And with whom they had no society,” and falls unmercifully on *Le Clerc*, because he had translated it, *from whom they had received no benefits*. I must differ from both these great men, because I think they differ from the text. *חֵלֶק* *chelek*, signifies a portion, lot, inheritance, and God is frequently represented in Scripture as the *portion* or *inheritance* of his people. Here, therefore, I think the original should be rendered, *And there was no portion to them*; that is, the gods they served, could neither supply their wants nor save their souls: *they were no portion*.

Verse 29. *The secret things belong unto the Lord, &c.*] This verse has been variously translated. Houbigant renders it thus: *Quæ apud Dominum nostrum abscondita sunt, hæc filiisque nostris palam facta sunt ad multas animas*—“The

things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation; and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this—"What God has thought proper to reveal, he has revealed; what he has revealed, is essential to the well-being of man; and this revelation is intended not for the *present time* merely, nor for *one people*, but for all succeeding generations. The things which he has not revealed, concern not man, but God alone; and are, therefore, not to be enquired after." Thus, then, *the things that are hidden, belong unto the Lord; those that are revealed, belong unto us and our children.* But possibly the

words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. When a national apostasy among us may take place, is known only to God: but he has revealed himself to us and our children, that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient."

The Jews have always considered these verses as containing subjects of the highest importance to them, and have

affixed marks to the original, לָנוּ וּלְבָנֵינוּ *lanu ulebanceynu*, "to US and to our CHILDREN," in order to fix the attention of the Reader on truths which affect them, individually, and not them only, but the whole of their posterity.

CHAPTER XXX.

Gracious promises are given to the penitent, 1—6. The Lord will circumcise their heart, and put all these curses on their enemies if they hearken to his voice and keep his testimonies, 7—10. The word is near to them, and easy to be understood, 11—14. Life and death, a blessing and a curse, are set before them, and they are exhorted to love the Lord, obey his voice and cleave unto him, that they may inherit the land promised to Abraham, 15—20.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40. *Sabat.*

AND ^a it shall come to pass, when ^b all these things are come upon thee, the blessing and the curse, which I have set before thee, and ^c thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt ^d return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 ^e That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and ^f gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 ^g If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

^a Lev. 26. 40. — ^b Neh. 9. — ^c ch. 4. 29, 30. 1 Kings 8. 47, 48. — ^d Neh. 1. 9. — ^e Isai. 55. 7. — ^f Lam. 3. 49. Joel 2. 12, 13. — ^g Ps. 106. 45. & 126. 1, 4. Jer. 29. 14. — ^h Lam. 3. 22, 32. — ⁱ Ps. 147. 2. Jer. 32. 37. — ^j Ezek.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And ^a the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 ^b And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle,

54. 13. & 36. 24. — ^c ch. 28. 64. — ^d Neh. 1. 9. — ^e ch. 10. 16. Jer. 32. 39. Ezek. 11. 19. & 36. 26. — ^f ch. 28. 11.

NOTES ON CHAP. XXX.

Verse 1. *When all these things are come upon thee, the blessing and the curse*] So fully did God foresee the bad use these people would make of their free-agency, in resisting the Holy Ghost, that he speaks of their sin and punishment as certain: yet, at the same time, shews how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 2. *Gather thee from all the nations*] This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. *Will bring thee into the land*] As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonish captivity which is intended; and the repossession of their land must be different from that which was consequent on their return from Chaldea.

Verse 6. *God will circumcise thine heart*] This promise remains yet to be fulfilled. Their heart, as a people, has never yet been circumcised; nor have the various promises in this chapter been ever yet fulfilled. There *remaineth*, therefore, a rest for this people of God. Now, as the Law, properly

A.M. 2553.
E. C. 1491.
An Exod. 18r.
49. Stat.

and in the fruit of thy land, for good :
for the LORD will again * rejoice over
thee for good, as he rejoiced over thy
fathers :

10 If thou shalt hearken unto the voice of the
LORD thy God, to keep his commandments and
his statutes, which are written in this book of the
law, *and* if thou turn unto the LORD thy God
with *all* thine heart, and with all thy soul.

11 ¶ For this commandment which I command
thee this day, *it is* not hidden from thee, neither
is it far off.

12 * It is not in heaven, that thou shouldst say,
Who shall go up for us to heaven, and bring it
unto us, that we may hear it, and do it ?

13 Neither *is* it beyond the sea, that thou should-
est say, Who shall go over the sea for us, and bring
it unto us, that we may hear it, and do it ?

14 But the word *is* very nigh unto thee, in
thy mouth, and in thy heart, that thou mayest
do it.

* Ch. 23. 6. Jer. 32. 41. —^b Isai. 45. 19. —^c Rom. 10. 6, &c. —^d ver. 1.

speaking, made no provision for the circumcision of the heart, which implies the *remission of sins*, and purification of the soul from all unrighteousness ; and as circumcision itself, was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah ; and to this all the prophets, and all the apostles, we witness : for circumcision is that of the heart, by the spirit, and not in the letter, Rom. ii. 29. and the genuine followers of God are circumcised with the circumcision made *with a heart*—by the circumcision of Christ, Coloss. ii. 11, 12. Hence we see, these promises cannot be fulfilled to the Jews, but in their embracing the gospel of Christ. To look, therefore, for their restoration, is idle and nugatory, while their obstinacy and unbelief remain.

Verse 11. *This commandment—is not hidden*] Not too wonderful or difficult for thee to comprehend or perform, as the word נִפְלֵת *niphleth*, implies,—*neither is it afar off* ; the word or doctrine of salvation shall be proclaimed in your own land ; for HE is to be born in *Benjamin of Judah*, who is to feed and save Israel—and the PROPHET, who is to teach them, is to be raised up from *among their brethren*.

Verse 12. *It is not in heaven*] Shall not be communicated in that way in which the prophets received the living oracles ; but the WORD shall be made flesh, and dwell among you.

Verse 13. *Neither is it beyond the sea*] Ye shall not be obliged to travel for it to distant nations, because *salvation is of the Jews*.

Verse 14. *But the word is very nigh unto thee*] The doctrine of salvation preached by the apostles—in *thy mouth*—the promises of redemption made by the prophets, forming a part of every Jew's creed,—in *thy heart*—the power to believe with the heart unto righteousness, that the tongue may make con-

15 ¶ See, * I have set before thee *this day* life and good, and death and evil ;

16 In that I command thee this day to love the LORD thy God, to walk in his way, and to keep his commandments and his statutes, and his judgments, that thou mayest live and multiply : and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them ;

18 * I denounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19 † I call heaven and earth to record this day against you, *that* * I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live :

19. ch. 11. 36 —^c ch. 4. 27. & 8. 19 —^d ch. 4. 26. & 31. 28. —^e ver. 15.

fession unto salvation. In this way, it is evident, St. Paul understood these passages.—See Rom. x. 6, &c.

Verse 15. *Life and good*] Present and future blessings.

Death and evil] Present and future miseries, termed ver. 19. *Life and death, blessing and cursing*. And why were these set before them ? 1. That they might comprehend their import. 2. That they might feel their importance. 3. That they might choose life, and the path of believing, loving obedience that led to it. 4. That they and their posterity thus choosing life, and refusing evil, might be the *favourites of God* in time and eternity.

Were there no such thing as *free-will* in man, who could reconcile these sayings either with sincerity or common sense ! God has made the human will *free*, and there is no power or influence either in heaven, earth, or hell, on this side the power of God, that can deprive it of its *free volitions* ; of its power to will and *will*, to *choose* and *refuse*, to *act* or *not act*—or force it to sin against God. Hence man is accountable for his actions, because they are *his*—were he necessitated by fate, or sovereign constraint, they could not be *his*. Hence he is rewardable—hence he is punishable. God in his creation, willed that the human creature should be *free*, and he formed his soul accordingly ; and the Law and Gospel, the promise and precept, the denunciation of woe, and the doctrine of eternal life, are all constructed on this ground : that is, they all necessarily suppose the *freedom* of the human will : nor could it be *will* if it were not *free* : because the principle of *freedom* or *liberty* is necessarily implied in the idea of *volition*—See on chap. v. 29.

Verse 19. See the note on the preceding verse.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy ^a life, and the length

of ^b thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

^a Ps. 27. 1. & 66. 9. John 11. 25.

^b Ch. 4. 40. & 11. 9. & 12. 10.

Verse 20. *That thou mayest love the Lord*] Without love there can be no *obediēce*.

Obeŷ his voice] Without *obediēce*, love is fruitless and dead.

And—cleave unto him] Without close attachment and perseverance, temporary love, however sincere and fervent, temporary obediēce, however disinterested, energetic, and pure while it lasts, will be ultimately ineffectual.—He alone, who endures to the end, shall be saved. Reader, how do

matters stand between God and thy soul? He cannot persevere in the grace of God whose soul is not yet made a partaker of that grace. Many talk strenuously on the impossibility of falling from grace, who have not yet tasted that the Lord is gracious. How absurd to talk and dispute about the infallibility of arriving safely at the end of a way, in which a man has never yet taken one hearty step! It is never among those that have the grace of God, but among those that have it not, that we find an overweening confidence.

CHAPTER XXXI.

Moses being one hundred and twenty years old and about to die, calls the people together and exhorts them to courage and obediēce, 1—6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests, with a solemn charge that they should read it every seventh year, publicly to all the people, 9—13. The Lord calls Moses and Joshua to the tabernacle, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetic and historical song or poem which he is to leave with Israel, for their instruction and reproof, 15—21. Moses writes the song the same day, and teaches it to the Israelites, 22; gives Joshua a charge, 23; finishes writing the book of the law, 24. Commands the Levites to lay it up in the side of the ark, 25, 26. Predicts their rebellions, 27. Orders the elders to be gathered together, and shews them what evil would befall the people in the latter days, 28, 29, and repeats the song to them, 30.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I ^a am an hundred and twenty years old this day; I can no more ^b go out and come in: also the LORD hath said unto me, ^c Thou shalt not go over this Jordan.

3 The LORD thy God, ^d he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and*

Joshua, he shall go over before thee, ^e as the LORD hath said.

4 ^f And the LORD shall do unto them ^g as he did to Sihon and to Og, kings of the Amorites; and unto the land of them, whom he destroyed.

5 And ^h the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—Sebat.

^a Exod. 7. 7. ch. 34. 7. — ^b Numb. 27. 17. 1 Kings 3. 7. — ^c Numb. 20. 12. & 27. 13. ch. 3. 27. — ^d ch. 9. 3.

^e Numb. 27. 21. ch. 3. 28. — ^f ch. 3. 21. — ^g Numb. 21. 24, 33. — ^h ch. 7. 2.

NOTES ON CHAP. XXXI.

Verse 2. *I am an hundred and twenty years old*] The life of Moses, the great prophet of God, and lawgiver of the Jews, was exactly the same in length, as the time Noah employed in preaching righteousness to the antediluvian world. These one hundred and twenty years were divided into three remarkable periods. Forty years he lived in Egypt, in Pharaoh's court; acquiring all the learning and wisdom of

the Egyptians, see Acts vii. 20, 23. Forty years he sojourned in the land of Midian in a state of preparation for his great and important mission, Acts vii. 29, 30. and forty years he guided, led, and governed the Israelites under the express direction and authority of God. In all, one hundred and twenty years.

Verse 3. *Joshua, he shall go over before thee*] See on Num. xxvii. 17, &c.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.—Sext.

6 ^a Be strong and of a good courage, ^b fear not, nor be afraid of them: for the Lord thy God, ^c he *it is* that doth go with thee; ^d he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel. ^e Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, ^f he *it is* that doth go before thee; ^g he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, ^h and delivered it unto the priests the sons of Levi, ⁱ which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity

of the ^j year of release, ^k in the feast of tabernacles,

11 When all Israel is come to ^l appear before the Lord thy God in the place which he shall choose, ^m thou shalt read this law before all Israel in their hearing.

12 ⁿ Gather the people together, men, and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And *that* their children, ^o which have not known *any thing*, ^p may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the Lord said unto Moses, ^q Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^r I may give

* Josh. 10. 25. 1 Chron. 22. 13.—^b ch. 1. 29. & 7. 18.—^c ch. 20. 4.
—^d Josh. 1. 5. Hebr. 13. 5.—^e ver. 23. ch. 1. 38. & 3. 28. Josh. 1. 6.
—^f Exod. 13. 21, 22. & 33. 14. ch. 9. 3.—^g Josh. 1. 5, 9. 1 Chron. 28.
20.—^h ver. 25. ch. 17. 18.—ⁱ Numb. 4. 15. Josh. 3. 3. 1 Chron. 15.

12. 15.—^k ch. 15. 1.—^l Lev. 23. 34.—^m ch. 16. 16.—ⁿ Josh. 8. 34, 35.
2 Kings 23. 2. Neh. 8. 1, 2, 5, &c.—^o ch. 1. 10.—^p ch. 11. —^q Ps. 78. 6,
7.—^r Numb. 27. 13. ch. 34. 5.—^s ver. 25. Numb. 27. 19.

Verse 6. *Be strong*] *חזק* *chizeku*, the same word that is used Exod. iv. 21. ix. 15. for hardening Pharaoh's heart. See the notes there. The Septuagint, in this and the following verse, have *ανδρῖς καὶ ἰσχυε*, *play the man, and be strong*; and from this St. Paul seems to have borrowed his ideas, 1 Cor. xvi. 13. *στητε ἐν τῇ πίστει ἀνδρίζεσθε, κρατιούσθε*. Stand firm in the faith; play the man, act like heroes; be vigorous.

Verse 8. *The Lord—doth go before thee*] To prepare thy way, and to direct thee.

He will be with thee] Accompany thee in all thy journeys; and assist thee in all thy enterprises.

He will not fail thee] Thy expectation, however strong and extensive, shall never be disappointed—thou canst not expect too much from him.

Neither forsake thee] He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too, that the excellence of the power shall appear to be of *him*, and not of *man*.

Verse 9. *Moses wrote this law*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters; or the book of *Deuteronomy*, which is most likely.

Some of the Rabbins have pretended that Moses wrote *thirteen* copies of the whole Pentateuch; that he gave one to each of the twelve tribes, and the thirteenth was laid up by the ark. This opinion deserves little credit. Some think that he wrote *two* copies; one of which he gave to the priests and Levites for general use, according to what is said in this

verse; the other to be laid up beside the ark, as a standard copy for reference; and to be a witness against the people, should they break it, or become idolatrous. This second copy is supposed to be intended ver. 26. As the law was properly a covenant or contract between God and the people, it is natural to suppose there were two copies of it, that each of the contracting parties might have one; therefore one was laid up beside the ark; this was the Lord's copy: another was given to the priests and Levites; this was the people's copy.

Verse 10 and 11. *At the end of every seven years—thou shalt read this law*] Every *seventh* year was a year of release, Deut. xv. 1. at which time the people's minds being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also, that the whole book of *Deuteronomy* is meant, as it alone contains an Epitome of the whole Pentateuch. And in this way some of the chief Jewish Rabbins understand this place.

It is strange that this commandment, relative to a *public* reading of the law every seven years, should have been rarely attended to. It does not appear that from the time, mentioned Joshua viii. 30. at which time this public reading first took place; till the reign of *Jehoshaphat*, 2 Chron. xvii. 7. there was any public seventh year reading, a period of 530 years. The next seventh year reading, was not till the eighteenth year of the reign of *Josiah*, 2 Chron. xxiv. 30. a space of two hundred and eighty-two years. Nor do we find any other publicly mentioned from this time, till the return from the Babylonish captivity, Neh. viii. 2. Nor is there

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An. Exod. Isr.
40.—*Sebat.*

him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And ^athe LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt ^bsleep with thy fathers; and this people will ^crise up, and ^dgo a whoring after the gods of the strangers of the land, whither they go ^eto be among them; and will ^fforsake me, and ^gbreak my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and ^hI will forsake them, and I will ⁱhide my face from them, and they shall be devoured, and many evils and troubles shall ^jbefal them; so that they will say in that day, ^kAre not these evils come upon us, because our God is ^lnot among us?

18 And ^mI will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be ⁿa witness for me against the children of Israel.

^a Exod. 33. 9.—^b Heb. *lie down*. 2 Sam. 7. 12.—^c Exod. 32. 6.—^d Exod. 34. 15. Judg. 2. 17.—^e ch. 32. 15. Judg. 2. 17. & 10. 6, 13.—^f Judg. 2. 20.—^g 2 Chron. 15. 2.—^h ch. 32. 20. Ps. 104. 29. Isai. 8. 17. & 64. 7. Ezek. 9. 23.—ⁱ Heb. *find them*. Neh. 9. 32.—^j Judg. 6. 13.

any other on record from that time to the destruction of Jerusalem.—See *Dodd*.

Verse 16. *Behold, thou shalt sleep with thy fathers*] שָׁכַב *shoceb*, thou shalt lie down, it signifies to rest, take rest in sleep, and metaphorically to die. Much stress cannot be safely laid on this expression, to prove the immortality of the soul, or that the people, in the time of Moses, had a distinct notion of its separate existence. It was, however, understood in this sense by Jonathan ben Uzziel, who in his Targum paraphrases the word thus: "Thou shalt lie down in the dust with thy fathers; and thy soul (נִשְׁמָתְךָ *nishmutac*) shall be laid up in the treasury, of the life to come, with thy fathers."

Verse 18. *I will surely hide my face*] Withdraw my approbation and my protection. This is a general meaning of the word in Scripture.

Verse 19. *Write ye this song*] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in re-

20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, ^oand waxen fat; ^pthen will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, ^qwhen many evils and troubles are befallen them, that this song shall testify ^ragainst them as a witness; for it shall not be forgotten out of the mouths of their seed: for ^sI know their imagination ^twhich ^uthey go about, even now, before I have brought them into the land which I swore.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua, the son of Nun, a charge, and said, ^vBe strong and of a good courage; for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of ^zwriting the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

—¹ Numb. 14. 42.—^m ver. 17.—ⁿ ver. 20.—^o ch. 32. 15. Neh. 9. 25, 26. Hos. 13. 6.—^p ver. 16.—^q ver. 17.—^r Heb. *testify*—^s Hos. 5. 3. & 13. 5, 6.—^t Amos 5. 23, 20.—^u Heb. *do*—^v ver. 14.—^w ver. 7. Josh. 1. 6.—^z ver. 9.

membrance; especially in those times, when *writing* was little practised. Even *prose* was sometimes sung. The history of Herodotus was divided into TEN books, and each inscribed with the name of one of the TEN muses, because these books were anciently sung. Homer is reported to have sung his poems through different Greek cities. Aristotle observes that, anciently, the people sung their laws. And Cicero observes that it was a custom among the ancient Romans to sing the praises of their heroes at the public festivals. This was the case among the northern inhabitants of Europe, particularly in Ireland and Scotland; hence the Gaelic poetry of Ossian and others.—See *Dodd*; and see the note on Exod. xv. 1. where the subject is largely treated.

Verse 21. *This song shall testify against them*] Because in it, their general defection is predicted, but in such a way, as to shew them how to avoid the evil—and if they did not avoid the evil, and the threatened punishment should come upon them, then the song should testify against them, by shewing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

A. M. 2553.
B. C. 1461.
An. Eccl. 18r.
40.—S. Int.

26 Take this book of the law,^a and put it in the side of the ark of the covenant of the Lord your God, that it may be there^b for a witness against thee.

27^c For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words

in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly^d corrupt yourselves, and turn aside from the way which I have commanded you; and^e evil will befall you^f in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

^a See 2 Kings 23: 1. — ^b ver. 19. — ^c Ch. 9: 21 & 32: 20. — ^d Eccl. 32: 9, ch. 9: 6.

^e Ch. 30: 12, & 31: 1. — ^f Ch. 32: 5. Judges 2: 19. Hos. 9: 6. — ^g ver. 29. — ^h ver. 19. — ⁱ ver. 19.

Verse 26. *Take this book of the law*] The standard copy to which all transcripts must ultimately refer: another copy was put into the hands of the priests.—See the note on ver. 9.

Verse 27. *While I am yet alive—ye have been rebellious*] Such was the disposition of this people to act contrary to moral goodness, that Moses felt himself justified in inferring what would take place, from what had already happened.

1. Never was a people more fully and faithfully warned; and from this very circumstance we may see, that they were under no fatal constraining necessity to commit sin against God—they *might* have avoided it, but they *would* not. God was present to help them, till by their repeated provocations they forced him to depart: wrath therefore came upon them to the uttermost, because they sinned when they might have lived to the glory of God. Those who abuse God's grace, shall not only have that grace taken away from them, but shall be punished for the *abuse* of it, as well as for the *transgression*. Every sin is *double*, and must have a *twofold* punishment:—1. Grace is resisted; and 2. transgression committed: and God will visit for both.

2. How astonishing it is, that with such examples of God's justice before their eyes, the *Jews* should be so little affected; and that the *Gentiles*, who have received the gospel of God, should act as if God would no more punish transgression; or that he must be so partial to *them*, as to pass by iniquities, for which the hand of his justice still continues heavy upon the de-

scendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the *Jews*, they may expect to be partakers with them in their punishments. What God does to *nations*, he will do to individuals, who reject his mercy, or trample under foot his grace; *the soul that sinneth, and returns not to God by repentance and faith, shall die*. This is a decree of God that shall never be reversed; and every day bears witness, how strictly he keeps it in view.

3. The Ode composed by Moses for this occasion, was, probably, set to some lively and affecting *air*, and sung by the people. It would be much easier to keep such a *song* in remembrance, than an equal quantity of *prose*. The whole would have the additional circumstances of *evidence* and *tune* to cause it to be often repeated; and thus ensure its being kept in memory. *Poetry*, though *often*, may generally be abused, is nevertheless a *gift from God*, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in *poetry*: particularly the whole book of *Psalms*, great part of the prophet *Isaiah*, the *Lamentations*, and much of the *minor prophets*. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his Maker, and employed in his service: not only the *energy* of his *heart* and *mind*, the *physical force* of his *body*, but also the *musical tones* and *modulations* of his *voice*.

CHAPTER XXXII.

The prophetic and historical song of Moses, shewing first the nature of God's doctrine, 1—3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7. and his dealings with them during their travels in the wilderness, 8—14. Their ingratitude and iniquity, 15—18. They are threatened with his judgments, 19—28. A pathetic lamentation over them because of their sins, 29—35. Gracious purposes in their behalf, mixed with reproofs for their manifold idolatries, and threatenings against his enemies, 36—42. A promise of salvation to the *Gentiles*, 43. Moses having finished the song, warmly exhorts the people to obedience, 43—47. God calls him up to the mount, that he may see the good land and then die, 48—52.

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B. C. 1451.
An. Exod. lxx.
40.—Sebat.

GIVE^a ear, O ye heavens, and
I will speak; and hear, O
earth, the words of my mouth.

2^b My doctrine shall drop as the rain, my
speech shall distil as the dew, ^cas the small

rain upon the tender herb, and as the
showers upon the grass.

3 Because I will publish the name of
the LORD: ^dascribe ye greatness unto our God.

4 He is ^ethe Rock, ^fhis work is perfect: for

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^a Ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Isai. 1. 2. Jer. 2. 12. & 6. 19.
^b Isai. 55. 10, 11. 1 Cor. 3. 6, 7, 8. — ^c Ps. 72. 6. Mic. 5. 7.

^d 1 Chron. 29. 11. — ^e 2 Sam. 22. 3. & 23. 3. Ps. 18. 2, 51, 46. Hab. 1. 12.
^f 2 Sam. 22. 31.

NOTES ON CHAP. XXXII.

Verse 1. On the inimitable excellence of this ode, much has been written by commentators, critics, and poets: and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic, that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible, by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way, it would be more easily understood. The song itself has suffered both by transcribers and translators—the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain later poets, who have cast it unhallowedly into an European mould. See the observations at the end of the chapter.

Give ear, O ye heavens] Let Angels and men hear; and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as *permanent* witnesses.

Verse 2. *My doctrine]* לקחי *Likechi*, from לקח *lakach*, to take, carry away—to attract, or gain over the heart by eloquence or persuasive speech. Hence the Septuagint translate the word *αποφθεγμα*, an apophthegm, a sententious and weighty saying, for the regulation of the moral conduct. Such properly, are the sayings in this inimitable ode.

Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more, till the plenitude of righteousness is poured down, and the whole canon of Divine Revelation completed.

My speech shall distil as the dew] אמרתי *Imrati*, my familiar, friendly, and affectionate speeches, shall descend gently and softly on the ear and the heart, as the dew, moistening and refreshing all around. In hot regions, dew is often a substitute for rain—without it, there could be no fertility in those places especially where rain seldom falls. And in such places only, can the metaphor here used, be felt in its perfection. Homer uses a similar figure, when speaking of the eloquence of Ulysses, he says, Il. Γ. ver. 221.

Ἀλλ' ὅτε δὴ ῥ' ὅπα τε μέγαλιν ἐκ γῆβος ἰεῖ,
καὶ ἑπ' αἰκαδῶσιν ἰαχὴν χιιμερῖνιν—

But when he speaks what elocution flows!
Soft as the fleeces of descending snows.—

On the manner in which dew is produced, philosophers are not yet agreed. It was long supposed to descend, and to differ only from rain, as less from more; but the experiments of a French chemist seemed to prove, that dew ascended in light thin vapours, and that meeting with a colder region of the

air, it became condensed, and fell down upon the earth. Other recent experiments, though they have not entirely invalidated the former, have rendered the doctrine of the ascent of dew doubtful. Though we know nothing certain as to the manner of its production, yet we know that the thing exists; and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God *hath* spoken, and the entering in of his words gives light and life.—See the note on Gen. ii. ver. 6.

As the small rain] כשעיר *kes'irim*, from שער *sáar*, to be rough or tempestuous. Sweeping showers, accompanied with a strong gale of wind.

And as the showers] רביבים *Rebibim*, from רבה *rabah*, to multiply, to increase greatly—shower after shower; or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth. Alluding perhaps to the rainy seasons in the East; or to those early and latter rains, so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the Word or Revelation of God, whereby it is suited to every place, occasion, person, and state; being “profitable for doctrine, reproof, and edification in righteousness.” Hence the Apostle says, that GOD, at sundry times and in divers manners, spake in time past unto the fathers by the prophets; and in these last times has spoken unto us by his Son: Heb. i. 1, 2. By every prophet, evangelist, and apostle, God speaks a particular language—all is his doctrine, his great system of instruction, for the information and salvation of the souls of men—but some portions are like the *sweeping showers*, in which the *tempest of God's wrath* appears against sinners. Others are like the *incessant showers of gentle rain*, preparing the soil for the germination of the grain; and causing it to take root. And others still are like the *dew*, mildly and gently insinuating convictions, persuasions, reproofs, and consolations. The preacher of righteousness, who wishes to handle this word profitably, must attend closely to those distinctions, that he may rightly divide the word of truth; and give each of his hearers, his portion of the bread of life in due season.

Verse 4. *He is the rock]* The word צור *tsur*, is rendered creator by some eminent critics; and خالق *khalyk*, is the reading in the Arabic version. Rab. Moses ben Maymon, in his valuable work, *Moreh Nebochim*, observes, that the word צור *tsur*, which is ordinarily translated *rock*, signifies origin, fountain, first cause, &c. and in this way it should be translated here: “He is the first principle, his work is perfect.” As he is the cause of all things, he must be infinitely perfect: and consequently all his works must be perfect in their respective kinds. As is the cause, so must the effect be. Some think the word *rock*, gives a very good sense: for, as in those lands, rocks were the ordinary places of defence and se-

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An Exod. Ibr. 40.—Schut.
* all his ways are judgment: ^a a God of truth and ^c without iniquity, just and right is he.

5 ^a They ^c have corrupted themselves, ^f their spot is not the spot of his children: they are a ^e perverse and crooked generation.

6 Do ye thus ^a requite the Lord, O foolish people and unwise? is not he ^c thy father that hath ^k bought thee? hath he not ⁱ made thee, and established thee?

7 ¶ Remember the days of old, consider the

years of ^a many generations: ^a ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High ^a divided to the nations their inheritance, when he ^b separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For ^a the Lord's portion is his people; Jacob is the ^c lot of his inheritance.

10 He found him ^a in a desert land, and in the

^a Dan. 4. 37. Rev. 15. 3. — ^b Jer. 10. 10. — ^c Job 34. 10. Ps. 92. 15.
^d Heb. ^a hath corrupted to himself. — ^e ch. 31. 29. — ^f Or, that they are not his children, that is their blot. — ^g Matt. 17. 17. Luke 9. 41. Phil. 2. 15.
^h Ps. 116. 12. — ⁱ Isai. 63. 16. — ^k Ps. 74. 2. — ^l ver. 13. Isai. 27. 11.

S. 44. 2. — ^m Heb. generations and generation. — ⁿ Exod. 13. 14. Ps. 44. 1. & 78. 3. 4. — ^o Zech. 2. 3. Act. 17. 26. — ^p Gen. 11. 1. — ^q 1. 3. 10. 16. & 19. 5. — ^r Sam. 19. 1. Ps. 78. 71. — ^s Heb. cant. — ^t ch. 8. 10. Jer. 2. 6. Hos. 13. 5.

curity. God may be metaphorically represented thus, to signify his *protection* of his followers. I prefer the opinion of Maimonides.

Verse 5. *Their spot is not the spot of his children*] This verse is variously translated, and variously understood. *They are corrupted, not his, children of pollution.* KENNICOTT. *They are corrupt, they are not his children; they are blotted.* HOUBIGANT. This is according to the Samaritan. The interpretation commonly given to these words, is as unfounded as it is exceptionable. "God's children have their spots, i. e. their sins; but sin in them is not like sin in others; in others, sin is exceedingly sinful; but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which though very obscure, may be thus translated: He (Israel) *hath corrupted himself*.—*They* (the Israelites) *are not his children: They are spotted.* Coverdale renders the whole passage thus: "The froward, and overthwart generation, have marred themselves to himward; and are not his children because of their deformity." This is the sense of the verse. Let it be observed that the word *spot*, which is repeated in our translation, is but *once* in the original; and the marginal reading is greatly to be preferred.—*He hath corrupted to himself, that they are not his children: that is their blot.* And because they had the blot of sin on them, because they were spotted with iniquity, and marked idolaters, therefore God renounces them. There may be here an allusion to the *marks*, which the worshippers of particular idols had on different parts of their bodies, especially on their foreheads—and as idolatry is the crime with which they are here charged, the spot or mark mentioned, may refer to the mark or stigma of their idol. The different sects of idolaters in the East, are distinguished by their *sectarian marks*, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Seena*, and the worshippers of *Vishnoo*. In many cases these marks are renewed *daily*; for they account it irreligious to perform any sacred rite to their god, without his mark on the forehead; the marks are generally *horizontal* and *perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and*

yellow. This very custom is referred to in Rev. xx. 4. where the beast gives his mark to his followers—and it is very likely that Moses refers to such a custom among the idolaters of his own day. This removes all the difficulty of the text. God's children have no sinful spots, because Christ saves them from their sins, and their motto or mark is, *Holiness to the Lord.*

Verse 8. *When the Most High divided to the nations,* &c.] Verses 8 and 9, says Dr. Kennicott, give us express authority for believing, that the earth was very early divided in consequence of a divine command; and probably by lot; see Acts xvii. 26. and as *Africa* is called the land of *Ham*, Psal. lxxviii. 51. cv. 23, 27. cvi. 22. probably that country fell to him and to his descendants, at the same time that *Europe* fell to *Japhet*, and *Asia* to *Shem*, with a particular reserve of *Palestine* to be the *Lord's portion*, for some one peculiar people. And this separation of mankind into three bodies, called the *general migration*, was commanded to *Noah*, and by him to his sons—so as to take place in the days of *Peleg*, about two hundred years afterwards. This general migration was prior to the partial dispersion from Babel, by about five hundred years.

He set the bounds of the people according to the number of the children of Israel.] The Septuagint translation is very curious, ἐστὶν ὅρα ἐβαν κατὰ ἀριθμὸν ἀγγέλων τοῦ Θεοῦ. He established the bounds of the nations according to the number of the angels of God. The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved *twelve lots*, according to the number of the sons of *Jacob*, which he was now about to give to their descendants, according to his promise.

Verse 9. *The Lord's portion is his people*] What an astonishing saying! As *holy souls* take GOD for their portion, so GOD takes *them* for his portion. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with, God as their portion. This is what is implied in being a *saint*: He who is seeking for an earthly portion, has little commerce with the Most High.

Verse 10. *He* (the Lord) *found him* (Jacob, in his descendants) *in a desert land* (the wilderness) *he led him about*, forty years in this wilderness. Deut. viii. 2. or יסבבנו יסבבנו—he compassed him about; i. e. God defended them on all hands, and in all places. *He instructed him*, taught

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waste howling wilderness; he ^a led him about, he ^b instructed him, he ^c kept him as the apple of his eye.

^a Or, compassed him about. — ^b Deut. 4. 35. — ^c Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.

them that astonishing law, through which we have now almost passed, giving them statutes and judgments, which for depth of wisdom, and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual and the prosperity and permanency of the moral system. Laws so excellent, that they have met with the approbation of the wise and good in all countries, and formed the basis of the political institutions of all the civilized nations in the universe.

Notwithstanding the above gives the passage a good sense, yet probably the whole verse should be considered more literally. It is certain that in the same country, travellers are often obliged to *go about* in order to find proper passes between the mountains; and the following extracts from Mr. Harmer well illustrate this point.

“Irwin farther describes the mountains of the desert of Thebais, (upper Egypt,) as sometimes so steep and dangerous, as to induce even very bold and hardy travellers to avoid them by taking a large circuit; and that for want of proper knowledge of the way, such a wrong path may be taken, as may on a sudden bring them into the greatest dangers; while at other times a dreary waste may extend itself so prodigiously, as to make it difficult, without assistance, to find the way to a proper outlet. All which shew us the meaning of those words of the songs of Moses, Deut. xxvii. 10. *He led him about, he instructed him, he kept him as the apple of his eye.*”

“Jehovah certainly instructed Israel in religion, by delivering to him his law in this wilderness: but it is not, I presume, of this kind of teaching Moses speaks, as bishop Patrick supposes, but God’s instructing Israel how to avoid the dangers of the journey, by leading the people about this and that dangerous precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of that difficult journey, which might, and probably would, have confounded the most consummate Arab guides. They that could have safely enough conducted a small caravan of travellers through this desert, might have been very unequal to the task of directing such an enormous multitude, encumbered with cattle, women, children, and utensils. The passages of Irwin, that establish the observation, I have been making follow here. ‘At half past eleven we resumed our march, and soon came to the foot of a prodigious hill, which we unexpectedly found we were to ascend. It was perpendicular, like the one we had passed some hours before; but what rendered the access more difficult, the path which we were to tread was nearly right up and down. The captain of the robbers seeing the obstacles we had to overcome, wisely sent all his camels round the mountain where he knew there was a defile, and only accompanied us with the beast he

11 ^a As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

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^a Exod. 19. 4. ch. 1. 31. Isai. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.

rode. We luckily met with no accident in climbing this height,’ p. 325. They afterwards descended, he tells us, into a valley, by a passage easy enough, and stopping to dine at half past five o’clock, they were joined by the Arabs, who had made an astonishing march to overtake them, p. 326. ‘We soon quitted the dale, and ascended the high ground by the side of a mountain that overlooks it in this part. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, we preceded the robbers, and an ignorant guide among our people led us astray. Here we found ourselves in a pretty situation! We had kept the lower road on the side of the hill, instead of that towards the summit, until we could proceed no further. We were now obliged to gain the heights, in order to recover the road, in performing which we drove our poor camels up such steps as we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves; as the danger of leading them through places, where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard. We hit at length upon the proper path, and were glad to find ourselves in the road of our unerring guides the robbers, after having won every foot of the ground with real peril and fatigue,’ p. 324. Again; ‘Our road after leaving the valley, lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us.’ The predatory Arabs were more successful guides to Mr. Irwin and his companions, than those he brought with him from Ghinnab; but the march of Israel through deserts of the like nature, was through such an extent and variety of country, and in such circumstances, as to multitudes and encumbrances, as to make divine interposition necessary. The openings through the rocks seem to have been prepared by him, to whom all things from the beginning of the world were foreknown, with great wisdom and goodness, to enable them to accomplish this stupendous march.”—See Harmer’s *Observat.* vol. iv. p. 125.

He kept him as the apple of his eye.] Nothing can exceed the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his eye sight, so was God for the protection and welfare of this people. How amazing this condescension!

Verse 11. *As an eagle stirreth up her nest*] Flutters over her brood, to excite them to fly—or as some think, *dismis* her nest to oblige the young ones to leave it, so God by his plagues in Egypt obliged the Israelites, otherwise very reluc-

12 So the Lord alone did lead him, and there was no strange god with him.

13 ^a He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck ^b honey out of the rock, and oil out of the flinty rock;

^a Ch. 3. 29. Isai. 58. 14. Eccl. 3. 2. Job 29. 6. Ps. 11. 16. — ^b Ps. 81. 1. & 137. 14.

tant, to leave a place, which he appeared by his judgments to have devoted to destruction.

Broodeth over her young] *נרצה נרצה* *neracheph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used Gen. i. 2.

Spreadeth abroad her wings, &c.] In order not only to teach them how to fly, but to *bear* them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back, when they are weary of flying, so that the archers cannot injure them, but by piercing the body of the mother. The same figure is used Exod. xix. 4. where see the note. The *נשר neshar*, which we translate *eagle*, is supposed by Mr. Bruce to mean the *rachania*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Verse 12. *So the Lord alone did lead him*] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

And there was no strange god] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. *He made him ride*] *נרכבו נרכבו* *yorechchu*, he will cause him to ride. All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to *ride*, exult on the high places, the mountains, and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Suck honey out of the rock, and oil out of the flinty rock] This promise states, that even the most barren places in the country should yield an abundance of aromatic flowers; from which the bees should collect *honey* in abundance: and even the tops of the rocks afford sufficient support for olive trees, from the root of which they should extract *oil* in abundance: and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. *Fat of kidneys of wheat*] Almost every person knows that the kidney is enveloped in a coat of the purest fat in the body of the animal, for which several anatomical reasons might be given. As the kidney itself is to the abundantly surrounding fat, so is the *germ* of the grain to the *chaff*, or farinaceous parts. The expression here may be considered

14 Butter of fine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan; and goats, with the fat of kidneys of wheat; and thou didst drink the pure ^a blood of the grape.

15 ¶ But ^b Jeshurun waxed fat, and ^c kicked: ^d thou art waxen fat, thou art grown thick,

^a Gen. 49. 11. — ^b Job 40. 15. — ^c Isai. 58. 14. — ^d Isai. 58. 14. — ^e Job 40. 15. — ^f Job 40. 15. — ^g Job 40. 15. — ^h Job 40. 15. — ⁱ Job 40. 15. — ^j Job 40. 15. — ^k Job 40. 15. — ^l Job 40. 15. — ^m Job 40. 15. — ⁿ Job 40. 15. — ^o Job 40. 15. — ^p Job 40. 15. — ^q Job 40. 15. — ^r Job 40. 15. — ^s Job 40. 15. — ^t Job 40. 15. — ^u Job 40. 15. — ^v Job 40. 15. — ^w Job 40. 15. — ^x Job 40. 15. — ^y Job 40. 15. — ^z Job 40. 15. — ^{aa} Job 40. 15. — ^{ab} Job 40. 15. — ^{ac} Job 40. 15. — ^{ad} Job 40. 15. — ^{ae} Job 40. 15. — ^{af} Job 40. 15. — ^{ag} Job 40. 15. — ^{ah} Job 40. 15. — ^{ai} Job 40. 15. — ^{aj} Job 40. 15. — ^{ak} Job 40. 15. — ^{al} Job 40. 15. — ^{am} Job 40. 15. — ^{an} Job 40. 15. — ^{ao} Job 40. 15. — ^{ap} Job 40. 15. — ^{aq} Job 40. 15. — ^{ar} Job 40. 15. — ^{as} Job 40. 15. — ^{at} Job 40. 15. — ^{au} Job 40. 15. — ^{av} Job 40. 15. — ^{aw} Job 40. 15. — ^{ax} Job 40. 15. — ^{ay} Job 40. 15. — ^{az} Job 40. 15. — ^{ba} Job 40. 15. — ^{bb} Job 40. 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^{wm} Job 40. 15. — ^{wn} Job 40. 15. — ^{wo} Job 40. 15. — ^{wp} Job 40. 15. — ^{wq} Job 40. 15. — ^{wr} Job 40. 15. — ^{ws} Job 40. 15. — ^{wt} Job 40. 15. — ^{wu} Job 40. 15. — ^{wv} Job 40. 15. — ^{ww} Job 40. 15. — ^{wx} Job 40. 15. — ^{wy} Job 40. 15. — ^{wz} Job 40. 15. — ^{xa} Job 40. 15. — ^{xb} Job 40. 15. — ^{xc} Job 40. 15. — ^{xd} Job 40. 15. — ^{xe} Job 40. 15. — ^{xf} Job 40. 15. — ^{xg} Job 40. 15. — ^{xh} Job 40. 15. — ^{xi} Job 40. 15. — ^{xj} Job 40. 15. — ^{xk} Job 40. 15. — ^{xl} Job 40. 15. — ^{xm} Job 40. 15. — ^{xn} Job 40. 15. — ^{xo} Job 40. 15. — ^{xp} Job 40. 15. — ^{xq} Job 40. 15. — ^{xr} Job 40. 15. — ^{xs} Job 4

A. M. 2553.
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An. Exod. Isr.
40.—Sebat.

thou art covered *with fatness*; then he ^a forsook God *which* ^b made him, and lightly esteemed the ^c Rock of his salvation.

16 ^d They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 ^e They sacrificed unto devils, ^f not to God; to gods whom they knew not, to new *gods* that came newly up, whom your fathers feared not.

18 ^g Of the Rock *that* begat thee thou art unmindful, and hast ^h forgotten God that formed thee.

19 ¶ ⁱ And when the LORD saw *it*, he ^k ab-

horred *them*, ^j because of the provoking of his sons, and of his daughters.

20 And he said, ^m I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, ⁿ children in whom *is* no faith.

21 ^o They have moved me to jealousy with *that which is* not God; they have provoked me to anger ^p with their vanities: and ^q I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For ^r a fire is kindled in mine anger, and ^s shall burn unto the lowest hell, and ^t shall

A. M. 2553.
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^a Ch. 31. 16. Isai. 1. 4.—^b ver. 6. Isai. 51. 13.—^c 2 Sam. 22. 47. Ps. 89. 26. & 95. 1.—^d 1 Kings 14. 22. 1 Cor. 10. 22.—^e Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.—^f Or, which were *not* God. ver. 21.—^g Isai. 17. 10.—^h Jer. 2. 32.—ⁱ Judg. 2. 14.—^k Or, despised. Lam. 2. 6.

^j Isai. 1. 2.—^m ch. 31. 17.—ⁿ Isai. 30. 9. Matt. 17. 17.—^o ver. 16. Ps. 78. 58.—^p 1 Sam. 12. 21. 1 Kings 16. 13, 26. Ps. 31. 6. Jer. 8. 19. & 10. 8. & 14. 22. Jonah 2. 8. Acts 14. 15.—^q Hos. 1. 10. Rom. 10. 19.—^r Jer. 15. 14. & 17. 4. Lam. 4. 11.—^s Or, *hath burned*.—^t Or, *hath consumed*.

David and his men, *which were* about 600, arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth." Here was the most positive prediction that Saul would come to Keilah, and that the men of Keilah would deliver David into his hands. Yet neither of these events took place, because David departed from Keilah; but had he continued there, Saul would have come down, and the men of Keilah would have betrayed their deliverer. Thus the prediction was totally conditional—and so were all these prophecies relative to the apostacy of Israel. They were only fulfilled in those who did not receive them as *warnings*. See Jer. xviii. 8—10.

The Rock of his salvation.] He ceased to depend on the fountain whence his salvation issued; and thinking *highly of himself*, he *lightly esteemed his God*; and having ceased to depend on him, his fall became inevitable. The figure is admirably well supported through the whole verse.—We see *first*, a miserable, lean steed, taken under the care, and into the keeping, of a master who provides him with an abundance of provender. We see *secondly*, this horse waxing *fat*, under this keeping. We see him *thirdly*, *breaking away* from his master, leaving his rich pasturage, and running to the wilderness, unwilling to bear the yoke or harness; or to make any returns for his master's care and attention. We see *fourthly*, whence this conduct proceeds; from a want of consciousness that his strength depends upon his master's care and keeping; and a lack of consideration that leanness and wretchedness must be the consequence of his leaving his master's service, and running off from his master's pasturage. How easy to apply all these points to the case of the Israelites! and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who having increased in riches, forget that God from whose hand alone those mercies flowed.

Verse 17. *They sacrificed unto devils*] The original word שְׁדִים *shedim* has been variously understood. The Syriac,

Chaldee, Targums of Jerusalem and Jonathan, and the Samaritan, retain the original word: the *Vulgate*, *Septuagint*, *Arabic*, *Persic*, *Coptic*, and *Anglo-Saxon*, have devils or *dæmons*. The *Septuagint* has ἐθυσαν δαιμονίους, *they sacrificed to demons*: the *Vulgate* copies the *Septuagint*: the *Arabic* has شياطين *shee-ateen*, the plural of شيطان *Sheetan*, Satan, by which the rebellious angels appear to be intended, as the word comes from the root شطن *shatana*, he was *obstinate*, *proud*, *refractory*, *went far away*. And it is likely, that these fallen spirits having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The *Anglo-Saxon* has *deoplum*, *devils*.

New gods that came newly up] מִקְרֹב בָּאוּ *Mikarob baoo*, "which came up from their neighbours." Viz. the *Moabites* and *Ammonites*, whose gods they received and worshipped on their way through the wilderness: and often afterwards.

Verse 18. *Of the Rock that begat thee*] צֹר *Tsur*, the *first cause*, the *fountain* of thy being. See the note on ver. 4.

Verse 19. *When the Lord saw it, &c.*] More literally, *And the Lord saw it, and through indignation, he reprobated his sons and his daughters*. That is, When the Lord shall see such conduct, he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Verse 20. *Children in whom is no faith.*] לֹא אֱמֵן בָּם *lo amen bam*—"There is no *stedfastness* in them": they can never be depended on. They are *fickle*, because they are *faithless*.

Verse 21. *They have moved me to jealousy*] This verse contains a very pointed promise of the calling of the *Gentiles*, in consequence of the rejection of the *Jews*, threatened ver. 19. and to this great event it is applied by St. Paul, Rom. x. 19.

Verse 22. *The lowest hell*] שְׂאוֹל תַּחְתִּית *sheol tachtiith*, the very deepest destruction; a total extermination, so that the *earth*, their land, and *its increase*, and all their property should be seized, and the *foundations of their mountains*, their strong-

A.M. 2663.
B.C. 1461
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10. — *Sabat.*
consume the earth with her increase,
and set on fire the foundations of the
mountains.

23 I will ^a heap mischiefs upon them; ^b I will
spend mine arrows upon them.

24 They shall be burnt with hunger, and de-
voured with ^c burning heat, and with bitter de-
struction: I will also send ^d the teeth of beasts
upon them, with the poison of serpents of the
dust.

25 ^e The sword without, and terror ^f within,
shall ^g destroy both the young man and the vir-
gin, the suckling *also*, with the man of gray hairs.

^a Isai. 26. 15. — ^b Ps. 7. 12, 13. — Ezek. 5. 16. — ^c Heb. *burning coals*.
Hab. 3. 1. — ^d Lev. 26. 22. — ^e Lam. 1. 20. — Ezek. 7. 15. — 2Cor. 7. 5. —
^f Heb. *from the chambers*. — ^g Heb. *breath*.

est fortresses should be razed to the ground. All this was
fulfilled in a most remarkable manner in the last destruction
of Jerusalem by the Romans; so that of the fortifications of
that city not one stone was left on another. See the notes on
Matt. xxiv.

Verse 23. *I will spend mine arrows upon them.*] The judg-
ments of God in general, are termed the *arrows of God*,
Job vi. 4. Psal. xxxviii. 2, 3. xci. 5. see also Ezek. v. 16.
Jer. 1. 14. 2 Sam. xxii. 14, 15. In this and the following
verses, to the 28th inclusive, God threatens this people with
every species of calamity that could possibly fall upon man.
How strange it is, that having this law continually in their
hands, they should not discern those threatened judgments,
and cleave to the Lord that they might be averted!

It was customary among the heathens to represent any
judgment from their gods, under the notion of *arrows*, espe-
cially a *pestilence*; and one of their greatest deities, Apollo,
is ever represented as bearing a *bow*, and *quiver* full of *deadly*
arrows: so Homer, Il. i. v. 43. where he represents him,
in answer to the prayer of his priest Chryses, coming to
smite the Greeks with the *pestilence*.

Ὡς ἐφ' αὖτ' εὐχομένοσ' τοῦ δ' ἐκλυε Φοῖβος Ἀπολλων
Βῆ δὲ κατ' Ὀλυμποιο καρήνων χρωμένος κηρ,
Τοξ' ὠμοισιν ἔχων ἀμφηρέφρα τε φαρτρην.—
Ἐξέτ' ἐπειτ' ἀπανεύθε νέωσ; μετὰ δ' ἰὼν ἔηκε
Δεινὴν δὲ κλαγγὴν γέννεντ' ἀργυρεοῖο βίοιο κ. τ. λ.

Thus Chryses pray'd: the favouring pow'r attends,
And from Olympus' lofty tops descends.
Bent was his bow, the Grecian hearts to wound;
Fierce as he mov'd, his silver shafts resound;—
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.
On mules and dogs th' infection first began;
And last, the vengeful arrows fix'd in man.

How frequently the same figure is employed in the Sacred
Writings every careful reader knows; and quotations need
not be multiplied.

26 ^a I said, I would scatter them ^b into corners,
I would make the re-
membrance of them to cease from
among men:

27 Were it not that I feared the wrath of the
enemy, lest their adversaries ^c should behave
themselves strangely, *and* lest they should ^d say,
^e Our hand is high, and the Lord hath not
done all this.

28 For they *are* a nation void of coun-
sel, ^f neither *is there any* understanding in
them.

29 ^g O that they were wise, *that* they under-

^a Ezek. 30. 13, 14, 25. — ^b Jer. 19. 4. — ^c Ps. 140. 6. — ^d Or, *Our high-
land, and not the LORD, hath done all this*. — ^e Isai. 27. 11. — Jer. 4. 22.
— ^f ch. 29. — ^g Ps. 34. 13. & 107. 13. — Luke 19. 42.

Verse 24. *They shall be burnt with hunger*] Their land shall
be cursed, and *famine* shall prevail. This is *one* of the *arrows*.

Burning heat] No showers to cool the atmosphere—or
rather, boils, blains, and pestilential fevers; this was a *second*
Bitter destruction] The plague; this was a *third*.

Teeth of beasts—with the poison of serpents] The beasts of
the field should multiply upon, and destroy them; this was
a *fourth*: and *poisonous serpents*, infesting all their steps, and
whose mortal bite should produce the utmost anguish, was to
be a *fifth* arrow. Added to all these, the *sword* of their ene-
mies—*terror* among themselves, ver. 25. and *captivity* were
to complete their ruin, and thus the *arrows of God* were to
be spent upon them. There is a beautiful saying in the *Too-
zuki Tecmour*, which will serve to illustrate this point; while
it exhibits one of the finest metaphors that occurs in any
writer, the Sacred Writers excepted.

“It was once demanded of the fourth *Khaleefeh* (Aaly) on
whom be the mercy of the Creator, ‘If the *canopy of heaven*
were a *BOW*; and if the *earth* were the *cord* thereof; and if
calamities were *ARROWS*; if *mankind* were the *mark* for those
arrows; and if *Almighty GOD*, the tremendous and the glo-
rious, were the *unerring ARCHER*; to whom could the sons of
Adam flee for protection?’ The *Khaleefeh* answered, say-
ing; ‘The sons of Adam must flee unto the Lord.’”

Verse 27. *Were it not that I feared the wrath of the enemy*] *Houbigant* and others contend, that *wrath* here, refers not to
the *enemy*, but to *God*; and that the passage should be thus
translated, “Indignation for the adversary deters me, lest
their enemies should be alienated, and say, The strength of
our hands, and not of the Lord’s, hath done this.” Had
not God punished them in such a way as proved that his
hand, and not the hand of man had done it; the heathens
would have boasted of their prowess, and *Jehovah* would
have been blasphemed, as not being able to protect his wor-
shippers, or to punish their infidelities. *Titus*, when he took
Jerusalem, was so struck with the strength of the place, that
he acknowledged, that if God had not delivered it into his
hands, the Roman armies never could have taken it.

Verse 29. *That they would consider their latter end!*]

A. M. 2551.
B. C. 1451.
An. 1. 1. 1. 1.
40. — 50. —

stood this, ^a *that* they would consider their latter end!

30 How should ^b one chase a thousand, and two put ten thousand to flight, except their Rock ^c had sold them, and the LORD had shut them up?

31 For ^d their rock *is* not as our Rock, ^e even our enemies themselves *being* judges.

32 For ^f their vine ^g *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* ^h the poison of dragons, and the cruel ⁱ venom of asps.

34 *Is* not this ^k laid up in store with me, and sealed up among my treasures?

35 ^l To me *belongeth* vengeance and recom-

pence; their foot shall slide in *due* time: for ^m the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 ⁿ For the LORD shall judge his people, ^o and repent himself for his servants, when he seeth that *their* ^p power is gone, and ^q *there is* none shut up, or left.

37 And he shall say, ^r Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be ^s your protection.

39 See now that ^t I, *even* I, *am* he, and ^u *there is* no god with me: ^v I kill, and I make alive; I

^a Isai. 47. 7. — Lam. 1. 9. — ^b Lev. 26. 3. — Josh. 23. 10. — 2 Chron. 24. 24. — Isai. 30. 17. — ^c Ps. 44. 12. — Isai. 50. 1. & 2. 3. — ^d 1 Sam. 2. 2. — ^e 1 Sam. 4. 3. — Jer. 30. 3. — ^f Isai. 1. 10. — ^g Or, *is worse than the vine of Sodom, &c.* — ^h Ps. 58. 4. — ⁱ Ps. 140. 3. — Rom. 3. 13. — ^j Job 11. 17. — Jer. 2. 22. — Hos. 13. 12. — Rom. 2. 5. — ^k Ps. 94. 1. — Eccles. 28. 1. — Rom. 12. 19. — Hebr. 10. 30.

^m 2 Pet. 2. 3. — ⁿ Ps. 135. 14. — ^o Judg. 2. 18. — Ps. 106. 45. — Jer. 31. 20. — Joel 2. 14. — 2 Mac. 7. 6. — ^p Heb. 1. 10. — ^q 1 King 19. 10 & 21. — 2 Kings 9. 8. & 14. 26. — ^r Judg. 10. 14. — Jer. 2. 25. — ^s Heb. *Waiting for you.* — ^t Ps. 102. 27. — Isai. 41. 4 & 48. 12. — ^u ch. 4. 35. — Isai. 45. 5 & 22. — ^v 1 Sam. 2. 6. — 2 Kings 5. 7. — Job 5. 18. — Ps. 68. 20. — Hosea 6. 1. — ^w To him be. — Wisd. 16. 15.

אַחֲרֵי־מָוֶת *acharey-tam*, properly, *their latter times*; the glorious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligations to God; his strength would be their shield, and then,

Verse 30. *How should one chase a thousand*] If therefore, they had not forgotten their Rock, God their *author* and *defence*, it could not possibly have come to pass, that a thousand of them should flee before *one* of their enemies.

Verse 31. *For their rock*] The gods and pretended protectors of the Romans.

Is not as our Rock] Have neither power nor influence like our God.

Our enemies themselves being judges.] For they often acknowledged the irresistible power of that God who fought for Israel. See Exod. xiv. 25. Num. xxiii. 8—12—19, 20, 21. 1 Sam. iv. 8.

There is a verse in Virgil, Eclog. iv. ver. 58. very similar to this saying of Moses.

*Pan etiam, Arcadiâ mecum si judice certet,
Pan etiam, Arcadiâ dicat se judice victum.*

“Should even Pan contend with me” (in singing the praises of the future hero, the deliverer, prophesied of in the Sybilline books) “were even Arcadia judge, Pan would acknowledge himself to be vanquished; Arcadia herself being judge.”

Verse 32. *For their vine is of the vine of Sodom*] The Jews are as wicked and rebellious as the Sodomites; for by the *vine*, the inhabitants of the land are signified: see Isai. v. 2, 7.

Their grapes] Their actions, are gall and wormwood; producing nothing but mischief and misery to themselves and others.

Their clusters are bitter] Their united exertions, as well as their individual acts, are sin, and only sin continually. That

by *vine* is meant the *people*; and by *grapes* their *moral conduct*, is evident from Isai. v. 1—7. It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an acrid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. *Their wine*] Their system of doctrines and teaching, is *the poison of dragons*, &c. fatal and destructive to all them who follow it.

Verse 34. *Sealed up among my treasures?*] Deeds or engagements by which persons were bound, at a specified time to fulfil certain conditions, were *sealed* and laid up in places of safety: so here God's justice is pledged to avenge the quarrel of his broken covenant, on the disobedient Jews; but the *time* and *manner* were sealed in his treasures, and known only to himself. Hence it is said,

Verse 35. *Their foot shall slide in due time, &c.*] But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Verse 36. *The Lord shall judge his people*] He has an absolute right over them as their *creator*; and authority to punish them for their rebellions, as their *sovereign*: yet he will repent himself, i. e. he will change his manner of conduct towards them, *when he seeth that their power is gone*, when they are entirely subjugated by their adversaries, so that their *political power* is entirely destroyed: and there is *none shut up or left*, not one *strong place* untaken, and not one family left, all being carried into captivity, or scattered into strange lands; or, he will *do justice* to his people and *avenge* them of their adversaries.—See ver. 35.

Verse 37. *He shall say*] He shall begin to expostulate with them, to awaken them to a due sense of their ingratitude and rebellion. This may refer to the preaching of the gospel to them in the latter days.

Verse 39. *See now that I—am he*] Be convinced that

A M 2151.
 B C 1151.
 An 1 cod. 1 or

wound, and I heal: neither *is there*
any that can deliver out of my hand.

40 * For I lift up my hand to heaven, and say, I live for ever.

41 "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows ^a drink with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of ^c revenges upon the enemy.

43 ¹ Rejoice, ² O ye nations, *with his people*:
for he will ³avenge the blood of his servants,
and ⁴will render vengeance to his adversaries,
and ⁵will be merciful unto his land, *and to his*
people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ¹ Hoshea, the son of Nun.

^a Gen. 14. 22. Exod. 6. 8. Num. 14. 30. — ^b Isa. 27. 1. & 41. 5. & 66. 16. — ^c 1. K. 21. 25. 19. 14. 20. — ^d Isa. 1. 24. Num. 1. 2. — Jer. 4. 10. — ^e 1. K. 1. 15. Jer. 30. 14. Lam. 2. 5. — ^f Or, *Praise, his people, ye nations: or, Sing ye.*

God alone can save, and God alone can destroy; and that your idols can neither *hurt* nor *help* you.

I kill, and I make alive, &c.] My mercy is as great as my justice, for I am as ready to save the penitent, as I was to punish the rebellious.

Verse 10. *For I lift up my hand to heaven*] See concerning oaths and appeals to God, in the note on chap. vi. 13.

Verse 42. *From the beginning of revenges*] The word פרעות *perioth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. Parkhurst has rendered the whole passage thus:

I will make my arrows drunk with blood :
And my sword shall devour flesh ;
With the blood of the slain and captive
From the living head of the enemy.

Probably *כִּרְאֵשׁ פֶּרֶזֶת* *mirosheh peretz*, may be more properly translated, *from the naked head*, the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off; and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. *Rejoice, O ye nations*] Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering, with *his people*; for they shall not be utterly cast off. See Rom. xv. 9. for in this way, the apostle applies it. But how shall the Gentiles be called, and the Jews have their iniquity purged? *He will be merciful unto his land, and to his people*, יִסְּפֶה יִסְּפֶה, *yecipher*, he shall cause an atonement to be made for his land and people; i. e. Jesus Christ, the long

45 And Moses made an end of speaking all these words to all Israel;

46 And he said unto them, ^a Set your hearts
unto all the words which I testify among you
this day, which ye shall command your child-
ren to observe to do, all the words of this law.

47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ And the LORD spake
unto Moses that selfsame day, say-
ing,

49 Get thee up into this ^p mountain Abarim,
unto mount Nebo, which *is* in the land of Moab,
that *is* over against Jericho; and behold the
land of Canaan, which I give unto the children
of Israel for a possession:

50 And die in the mount whither thou goest
up, and be gathered unto thy people; as

[illegible]

promised Messiah, shall be crucified for Jews and Gentiles, and the way to the holiest be made plain by his blood.

The people had long been making atonements for themselves, but to none effect; for their atonements were but *signs*, and not the *thing* signified, for the body is Christ; now the Lord himself makes an atonement, for the *Lamb of God* alone, *taketh away the sin of the world*. This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Israel shall be long scattered, peeled, and punished, but they shall have mercy in the latter times; they also shall rejoice with the Gentiles, in the common salvation purchased by the blood of the Saviour of all mankind.

Verse 44. *And Moses can*] Probably from the tabernacle, where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. *Set your hearts unto all the words*] Another proof that all these awful denunciations of divine wrath, though delivered in an *absolute* form, were only *declaratory* of what God would do IF they rebelled against him.

Verse 47. *Through this thing ye shall prolong your days.* Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land, which, when they passed over Jordan, they should possess.

Verse 41. *Get thee up into the mountain of Zion.* The mount of the passages; i. e. of the Israelites when they entered into the promised land.—See the notes on Num. xxvii. 12.

Verse 50. *And die in the mount—as Aaron*] Some have supposed, that Moses was translated; but it seems that Aaron

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^a Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ^bye trespassed against me among the children of Israel, at the waters of ^cMeribah-Kadesh, in the wilderness of Zin; because

^a Numb. 20. 23, 28. & 33. 58.—^b Numb. 20. 11, 12, 13. & 27. 14.

was translated, for what is said of the death of the one, is said of the death of the other.

Verse 51. *Ye trespassed against me—at the waters of Meribah*] See the note on Num. xx. 8.

Verse 52. *Thou shalt see the land before thee*] See Num. xxvii. 12, &c. How glorious to depart out of this life with God in his heart and heaven in his eye! his work, his great unparalleled usefulness ending only with his life. The serious Reader will surely join in the following pious ejaculation of the late Rev. Charles Wesley, one of the best Christian poets of the last century.

“ O that without a lingering groan
I may the welcome word receive,
My body with my charge lay down,
And cease at once to work and live!”

It would require a dissertation expressly formed for the purpose, to point out the general merit and extraordinary beauties of this very sublime Ode. To enter into such particulars, can scarcely comport with the nature of the present work. Drs. Lowth, Kennicott, and Durell, have done much in this way; and to their respective works the critical Reader is referred. A very considerable extract of what they have written on this chapter, may be found in Dr. Dodd's Notes. In writing this ode, the design of Moses was evidently,

1. To set forth the *Majesty of God*: to give that generation, and all successive ones, a proper view of the glorious perfections of the object of their worship. He therefore shews, that from his holiness and purity, he must be displeased with sin: from his justice and righteousness he must punish it: and from the goodness and infinite benevolence of his nature, he is ever disposed to help the weakness, instruct the ignorance, and shew mercy to the wretched, sinful sons and daughters of men.

2. To shew the *duty and interest* of his people. To have such a being for their friend, is to have all possible happiness, both spiritual and temporal, secured: to have him for their enemy, is to be exposed to inevitable destruction and ruin.

3. To warn them against *irreligion and apostacy*—to shew the possibility of departing from God, and the miseries that would overwhelm them and their posterity, should

ye ^dsanctified me not in the midst of the children of Israel.

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52 ^eYet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

^c Or, *strife at Kadesh*.—^d See Lev. 10. 3.—^e Numb. 27. 12. ch. 34. 4.

they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the providence of God, by referring to the history of his gracious dealings with them and their ancestors; the minute attention he paid to all their wants; the wonderful manner in which he led, fed, clothed, protected and saved them in all their travels and in all perils.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear, and pollute his worship; which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them: for he who loved them so long, and so intensely, could not become their enemy, but in consequence of the greatest, and most unprincipled provocations.

6. To shew the shocking and unprecedented ingratitude, which induced a people so highly favoured, and so wondrously protected and loved, to sin against their God; and how reasonable and just it was, for the vindication of his holiness, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude with fresh marks of his displeasure, that the punishment should bear some proportion to the guilt; and that their preservation, as a distinct people, might afford a feeling proof both of the providence and justice of God.

7. To shew the glory of the *latter days*, in the re-election of the long reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth, by means of the gospel of Christ.

8. And all this is done with such strength and elegance of diction; with such appropriate, energetic, and impressive figures and metaphors; and in such a powerful torrent of that soul penetrating, pure poetic spirit, that comes glowing from the bosom of God, that the Reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable, and wondrously varied Ode. May that spirit, by which it was dictated, give it its fullest, most durable and most effectual impression, upon the mind of every Reader!

CHAPTER XXXIII.

Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2—5. Prophetic declarations concerning Reuben, 6. concerning Judah, 7. concerning Levi, 8—11. concerning Benjamin, 12. concern-

ing Joseph, 13—17. concerning Zebulun, 18, 19. concerning Gad, 20, 21. concerning Dan, 22. concerning Naphtali, 23. concerning Asher, 24, 25. *The glory of the God of Jeshurun, and the glorious providence of his true followers,* 26—29.

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40.—Schut.

AND this is ^a the blessing, where-
with Moses, ^b the man of God,
blessed the children of Israel before

his death.

2 And he said, ^c The Lord came from Sinai,
and rose up from Seir unto them; he shined
forth from mount Paran, and he came with

^a Gen. 49, 26. ^b Ps. 90, title. ^c Exod. 19, 13, 20. Judg. 5, 4, 5.
Hab. 3, 3.—^d See Ps. 68, 17. Dan. 7, 10. Acts 7, 53. Gal. 3, 19.
Hebr. 2, 2. Rev. 5, 11 & 9, 16.—^e Hebr. a fire of law.—^f Exod. 19, 5

NOTES ON CHAP. XXXIII.

Verse 1. *And this is the blessing, wherewith Moses—blessed, &c.*] The general nature of this solemn introduction, says Dr. Kennicott, is to shew the *foundation* which Moses had for blessing his brethren, viz. because God had frequently manifested his glory in their behalf: and the several parts of this introduction are disposed in the following order:

1. The manifestation of the Divine glory on Sinai, as it was prior in time, and more magnificent in splendor, is mentioned first.

2. That God manifested his glory at Seir, is evident from Judg. v. 4. *Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom, the earth trembled and the heavens dropped, &c.*

The next place is Paran, where the glory of the Lord appeared before all the children of Israel, Numb. xiv. 10.

Instead of *he came with ten thousand saints*, by which our translators have rendered מרבבת קדש *Meribboth Kadesh*, Dr. Kennicott reads *Meriba-Kadesh*, the name of a place: for we find that towards the end of forty years, the Israelites came to Kadesh, Num. x. 1. which was also called *Meribah*, on account of their contentious opposition to the determinations of God, in their favour, ver. 13. and there the glory of the Lord again appeared, as we are informed ver. 6. These four places, Sinai, Seir, Paran, and Meribah-Kadesh, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over, and care of Israel.

Verse 3. *Yea, he loved the people*] This is the inference which Moses makes from those glorious appearances, that God truly loved the people—and that all his saints, קדושיהו, *kedoshaiv*, the people whom he had consecrated to himself, were under his especial benediction. And that in order to make them a *holy nation*, God had displayed his glory on mount Sinai, where they had fallen prostrate at his feet with the humblest adoration, sincerely promising the most affectionate obedience. And that God had there commanded them a law which was to be the possession and inheritance of the children of Jacob, ver. 4. And to crown the whole, he had not only blessed them as their *lawgiver*, but had also vouchsafed to be their king, ver. 5.

ten thousands of saints: from his right hand went ^a a fiery law for them. A. M. 2563 B. C. 1461. Am. Exod. lxx. 40.—Schut.

3 Yea, ^b he loved the people; ^c all his saints are in thy hand: and they ^d sat down at thy feet; every one shall ^e receive of thy words.

4 ^f Moses commanded us a law, ^g even the

ch. 7, 7, 8. Ps. 47, 4. Hos. 11, 1. Mal. 1, 2.—^h ch. 7, 6. 1 Sam. 2, 9. Ps. 40, 5.—ⁱ Luke 10, 59. Acts 22, 3.—^j Prov. 2, 4.—^k Job. 1, 1. & 7, 19.—^l Ps. 119, 111.

Dr. Kennicott proposes to translate the whole five verses thus:

Ver. 1. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said—

2. Jehovah came from SINAI,
And he arose upon them from SEIR;
He shone forth from mount PARAN,
And he came from MERIBAH-KADESH:
From his right hand a fire shone forth upon them.
3. Truly, he loved the people,
And he blessed all his saints:
For they fell down at his feet,
And they received of his words.
4. He commanded us a law,
The inheritance of the congregation of Jacob.
5. And he became king in Jeshurun;
When the heads of the people were assembled,
Together with the tribes of Israel.

We have already seen that Dr. Kennicott reads מריבה קדש *Meribah Kadesh*, the name of a place, instead of מרבבת קדש *Meribboth Kadesh*, which, by a most unnatural and forced construction, our version renders *ten thousands of saints*, a translation, which no circumstance of the history justifies.

Instead of a *fiery law* דת אש *esh dath*, he reads, following the Samaritan version, אור אש *esh aur*, a *fire shining out* upon them. In vindication of this change in the original, it may be observed, 1. That though דת *dath*, signifies a *law*; yet it is a *Chaldee* term, and appears no where in any part of the sacred writings, previous to the Babylonish captivity: תורה *torah*, being the term constantly used to express the Law, at all times prior to the corruption of the Hebrew by the Chaldee. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and *esh* in one word, אשדת *eshdath*, which has no meaning; and which, in order to give it one, the Masorah directs should be read *separate*, though written *connected*. 3. That the word is not acknowledged by the two most ancient versions, the *Septuagint* and *Syriac*. 4. That in the parallel place, Habak. iii. 3, 4.

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B. C. 1451.
An. Exod. 1st. inheritance of the congregation of Jacob.

5 And he was ^aking in ^bJeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

^a See Gen. 36. 31. Judg. 9. 2. & 17. 6.—^b ch. 32. 15.

a word is used which expresses the rays of light, קרנים *kerrim*, horns, that is, splendors, rays, or effulgence of light. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted.

Verse 3. Instead of *All his saints are in his hand*, Dr. Kennicott reads, *He blessed all his saints*—changing בֵּרַךְ *beyadca* into בָּרַךְ *barac*, he blessed, which word, all who understand the Hebrew letters, will see, might be easily mistaken for the other; the ד *daleth* and the ר *resh*, being not only in MSS. but also in printed books, often so much alike, that analogy alone can determine which is the true letter; and except in the insertion of the י *yod*, which might have been easily mistaken for the apex at the top of the ב *beth*, very frequent in MSS. both words have the nearest resemblance. To this may be added, that the Syriac version has כִּי-בָרַךְ *barac*, he blessed.

Instead of לרגל *lerageleca*, and מִדְּבַרְתֶּיךָ *midaberoteyca*, *thy feet*, and *thy words*, Dr. Kennicott reads the pronouns, in the third person sing. לרגלו *leragelaiv* and מִדְּבַרְתָּיו *midabarataiv*, *his feet*—*his words*, in which he is supported both by the Septuagint and Vulgate. He also changes יֵשָׁע *yissa*, he shall receive, into יֵשְׁעוּ *yisseu*, *they shall receive*.

He contends also that מֹשֶׁה *Mosheh*, Moses, in the fourth verse, was written by mistake for the following word, מֹרַשָּׁה *morashah*, inheritance; and when the scribe found he had inserted a wrong word, he added the proper one, and did not erase the first. The word *Moses*, he thinks, should therefore be left out of the text, as it is improbable that he should here introduce his own name; and that if the word be allowed to be legitimate, then the word, *king*, must apply to him, and not to GOD, which would be most absurd.—See Kennicott's first Dissertation, p. 422, &c.

Verse 6. *Let Reuben live, and not die*] Though his life and his blessings have been forfeited by his transgression, with his father's concubine, see Gen. xlix. 3 and 4. and in his rebellion with Korah, Num. xvi. 1, &c. let him not become extinct as a tribe in Israel. "It is very usual," says Mr. Ainsworth, "in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other, Isai. xxxviii. 1. *Thou shalt die and not live*. Num. iv. 14. *That they may live and not die*. Psal. cxviii. 17. *I shall not die, but live*. Gen. xliii. 8. *That we may live and not die*. Jer. xx. 14. *Cursed be the day—let not that day be blessed*. 1 John ii. 4. *He is a liar, and the truth is not in him*. Ib. ver. 17. *is truth, and no lie*. John i. 20. *He confessed, and denied not*. 1 Sam. i. 11. *Remember me, and not forget thy*

7 ¶ And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou ^da help to him from his enemies.

8 ¶ And of Levi he said, Let thy Thum-

^c Gen. 49. 8.—^d Ps. 146. 5.—^e Exod. 28. 30.

handmaid. Deut. ix. 7. *Remember, forget not*. Deut. xxxii. 7. *O foolish people, and unwise*.—In all these places it is evident that there is a peculiar emphasis in this form of expression, as if he had said, *Let him not only, not die, but let him live in great and increasing peace and prosperity*.—*Do not, only not, forget me, but keep me continually in remembrance*. *He denied not, but confessed FULLY and PARTICULARLY*. *O foolish people, silly and stupid—and unwise, destitute of all true wisdom*.

And let not his men be few.] It is possible that this clause belongs to Simeon. In the Alexandrian copy of the Septuagint, the clause stands thus: καὶ Συμεὼν ἐγὼ πολλὸς ἐν ἀρχισμῶν, and let SIMEON be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word Simeon is found in one of the most ancient, and most authentic copies of the Septuagint version; and as Simeon is no where else mentioned here, if not implied in this place, probably the clause anciently stood, *Let Reuben live, and not die; but let the men of Simeon be few*. That this tribe was small, when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab, nearly forty years after. In the first, Simeon was 59,300; in the last, 22,200, a decrease of 17,100 men!

Verse 7. *And this is the blessing of Judah*] Though the word *blessing* is not in the text, yet it may be implied from ver. 1. but probably the words, *he spake*, are those which should be supplied; *And this he spake of Judah, Lord, hear the voice of Judah*, that is, says the Targum, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people; *let his hands be sufficient for him*, let him have a sufficiency of warriors always to support the tribe, and vindicate its rights: and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him. 2. That God will hear such prayer; and 3. that his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, Gen. xlix. 9. and both may refer to our blessed Lord who sprang from this tribe, as is noticed on the above passage, who has conquered our deadly foes by his death, and whose prayers, posterity ever prevail through his might.

Verse 8. *Of Levi he said*] Concerning the Urim and Thummim, see Exod. xxviii. 30.

Thy holy one] Aaron primarily, who was anointed the high-

A. M. 1001. min and thy Urim *be* with thy holy
B. C. 1551. one, 'whom thou didst prove at Mass-
A. D. 1551. sah, and with whom thou didst strive
10. at the waters of Meribah ;

9 Who said unto his father and to his mother,
I have not ⁸ seen him ; ' neither did he acknow-
ledge his brethren, nor knew his own children :
for ⁸ they have observed thy word, and kept
thy covenant.

10 ' They ⁸ shall teach Jacob thy judgments,

and Israel thy law : ⁸ they ⁸ shall put ⁸ incense ⁸ before thee, ⁸ and whole ⁸ burnt sacrifice upon thine altar.

11 Bless, Lord, his substance, and ' accept the work of his hands ! smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the Lord shall dwell in safety by him ; and the LORD shall cover him all the day

⁸ Exod. 17. 7. Numb. 20. 13. ch. 33. 3, 4. P. 31. 7. — Gen. 22. 32. — 1 Chron. 17. 17. Job. 4. 1. — Lev. 10. 16. — 2 Sam. 1. 1. — 18. 18. — Mic. 2. 5, 6. — Or, Let them be, &c. — Lev. 10. 11. ch. 17. 9, 10, 11. & 21. 8. — Ezek. 44. 23, 24. — Mat. 2. 7.

⁸ Or, Let them be, &c. — Exod. 17. 7. — Numb. 20. 13. — 1 Chron. 17. 17. — Job. 4. 1. — Lev. 10. 16. — 2 Sam. 1. 1. — 18. 18. — Mic. 2. 5, 6. — Or, Let them be, &c. — Lev. 10. 11. ch. 17. 9, 10, 11. & 21. 8. — Ezek. 44. 23, 24. — Mat. 2. 7.

priest of God ; and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so, as he was the type of the MOST HOLY and blessed Jesus, from whom the *Urim*, all *light* and *wisdom*, and *Thummim*, all *excellence*, *completion*, and *perfection* are derived.

[Whom thou didst prove, &c.] God contended with Aaron as well as with Moses, at the waters of Meribah ; and excluded him from the promised land, because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8—12. it is evident, that these words, at least in a secondary sense, belong to Christ. He is the *Holy One*, who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors ; and who brought them into the promised land by his deputy Joshua, whose name and that of Jesus have the same signification.

Verse 9. *Who said unto his father, &c.*] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi—others of all the tribes—others of the Messiah, &c. but several of the interpretations founded on these suppositions, are too recondite, and should not be resorted to, till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way—*Who said unto his father*—the Law had strictly enjoined, that if the father, mother, brother, or child of the High-priest should die, he must not mourn for them, but act as if they were not his kindred : see Levit. xxi. 11, 12. Neither must Aaron mourn for his sons Eleazar and Ithamar, &c. though not only their death, but the *circumstances* of it, were the most afflicting that could possibly affect a parent's heart. Besides, the High-priest was forbidden, on pain of death, to go out from the door of the tabernacle, Levit. x. 2—7. for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatsoever. And herein Christ was figured, who when he was told that his mother and brethren stood without, and wished to speak with him, said : Who is my mother, and who are my brethren?—whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister,

and mother, Matt. xii. 46—50. It is likely also, that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the golden calf, Exod. xxxii. 26. and in this way, the Chaldee paraphrast understands the words.

Verse 10. *They shall teach Jacob, &c.*] This was the office of the *Levites*, to teach (by their significant service and typical ceremonies) the way of righteousness and truth to the children of Israel. And of their faithfulness in this respect, God bears testimony by the prophet, *My covenant was with him of life and peace*, Mal. ii. 5. And, *The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity* : ver. 6. These words are a sufficient comment on the words of the Text.

Verse 11. *Bless, Lord, his substance*] The blessing of God to the tribe of Levi was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others, upon the providence of GOD. Yet, as they lived by the offerings of the people and the tithes, the increase of their substance necessarily implied the increase of the people at large : the more fruitful the land was, the more abundant would the tithes of the Levites be ; and thus in the increased fertility of the land, the substance of Levi would be blessed.

Verse 12. *Of Benjamin—the beloved of the Lord*] Alluding to his being particularly beloved of his father Jacob, Gen. xlix. 27, &c.

Shall dwell in safety by him] That is, by the Lord, whose temple, which is considered as his dwelling place, was in the tribe of Benjamin—for a part of Jerusalem belonged to this tribe.

Shall cover him all the day] Be his continual protector ; and he shall dwell between his shoulders—within his coasts, or in his chief city, viz. Jerusalem, where the temple of God was built—on his mountains, Zion and Moriah, here poetically termed his shoulders.

Some object to our translation of the Hebrew ידד *yedid*, by the term *beloved*, and think the original should be divided as it is in the Samaritan, יד יד *yed yed*, i. e. *loved, even the Lord*

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long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, ^a Blessed of the LORD be his land, for the precious things of heaven, for ^b the dew, and for the deep that coucheth beneath;

14 And for the precious fruits brought forth by the sun, and for the precious things ^c put forth by the ^d moon,

15 And for the chief things of ^e the ancient mountains, and for the precious things ^f of the lasting hills,

16 And for the precious things of the earth and fulness thereof; and for the good will of

^g him that dwelt in the bush: let the blessing ^h come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the ⁱ firstling of his bullock, and his horns are like ^k the horns of ^l unicorns: with them ^m he shall push the people together to the ends of the earth: and ⁿ they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, ^o Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

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^a Gen. 49. 25.—^b Gen. 27. 28.—^c Heb. thrust forth.—^d Heb. moons.
^e Gen. 49. 26.—^f Heb. 3. 6.—^g Exod. 3. 2, 4. Acts 7. 30, 35.—^h Gen. 49. 26.

ⁱ 1 Chron. 5. 1.—^k Numb. 23. 22. Ps. 92. 10.—^l Heb. an unicorn.
^m 1 Kings 22. 11. Ps. 44. 5.—ⁿ Gen. 48. 19.—^o Gen. 49. 13, 14, 15.

of the Lord shall dwell for safety, or protection, ^{אלי} *alav*, upon him. This makes a good sense, and the reader may choose.

Verse 13. *Blessed—be his land*] The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe, which the Jews say, yielded a greater abundance of all good things, than any other part of the promised land.

The precious things of heaven] The peculiar mildness and salubrity of its atmosphere.

For the dew] A plentiful supply of which, was a great blessing in the dry soil of a hot climate.

The deep that coucheth beneath] Probably referring to the plentiful supply of water, which should be found in digging wells: hence the Septuagint has *αβυσσων πηγων*, *fountains of the deep*. Some suppose there has been a slight change made in the word *מטל* *mital*, for the dew, which was probably at first *מעל* *meal*, FROM ABOVE, and then the passage would read thus: for the precious things of heaven FROM ABOVE, and for the deep that coucheth BENEATH. This reading is confirmed by several of Kennicott's and De Rossi's MSS. The Syriac and Chaldee have both readings—the dew of heaven from above.

Verse 14. *The precious fruits brought forth by the sun*] All excellent and important productions of the earth, which come to perfection once in the year. So, the *precious things put forth by the moon*, may imply those vegetables which require but about a month to bring them to perfection; or vegetables, of which several crops may be had in the course of a year.

Verse 15. *The chief things of the ancient mountains*] ^{ומראי הררי קדם} *Umrosh hurerey kedem*, and from the head, or top of the ancient or eastern mountains; the *precious things or productions* being still understood. And this probably refers to the large trees, &c. growing on the mountain tops; and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribe of Manasseh. And the *precious things of the lasting hills*, may signify the metals and minerals which might be digged out of them.

Verse 16. *The good will of him that dwelt in the bush*] The

favour of him who appeared in the burning bush, on mount Sinai—who there, in his good will, mere love and compassion, took Israel to be his people; and who has preserved and will preserve in tribulation and distress, all those who trust in him; so that they shall as surely escape unhurt, as the bush, though enveloped with fire, was unburnt.

The top of the head, &c.] The same words are used by Jacob in blessing this tribe, Gen. xlix. 26. The meaning appears to be, that God should distinguish this tribe in a particular way, as Joseph himself was separated, ^{נזיר} *nazir*, a Nazarite, a consecrated prince to God, from among, and in preference to all his brethren. See the notes on Gen. xlix. 25, &c.

Verse 17. *His glory is like the firstling of his bullock*] This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its acceptableness in sacrifice to God; but because of its great usefulness in agriculture. There is something peculiarly noble and dignified in the appearance of the ox; and his greatest ornament are his fine horns—these the inspired penman has particularly in view, as the following clause proves; and it is well known, that in Scriptural language, horns are the emblem of strength, glory, and sovereignty; Psal. lxxv. 5, 11. lxxxix. 18, 25. cxii. 9. Dan. viii. 3, &c. Luke i. 69. Rev. xvii. 3, &c.

His horns are like the horns of unicorns] ^{רעם} *Reem*, which we translate unicorn, from the *μονοκερος*, *monokeros*, of the Septuagint, signifies, according to Bochart, the mountain goat; and according to others, the rhinoceros, a very large quadruped, who has one great horn on his nose, from which circumstance his name is derived. See the note on Numb. xxiii. 22. xxiv. 8. *Reem* is in the singular number, and because the horns of a unicorn, a one horned animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the plural number.

To the ends of the earth] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, the horns signify the ten thousands of Ephraim, and the thou-

A.M. 2553.
B.C. 1451.
An Exod. Ist.
40. Idem.

19 They shall ^a call the people unto the mountain; there ^b they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that ^c enlargeth Gad: he dwelleth as a lion, and tear-eth the arm with the crown of the head.

21 And ^d he provided the first part for himself, because there, in a portion of the lawgiver,

was he ^e seated; and ^f he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: ^g he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, ^h satisfied with favour, and full with the blessing of the Lord! ⁱ possess thou the west and the south.

^a Isai. 2. 3.—^b Ps. 4. 5.—^c See Jer. 1. 10, &c. 1 Chron. 12. 3, &c.
^d Numb. 32. 1, 17, &c.

^e Heb. and ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

sands of Manassah. Jacob prophesied, Gen. xlviii. 12. that the younger should be greater than the elder: so here THOUSANDS are given to Ephraim; and only thousands to Manassah. See the census, Numb. i. 33—35.

Verse 18. *Rejoice, Zebulon, in thy going out*] That is, Thou shalt be very prosperous in thy coasting voyages—for this tribe's situation was favourable for traffic, having many seaports. See Gen. xlix. 13.

And, Issachar, in thy tents.] That is, as Zebulon should be prosperous in his shipping and traffic, so should Issachar be in his tents, his agriculture and pasturage.

Verse 19. *They shall call the people unto the mountain*] By their traffic with the Gentiles, for so I think צמח אממין should be understood here, they shall be the instruments in God's hands of converting many to the true faith; so that instead of sacrificing to idols, they should offer sacrifices of righteousness.

They shall suck of the abundance of the seas] That is, grow wealthy by merchandise.

And of treasures hid in the sand.] Jonathan ben Uzziel has probably hit on the true meaning of this difficult passage. "From the sand," says he, "are produced looking-glasses and glass in general; the treasures, the method of finding and working this, was revealed to these tribes." Several ancient writers inform us, that there were havens in the coasts of the Zabulonites, in which the vitreous sand, or sand proper for making glass, was found. See Strabo lib. xvi. see also Pliny Hist. Nat. l. xxxvi. c. 26. Tacit. Hist. l. v. c. 7. The words of Tacitus are remarkable: *Et Belus amnis Judaico mari illabitur, circa ejus os lecta arena admixto nitro, in vitrum excoquantur.* "The river Belus falls into the Jewish sea, about whose mouth those sands mixed with nitre, are collected; out of which glass is formed;" or which is melted into glass. Some think that the celebrated shell-fish, called murex, out of which the precious purple dye was extracted, is here intended by the treasure hid in the sand: this also, Jonathan introduces in this verse. And others think, that it is a general term for the advantages derived from navigation and commerce.

Verse 20. *Blessed be he that enlargeth Gad*] As deliverance out of distress is termed enlarging, see Psal. iv. 1. this may refer to God's deliverance of the tribe of Gad out of that distress mentioned Gen. xlix. 19. and to the enlarge-

ment obtained through means of Jephtha, Judges xi. 33. and probably also, to the victories obtained by Gad and Reuben over the Hagarenes, 1 Chron. v. 18—20.

He dwelleth as a lion] Probably the epithet of *lion*, or *lion-like*, was applied to this tribe from their fierce and warlike disposition. And on this supposition, 1 Chron. xii. 8. will appear to be a sufficient comment. *And of the Gadites there were—men of might, men of war for the battle, that could handle shield and buckler, whose faces were LIKE THE FACES OF LIONS, and were as swift as the roe upon the mountain.—Tearing the arm, or shoulder, with the crown of the head,* seems simply to mean, that no force should be able to prevail over them, or stand against them—as the arm, or shoulder, signifies dominion, and the crown of the head, sovereign princes.

Verse 21. *He provided the first part*] That is, he chose for himself a very excellent portion, viz. the land of Sihon and Og, in which this tribe had requested to be settled, by the lawgiver, viz. Moses, from whom they requested this portion: Numb. xxxii. 1—5.

He came with the heads of the people] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the heads of the people, the chiefs of the other tribes.

To execute the justice of the Lord] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord. See on Numb. xxxii.

Verse 22. *Dan is a lion's whelp: he shall leap from Bashan.*] The Jewish interpreters observe, that Bashan was a place much frequented by lions, who issued thence into all parts to look for prey. By this, probably, Moses intended to point out the strength and prowess of this tribe; that it should extend its territories, and live a sort of predatory life.—It appears from Josh. xix. 47. that the portion originally assigned to this tribe, was not sufficient for them; hence we find them going out in war against Leshem and taking it, adding it to their territories, and calling it by the name of the tribe. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a serpent in the path, Gen. xlix. 17. The character there, and that given here, constitute the complete warrior, stratagem and courage. See the note on Gen. xlix. 17.

Verse 23. *O Naphtali, satisfied with favour*] Though this may refer to the very great fertility of the country that fell to

A. M. 2553. 24 ¶ And of Asher he said, ^a *Let*
B. C. 1451. Asher *be* blessed with children; let
An. Exod. i. 40.—*Adar.* him be acceptable to his brethren,
and let him ^b dip his foot in oil.
25 ^c Thy shoes *shall be* ^d iron and brass; and

as thy days, *so shall* thy strength
be.

26 ¶ *There is* ^e none like unto the
God of ^f Jeshurun, ^g *who* rideth upon the heaven
in thy help; and in his excellency on the sky.

^a Gen. 49. 20.—^b See Job 29. 6.—^c Or, Under thy shoes shall be iron.—^d ch. 8. 9.

^e Exod. 13. 11. Ps. 86. 8. Jer. 10. 6. —^f ch. 32. 15. —^g Ps. 61. 4, 33, 33, & 105. 1. Hab. 3. 8.

this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy and kindness of God, than this and the tribe of Zebulun. The light of the glorious gospel of Christ shone brightly here, Matt. iv. 13, 15, 16. Christ's chief residence was at *Capernaum* in this tribe, Matt. ix. 1. Mark ii. 1. and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented as being *exalted unto heaven*, Matt. xi. 23. And it is generally allowed that the apostles were principally of the tribe of Naphtali, who were to *possess the west and the south*, to dispense the gospel through all the other tribes. The word *ἡ γαλ*, which we here translate *west*, literally signifies the *sea*; and probably refers to the sea of Genesareth, which was in this tribe.

Verse 24. Let *Asher* be blessed with children] Let him have a numerous posterity, continually encreasing.

Let him be acceptable to his brethren] May he be in perfect union and harmony with the other tribes!

Let him dip his foot in oil.] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. *Tiny shoes shall be iron and brass.*] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that greaves, boots, shoes, &c. of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6. and the brazen-booted Greeks, χαλκοχιτῆριδες Ἀχαιοί, is one of the epithets given by Homer to his heroes; see Iliad. H. ver. 41.

And as thy days, so shall thy strength be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious; “Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under, and bring thee through them.” The original is only *two words*, the latter of which has been translated in a great variety of ways, **וְכִיכָּךְ דַּבְּעָא** *ukeyameyca dabeca*. Of the first term there can be no doubt, it literally means *and as thy day*: the second word, **דַּבְּעָא** *daba*, occurs no where else in the Hebrew Bible: the *Septuagint* have rendered it by *strength*, and most of the versions have followed them, but others have rendered it *affliction, old age, fame, weakness, &c. &c.* It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position, knows little of the ground on which he stands. In this language the root is found: **دَبَّ** *daba* signifies *he rested, was quiet*. This gives a very good sense, and a very appropriate

one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions, pillage, &c.* but God, to give them *confidence* in his protection, says, “according to thy days, all circumstances and vicissitudes, so shall thy *rest* be;” while faithful to thy God, no evil shall touch thee; thy days shall encrease, and thy quiet be lengthened out. This is an unfailing promise of God, I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me; therefore trust in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isai. xxvi. 4. Some derive it from *دبی* *dabi*, he abounded in riches; the interpretation then would be, *As thy days increase, so shall thy riches.* This makes a very good sense also. See *Rosenmüller*.

Moses having now finished what God gave him to predict concerning the twelve tribes, and what he was led in the fulness of his heart to pray for in their behalf, addresses all the tribes collectively under the names *Jeshurun* and *Israel*; and in an ode of astonishing energy and elegance, describes this wondrous people, and their still more wonderful privileges. The Reader will observe, that though the latter part of this chapter appears in the form of *prose* in our Bibles, yet it is written in *hemistichs*, or *short metrical lines* in the original, which is the form in which all the Hebrew poetry is written: and as in other cases, so in this, it would contribute much to the easy understanding of the author's meaning, were the translation produced in *lines* corresponding to those of the original.

Verse 26. *There is none like unto the God of Jeshurun*] We have already seen the literal meaning of *Jeshurun*, chap. xxxii. 15. but besides its literal meaning, it seems to be used as an expression of *particular affection*; hence Calmet understands it as a *diminutive* of the word *Israel*. We know that τέκνοις, in the mouth of St. John, signifies much less than τέκνια, which properly translated, would be *beloved children*, a term which at once shews the helplessness of the offspring, and the tender affection of the parent. So *Jeshurun* may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it τοῦ ἡγαπημένου, the *beloved one*, the object of God's especial delight.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were *real* beings, in comparison of the Almighty! And what nation under heaven could be compared to the Israel of God! It was, however, from God's excellence that they derived theirs.

Rideth upon the heaven, &c.] Unites heaven and earth in thy defence and support, and comes with irresistible velocity to succour and defend thee, and to discomfit thine adversaries,

A. M. 2553. 27 The eternal God is thy ^a refuge, and underneath are the everlasting arms: and ^b he shall thrust out the enemy from before thee; and shall say, Destroy them!

28 Israel then shall dwell in safety alone: ^c the fountain of Jacob shall be upon a land of corn and wine; also his ^d heavens shall drop down dew.

29 Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, ^e the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

^a Ps. 90. 1. — ^b ch. 9. 14, 5. — ^c Num. 33. 9. — Jer. 33. 6, & 33. 16. — ^d ch. 5. 7, 3. — Gen. 27. 28. — ch. 11. 11.

^e Ps. 134. 15. — 18. 47. — 119. 10. — 138. 12. 15. — Ps. 118. 3. — Eccl. 5. & 61. 10. — 8. Or, *thy help*. — ch. 5. 7.

Verse 27. *The eternal God*] *אלהי קדמ* *choly kedem*, the former God: HE who was of old. Not like the gods which were *born* come up. HE who ever was, and ever will be: and HE who now is, and will be, unchangeably holy, wise, just, and merciful; see the note on Gen. xxi. 33.

Everlasting arms] As the *arm* is the emblem of power, and of power in a state of exertion, the words here state, that an unlimited, and unconquerable power shall be eternally exerted in the defence of God's Church, and in the behalf of all those who trust in him.

Thrust out the enemy] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. *Israel then shall dwell—alone*] This people shall not be incorporated with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people, has proved absolutely ineffectual.

The fountain of Jacob] His offspring shall possess a most fertile land—such was Palestine.

Verse 29. *Happy art thou, &c.*] *אשרי* *ashrey*, O the happiness of Israel! it is ineffable—unconceivable—because they are a people saved by the Lord—have such a salvation, as it becomes the infinite perfections of God to bestow: He is their help, their never failing strength, and the shield of that help; he defends their defence—saves them, and preserves them in the state of salvation.

Sword of thine excellency] Or whose sword, his all conquering WORD, is thine excellency, in its promises, threatenings, precepts, &c. &c. St. Paul, in his exhortation to the Christians at Ephesus, uses the same metaphor, *Take unto you the SWORD of the SPIRIT, which is the WORD of GOD.*

Thine enemies shall be found liars] Who said thou shouldst never be able to gain the possession of this good land; for thou shalt tread on, subdue, their high places, even their best fortified cities.

The blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the divine promise, shall have a complete victory over all their spiritual foes; shall have all their inward enemies, the *whole of the carnal mind* destroyed; for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness: and thus being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness without fear before him, all the days of their life. There are many circumstances and expressions in this ode similar to several in the prophetic blessing pronounced by Jacob on his twelve sons, Gen. xlix. for the subject is the same in both chapters; the Reader is therefore requested to compare the two places, and to consider the notes on each, as they have some tendency to cast light on each other. Both these chapters constitute a part of those Scriptures which, according to St. Paul, Rom. xv. 4. were written for our learning: and, as to instruct the Reader, and make him wise unto salvation was the gracious design of God; we should particularly beg of him “that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ.” Collect for the second Sunday in Advent.

CHAPTER XXXIV.

Moses goes up mount Nebo, to the top of Pisgah, and God shows him the whole extent of the land which he promised to give to the descendants of Abraham, 1—4. There Moses died, and was so precisely buried by the Lord, that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commended them, 9. The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch, 10—12.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.—*Adar.*

AND Moses went out from the plains of Moab ^a unto the mountain of Nebo, to the top of ^b Pisgah, that *is* over against Jericho. And the Lord ^c shewed him all the land of Gilead, ^d unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, ^e unto the utmost sea.

3 And the south, and the plain of the valley of Jericho, ^f the city of palm trees, unto Zoar.

4 And the Lord said unto him, ^g This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: ^h I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ ⁱ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

^a Numb. 27. 12. & 33. 47. ch. 22. 49.—^b Or, *the hill*.—^c ch. 3. 27. 2 Mac. 2. 4.—^d Gen. 14. 14.—^e ch. 14. 24.—^f Judg. 1. 16. & 3. 13. 2 Chron. 28. 15.—^g Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3. & 28. 13. —^h ch. 3. 27. & 32. 52.—ⁱ ch. 32. 50. Josh. 1. 1, 2.

NOTES ON CHAP. XXXIV.

Verse 1. *And Moses went out*] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shewn to him by an especial revelation, is departing far from propriety and necessity; and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is no necessity here, for the spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Dent. xxxiv. should constitute the *first chapter* of the book of Joshua.

On this subject, the following note from an intelligent Jew, cannot be unacceptable to the Reader.

"Most commentators are of opinion, that *Ezra* was the author of the last chapter of Deuteronomy: some think it was *Joshua*, and others the *seventy* elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes; Happy art thou, O Israel, who is like unto thee; O people, saved of the Lord, &c. and, that what now makes the last chapter of *Deuteronomy*, was formerly the *first of Joshua*, but was removed from thence, and joined to the former by way of supplement. This opinion will not appear unnatural, if it be considered that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages, several books were connected together, and followed each other on the same roll. The beginning of one book might

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but ^k no man knoweth of his sepulchre unto this day.

7 ¶ ^l And Moses *was* a hundred and twenty years old when he died: ^m his eye was not dim, nor his ⁿ natural force ^o abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab ^p thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the ^q spirit of wisdom; for ^r Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 ¶ And there ^s arose not a prophet since in Israel like unto Moses, ^t whom the Lord knew face to face:

^k See Jude 9.—^l ch. 21. 2.—^m See Gen. 27. 1. & 41. 10. Josh. 14. 10, 11.—ⁿ Heb. *moisture*.—^o Heb. *fled*.—^p See Gen. 50. 3, 10. Numb. 20. 29. Eccles. 38. 16, 17.—^q Isai. 11. 2. Dan. 6. 3.—^r Numb. 27. 18, 23.—^s See ch. 18. 15—18.—^t Exod. 33. 11. Numb. 12. 6, 8. ch. 5. 4.

therefore be easily transferred to the end of another, and, in process of time, be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great Author of the Pentateuch."—*Alexander's Heb. and Eng. Pentateuch.*

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy, the first chapter of Joshua, is an evident *continuation*. If the subject be viewed in this light, it will remove every appearance of absurdity and contradiction, with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. *No Moses—died—according to the word of the Lord.*] על פי יהוה *ál pi yehozah*, at the mouth of *Jehozah*; i. e. by the especial command and authority of the Lord: but it is possible, that what is here said, refers only to the sentence of his exclusion from the promised land, when he offended at the waters of Meribah.

Verse 6. *He, (God,) buried him*] It is probable that the reason why Moses was buried thus *privately*, was, lest the Israelites, prone to idolatry, should pay him divine honours. And God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were deified *men*—great *lawgivers*, eminent *statesmen*, or victorious *generals*.—See the account of the life of Moses at the end of this chapter.

Verse 7. *His eye was not dim*] Even at the advanced age of a hundred and twenty, nor his *natural force* abated: he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through.—See the account of his life at the end of this chapter.

Verse 9. *Laid his hands upon him*] See on Num. xxvii. 18, 23.

Verse 10. *There arose not a prophet, &c.*] Among all the

A M. 150.
B C. 144.
Am. Exod. lxx.
40. lxx.
11 In all ^a the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

1 Ch. 4. 34. & 7. 19. Psal. 73. 13. 33.

succeeding prophets, none was found so eminent in all respects, nor so highly privileged as Moses—with him God spoke *face to face*—admitted him to the closest familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom Moses said, “A prophet shall the Lord your God raise up unto you from among your brethren, like unto me”—but how great was this person when compared with Moses! Moses desired to see God’s glory—this sight he could not bear—he saw his *back parts*—probably meaning God’s design relative to the *latter days*; but Jesus, the almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath declared God to man. Wondrous system of legal ordinances that pointed out and typified all these things! And more wonderful system of gospel salvation, which is the *body, soul, life, energy, and full accomplishment* of all that was written in the LAW, in the PROPHETS, and in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world, “by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!” Thus ends the PENTATEUCH, commonly called the LAW of MOSES; a work every way worthy of God its author, and only less than the NEW COVENANT, the *Law and Gospel* of our Lord and Saviour JESUS CHRIST.

Now to the ever blessed and glorious TRINITY, FATHER, WORD, and SPIRIT, the infinite and eternal ONE, from whom alone wisdom, truth, and goodness can proceed, be glory and dominion for ever and ever. Amen.

For a general view of the character of Moses, and of the importance of the Pentateuch, see the concluding observations on the next, and following pages.

MASORETIC NOTES ON DEUTERONOMY.

The number of verses in ELLEH HADEBARIM, Deuteronomy, is 955; the symbol of which is הנין in which word, *y tsadde* stands for 900, נ *nun* for 50, and ח *cheth* for 5.

The middle verse is the 10th of chap. xvii. And thou shalt observe to do all that they command thee.

Its *Pareschioth*, or larger sections, are 11, the numerical symbol of which is חג *chag*; Psal. cxviii. 27. Bind the SACRIFICE with cords to the horns of the altar. In which word ח *cheth* stands for 8, and ג *gimel* for 3.

Its *Sedarim*, or smaller sections, are 27, the symbolical sign of which is יגיד *yagid*; Prov. xii. 17. He that speaketh truth, SHEWETH FORTH righteousness. In which word, the two י *yods* stand for 20, ד *daleth* for 4, and ג *gimel* for 3.

Its *Perakim*, or modern chapters, are 34, the symbol of which is לבב *lebab*; Psal. cxi. 1. I will praise the Lord with my whole HEART. In which word the two כ *cheths* stand for 4, and the ל *lamed* for 30.

12 And in all that ^b mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

1 Ch. 4. 19. & 7. 14. Deut. 4. 24. & 5. 15. & 6. 11. & 7. 8, 12.

The number of open sections is 34; of its close sections 124; total 158; the symbol of which is יתחלם *yethachlam*, 148, and כבוד *cub-od*, 10. 1 Sam. ii. 8. To make them to INHERIT the throne of his GLORY. The numerical letters of the word יתחלם *yethachlam*, 148, with כ *od*, 10, taken from כבוד *cubod*, make 158, the total of its open and close sections.

The number of verses in the whole Pentateuch is 5845, the memorial symbol of which is החמה *hachannah*, Isai. xxx. 26. Moreover the light of the moon shall be as the light of THE SUN. In which word, the letters taken in their proper order, make the sum, 5845 החמה.

The middle verse of the Law is Levit. viii. 8. And he put the breastplate upon him, and he put in the breastplate the URIM and the THUMMIM.

The number of OPEN sections in the whole Law is 290, the symbol of which is פרי *peri*; Cant. iv. 16. Let my beloved come into his garden, and eat his precious FRUITS.

The number of its CLOSE sections is 379, the symbol of which occurs in the word בשבעה *bishebuah*; Numb. xxx. 10. Or bound her soul with a bond BY AN OATH.

Total number of all the open and close sections, 669, the memorial symbol of which is לא תחסר *lo techsar*; Deut. viii. 9. THOU SHALT NOT LACK any thing in it.

SECTIONS of the Book of Deuteronomy, carried on from Numbers, which ends with the FORTY-THIRD.

The FORTY-FOURTH, called רבירב *debarim*, begins Deut. i. 1. and ends chap. iii. 22.

The FORTY-FIFTH, called ואחרת *saethchanen*, begins chap. iii. 23. and ends chap. vii. 11.

The FORTY-SIXTH, called עקב *ekab*, begins chap. vii. 12. and ends chap. xi. 25.

The FORTY-SEVENTH, called רעה *reeh*, begins chap. xi. 26. and ends chap. xvi. 17.

The FORTY-EIGHTH, called שופטים *shophetim*, begins chap. xvi. 18. and ends chap. xxi. 9.

The FORTY-NINTH, called תעצ *teetse*, begins chap. xxi. 10. and ends chap. xxv. 19.

The FIFTIETH, called תבוא *tabo*, begins chap. xxvi. 1. and ends chap. xxix. 8.

The FIFTY-FIRST, called נציב *nitsabim*, begins chap. xxix. 9. and ends chap. xxx. 20.

The FIFTY-SECOND, called יעלע *rayelec*, begins chap. xxxi. 1. and ends chap. xxxi. 30.

The FIFTY-THIRD, called האזינו *hazinu*, begins chap. xxxii. 1. and ends chap. xxxii. 51.

The FIFTY-FOURTH, called ואת הברכה *vetot haberach*, begins chap. xxxiii. 1. and ends chap. xxxiv. 12.

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES.

We have now passed through the Pentateuch, and have endeavoured carefully to mark its important contents. Its *antiquity* sets it at the head of all the writings in the world; and the various subjects it embraces, make it of the utmost consequence to every civilized part of the earth. Its *philosophy, jurisprudence, history, geography, and chronology*, entitle it to the respect of the whole human race; while its system of *theology and religion*, demonstrably prove it to be a revelation from GOD. But on these topics, as many observations have already been made as the nature of a commentary, professing to study brevity, can possibly admit.

Of MOSES, the writer of the Pentateuch, considered as a *historian and philosopher*, a good deal has been said in the course of the notes on the book of GENESIS; and especially at the conclusion of the *fiftieth* chapter; to which the Reader is particularly referred.

Of Moses, as a *legislator*, volumes might be written, and the subject not be exhausted. What is called the *Law of Moses*, is more properly the *Law of God*: and תורה יהוה *Torat Jehovah*, the Law of Jehovah, is the grand title of the Pentateuch. Such a definition of this term as comports with the *nature, structure, and design* of the Pentateuch, has already been given in the note on Exod. xii. 49. to which the Reader is requested to refer. Could we conceive Moses to have been the *author* of this system, we must consider him more than mortal:—no wisdom of man has ever yet been able to invent such a code of laws.

This merit however has been disputed, and his laws severely criticised, by certain persons whose interest it was to prove religion to be a cheat, because they had none themselves: and whose case must be hopeless, could it be proved to be true. To some whose mental taste and feeling are strangely perverted, every thing in *heathenism* wears not only the most fascinating aspect, but appears to lay claim to and possess every excellency. These have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm of excellence with Moses! To examine the claims of such competitors, and to decide on their respective merits, would require a large treatise, and my limits confine me to a sketch. To any godly, impartial mind, properly acquainted with the subject, little needs to be said: to those who are prejudiced, all reasoning is thrown away. A few words on the merit of each of these competitors must suffice.

1. To *Con fu tsee*, the great Chinese lawgiver, corruptly called *Confucius*, are attributed, in the records of his country, a number of ordinances and institutions, which do honour to his times and to his people: but alas! how much of the darkness, erroneousness, and infirmity of the human mind, do they exhibit! And however profitable they may be, as prudential maxims and social regulations to a certain extent, how little are they calculated to elevate or ennoble the human mind; or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature; his laws had no sanction but that of *convenience or necessity*; and notwithstanding their boasted excellency, have left, from the time of their promulgation, to the present day, the sum total of the human race, which professes to be governed by them, in a state of *ignorance and idolatry*, and in a state of *gross idolatry*.

2. To Menu, a great lawgiver, is ascribed! Next to the Mosaic

code; it was the *light* that lightened the universe, and the *glory* of the people who were governed by its dictates. We have the firmest ground, and the most ample authority to assert, that the *greatest kings, the wisest statesmen, the most accomplished poets and rhetoricians, the most magnanimous heroes, and the most holy and useful people* that ever existed, were formed on the model, and brought up in the bosom, and under the influence of the Mosaic institutions. While the *Proverbs* and *Ecclesiastes* of SOLOMON, the *history and poetic compositions* of DAVID; the *inimitable discourses* of Isaiah, Jeremiah, Joel, Habakkuk, and others of the Jewish prophets remain, every intelligent reader will have the fullest proofs of the truth of the above assertion, which shrinks not under the pretence of being hazarded; but which must spring up in every ingenuous mind, from the fullest conviction of its own truth, after a serious perusal of the Sacred Code in question. All those eminent personages were brought up in the Mosaic school; and were prepared by the Pentateuch for the prophetic influence.

2. The *Institutes* of MENU, lately clothed in an English dress, by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of Moses. I have read them carefully, with strong prejudice in their favour; and have endeavoured, to the best of my judgment, duly to appreciate their worth.—I have sought for *resemblances* to the Mosaic institutions, because I thought it possible that the same God, who was so fully known in *Jewry*, might have made at least a partial revelation of himself in *Hindustan*; but while I alternately *admired and regretted*, I was ultimately disappointed; as I plainly saw that the system in its essential parts, lacked the seal of the *living God*. My Readers may justly question my competency to form a correct opinion of the work under consideration—I shall not therefore obtrude it, but substitute that of the *translator*, who was better qualified than perhaps any other man in Europe or Asia, to form a correct judgment of its merits. “The work,” says he, “now presented to the *European* world, contains abundance of curious matter, extremely interesting, both to speculative lawyers and antiquaries; with many *beauties* which need not be pointed out; and with many *blemishes* which cannot be justified, or palliated. It is a system of *despotism and priestcraft*, both indeed limited by law, but *artfully conspiring* to give mutual support, though with mutual checks. It is filled with *strange conceits* in *metaphysics* and *natural philosophy*; with *idle superstitions*, and with a scheme of *theology* most *obscurely figurative*, and consequently liable to *dangerous misconception*. It abounds with *minute and childish formalities*, with *ceremonies*, generally *absurd*, and often *ridiculous*; the *punishments* are *partial and fanciful*; for some crimes *dreadfully cruel*, and for others, *reprehensibly slight*: and the *very morals*, though rigid enough on the whole, are in one or two instances as in the case of *light oaths* and *pious perjury*, unaccountably relaxed.”—PREFACE to the *Institutes of Menu*.

We may defy its enemies to prove any of these things against the Pentateuch. *Priestcraft and despotism* cannot appear under its sanction: GOD is KING alone, and the *priest*, his *servant*; and he who was prevented, by the very law under which he ministered, from having *any earthly property*, could, consequently, have no *secular power*.—The king, who

was afterwards chosen, was ever considered as God's deputy or *viceroy*; he was obliged to rule according to the laws that were given by God through Moses; and was never permitted either to *change* them, or *add a single precept*, or *rite* to the civil or sacred code of his country. Thus, *despotism* and *priestcraft* were equally precluded. As to its *rites* and *ceremonies*, they are at once dignified and expressive: they point out the holiness of their Author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator has promised to raise the human soul. As to its *punishments* they are ever such as the nature and circumstances of the crime render just and necessary—and its *rewards* are not such as flow merely from a principle of *retribution* or *remunerative justice*; but from an enlightened and fatherly tenderness, which makes obedience to the laws, the highest interest of the subject.

At the same time that love to God, and obedience to his commandments, are strongly inculcated; love and benevolence to man are equally inforced, together with *piety*, which is the soul of *obedience*, *patriotism* the life of *society*; *hospitality* to strangers, and *humanity* to the whole brute creation. To all this might be added, that it *includes* in it, as well as *points out*, the gospel of the son of God, from which it receives its consummation and perfection. Such, Reader, is the law of God, given through Moses, to the people of Israel.

3. Of the laws of *Zerdust*, or *Zeratusht*, commonly called *Zoroaster*, it is unnecessary to speak at large—they are incapable of comparison with the Mosaic code. As delivered in the *Zend Avesta*, they cannot so properly be called a *system*, as a *congeries* of *puerility*, *superstition*, and *absurdity*; with scarcely a *precept* or a *rite* that has any tendency to elevate the mind, or raise man from his state of moral degradation, to a proper rank in civilized society; or to any worthy apprehension of the Maker and Governor of the universe. *Harmlessness* is the *sum* of the morality they seem to inculcate; with a certain superstitious reverence for *fire*, probably as the emblem of *purity*; and for *animal life*, principally in reference to the doctrine of the *Metempsychosis* or *transmigration of souls*, on which it seems to have been originally built.

4 The KORAN of MOHAMMED is the only remaining competitor, that can be supposed to be at all qualified to dispute the palm with the Pentateuch of Moses; but the pretensions of this production will be soon settled, when it is known that it possesses not one excellence, the purity and elegance of *its language* excepted, which it has not borrowed from the writings of *Moses* and the *prophets*; or the sayings of *Christ* and his *apostles*. This is a *fact* which none can successfully dispute; and of which the Koran itself, bears the most unequivocal evidences. What can be fairly claimed as the *peculium* of the Arab lawgiver, makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak as it is, on the whole, false and wicked. As to the boasted *morality* of the Koran, it will have as little to exult in of this kind, when the *Law* and the *gospel* have taken from it that of which they have been plundered, as the daw in the fable had, when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself. Mohammed, it is true, destroyed *idolatry* wherever he came; and he did the same

by *true religion*; for *Judaism* and *Christianity*, met with no more quarter from him, than the grossest errors of pagan idolatry. To compare him with the pure, holy, disinterested, humane, and heavenly minded Jewish legislator, would be as gross political, as it would be palpable religious blasphemy. When we allow that he was a man of a deep and penetrating mind, well acquainted with the superstitious turn of his countrymen, austere, cunning and hypocritical; a great general, and a brutal conqueror, who seemed to sacrifice at no other shrine than that of his *lust* and *ambition*, we do him no injustice: the whole of his system bears the most evident proofs of imposition and forgery: nor is there a character to which imposture can lay claim, that does not appear prominently in the Koran, and in every part of the Mohammedan system. The chief of these distinctive marks have already been examined, in reference to the Pentateuch, in the concluding note on *Exod. xviii.* These are all found in the Koran, but not one of them in the Pentateuch. The Pentateuch, therefore, is of God: the Koran came from another quarter.

5. The different systems of the *Grecian ethic philosophers*, cannot come into this enquiry.—They were in general incongruous and contradictory; and none of them was ever capable of forming a *sect*, that could be said to have any moral *perpetuity*.

6. The laws of *Lycurgus* and *Solon* could not preserve those states, at the basis of which they were laid; while the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called *fortune* and *fate* for nearly the space of 4,000 years! This is one of the most extraordinary and astonishing facts in the whole history of mankind.

7. The *republic* of *Plato*, of which it is fashionable to boast, is, when stripped of what it has borrowed from Moses, like the *Utopia* of Sir T. More, the aerial figment of a philosophic mind, *en delire*: both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by *self-interest*, they can never apply. They have no tendency to change the moral state of society from *vice* to *virtue*: a nation of *saints* might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed much from Moses, yet he has destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone, strength to fulfill them could be furnished. It is the province of the revelation of God, to make the *knave* a *honest* man; the *unholy* and *profane*, *pure* and *pious*; and to cause all who act by its dictates, to love one another with pure hearts fervently; and to feel the finest and fullest impressions of

“ The *generous mind* that's not confined at home,
“ But spreads itself abroad through all the public,
“ And feels for every member of the land.”

The Pentateuch is an *original* work: nothing like it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic Code, nor are acquainted with the Egyptian mythology. Dr. Priestly has written well on this point, and from his dissertation I shall borrow the following extracts.

" They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians, or other ancient nations, must never have compared them together: otherwise they could not but have perceived many circumstances, in which they differ most essentially from them all. I shall endeavour to point out the more considerable of them.

" 1. No heathen ever conceived an idea of so great an object, as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity, and universal moral government of God, as the Maker of the world, and the common parent of all the human race, in opposition to the polytheism and idolatry which then prevailed; which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of recommending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations, while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous, in consequence of their departure from it. Of this all mankind might easily judge. These great ideas occur in the sacred books of the Hebrews and no where else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses, from any thing that he saw in Egypt, or could have heard of in other countries.

" 2. In no system of religion, besides that of Moses, was *purity of morals* any part of it. All the heathen religions were systems of mere *ceremonies*, on the observance of which it was imagined that the prosperity of the several states depended; and the sole business of the *priests* was to attend to the due observance of these rites, many of which were so far from being favourable to morals, that they were of the most impure and abominable nature, as is well known to all who have any knowledge of them. On the contrary, it appears not only from the *ten commandments*, but from all the writings of Moses, and those of the prophets who succeeded him, that the purest morality, the most favourable to private and public happiness, was the principal and ultimate object of the system. The books of Moses abound with *precepts of morality*, inculcated in the most forcible manner, and they are distinguished from *laws* by having no penalty annexed to them. Such precepts as these—*Be ye holy, for I am holy*:—and, *What does the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God*—could never have been borrowed from any heathen system of religion. In this most important respect, the institutions of Moses are a great original, and were never copied by any other lawgiver.

" 3. No where in all the heathen world could Moses have heard of such a proper *national worship*, as that which he introduced. The Hebrew nation had not only *one single object* of their *worship*, in which they differed essentially from all other nations, but *one national altar*, *one precise ritual*, and only *one place* for the meeting of the whole nation at the public festivals. A whole tribe, a twelfth part of the nation, was set apart for services of a religious nature, and their provision made to depend in a great measure upon their performance of them; being not in lands cultivated by themselves, but in the produce of lands cultivated by others. At this one great national altar, sacrifices were performed every morning and evening, in the name and at the expence of the whole nation; and the manner in which this was done was invariable, and not left to the discretion of the performers. In all other countries, the places of worship were numerous; and the diversity in the modes of worship varied with the objects of them. In Egypt, in particular, the different *nomes* were exceedingly hostile to each other on this account. Hence arose endless and discordant superstitions.

" 4. In no country besides that of the *Hebrews*, were the *public festivals* expressly instituted in commemoration of such great events respecting their history and religion. It is peculiar to this nation also, that the directions for the celebration of them, were reduced to writing at the time of their institution; so that there could never be any uncertainty about the origin or the reasons of them. They were only three:—the *pass-over*, on their deliverance from their state of servitude in Egypt, when the firstborn of all the Egyptians were destroyed, and all theirs preserved; the *Pentecost*, on the giving of the Law, from Mount Sinai; and the feast of *tabernacles*, in commemoration of their living in *tents* and *booths* during their travels through the wilderness. At the first of these festivals, the *first-fruits* of the year were solemnly presented; at the second, the *harvest* was got in; and at the last, the *vintage*, and all the greater labours of the year, were closed. Among the heathen nations, the festivals were numerous and perplexing. More than *sixty* were celebrated by the Athenians: the origin and reason of their institution were uncertain; and none of them were calculated to answer any important moral purposes, but were too often the occasion, not of innocent festivity, but of intemperance and debauch. Several of the heathen festivals were celebrated in a manner the most disgusting, and shocking to common modesty, and common sense.

" *Sacrificing* was a mode more ancient than idolatry, or the institutions of Moses; but among the heathens, various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews.

" In the *Laws* of Moses, in which we find even the most minute circumstances of the act of sacrificing prescribed, there is no mention of any thing preceding the slaying of the animal, besides its being *sound* and of a *proper age*. It was not brought with any *garlands*. No *ovæ*, or cakes of barley and salt, were put upon its *back*. No *wine* was poured upon its *horns*. No *hair* was taken from its forehead to be thrown into the fire on the altar. And nothing is said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. The use that was made of the *blood* of the victims was peculiar to the Hebrew

ritual; and certainly not borrowed from any heathen customs that could have been known to Moses.

"No heathens knew any thing of the *sprinkling of the blood*, in the peculiarly solemn manner in which it was to be done by the Hebrew priests; and so far were they from rigorously abstaining from the *cutting of blood*, that, in their sacrifices to the infernal deities, they partook of it, as a method of feasting with them; and in the *Tauricolorem*, the offerer was covered with it from head to foot, and kept himself in that condition as long as he could. (As a proof of this, see the note on Levit. viii. 23.) As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heaving* or *swearing* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can discover any reason for them or not. They either had their origin in the time of Moses, or, which is most probable, were prior to his time, and to the existence of idolatry.

"Had Moses copied any thing from the heathens, he would probably have introduced something of their *mysteries*, which were rites performed in secret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal; all of them, circumstances of a suspicious nature, and evidently liable to great abuse.

"The most remarkable of these mysteries were the *Eleaninian*, which were celebrated at Athens every four years; and continued nine days. Whatever these rites were, it was made death to reveal them; and if any person not regularly initiated, was present at this exhibition, he was put to death without mercy.

"Nothing, surely, like this can be found in the institutions of Moses. There was nothing in the Hebrew ritual of worship that was any *secret*. Every thing is expressly described in the written Law; and though none but priests could enter the holy place, or the holy of holies besides the High-priest, every thing that was done by him there, is as particularly described as what was done by the people without; and no service whatever was performed in the night, except the attendance at the great altar, to keep the fire in a proper state for consuming all the remains of victims; and of this no mention is made in the ritual. It is only presumed by the Jewish writers on the subject, that it must have been done of course.

"Had Moses borrowed any thing from the heathens, he could not have overlooked the various modes of *divination*, *socery*, and *witchcraft*, their omens of a thousand kinds, their rites for consulting the dead in the art of *necromancy*, their distinction of days into lucky and unlucky; which constituted a great part of the religious observances of all the heathen nations, civilized or uncivilized. The Romans had even an order of priests called *augurs*, whose sole business it was to observe the flight of birds, and to make prognostications from them. But so far are we from finding any thing of this kind in the books of Moses, of which those of the Hindoos are full, that they are spoken of with the greatest contempt and abhorrence; and the pretenders to them are directed to be put to death.

"The different *refuge* have been mentioned, as compared with the unlimited right of *asylum* attached to the temples of the heathens; and this may be considered as a religious as well as a civil institution. But the privileges of the *refuge*, *cal year*, and of the *jubilee*, are wholly of a civil nature, and they must have been an admirable security for personal liberty, and the property of families. No Hebrew could bind himself for servitude more than *seven* years, nor could he alienate his landed property for more than *three*. No *grain* sale could have any effect beyond this term, which was fixed for the whole nation, and did not commence at the time of every particular bargain. In consequence of this, though a family might suffer by the imprudence, or extravagance of the head of it, the evil had a limit; for at the jubilee all estates reverted to the original proprietors.

"In short, no person can peruse the laws of Moses without acknowledging them to be truly *original*; and their superiority to those of other ancient nations, the most famed for their wisdom, is an evidence of their Divine origin."

Dissertation on the Mosaic Institution.

8. On this subject, in general, it may be just necessary to add, that the utmost that can be said of all laws, merely *human*, is, that they *restrain vices*, through the terror of punishment. God's law not only restrains *vice*, but it *imposes virtue*. It alone brings man to the footstool of his Maker, and keeps him dependant on the strong for strength; on the wise for wisdom, and on the merciful for grace. It abounds with promises of support, and salvation for the *present life*, which no false system dared ever to propose: every where, Moses in the most confident manner, pledges his God for the fulfilment of all the exceeding great and precious promises, with which his laws are so plentifully interspersed; and while they were obedient they could say, "Not one word hath failed us, of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious *Gospel* which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jeshurun!" and with what striking propriety does the glorious legislator add, "Happy art thou, O Israel! who is like unto thee? O people, saved of the LORD!"

See the ZEND AVISTA, by Anquetil du Perron, 3 vols. 4to. Paris 1771. CONFUCIUS SINARUM PHILOSOPHUS, by Hendrich, *Complet*, &c. folio, Paris, 1687. ZOROASTER, CONFUCIUS et MAHOMET, comparés, by Mr. Pastoret, 8vo, Paris, 1788. THE INSTITUTES OF MANU, by Sir Benjamin Jones; and the KORAN, with Notes, &c. by Mr. Sale.

A SKETCH OF THE HISTORY AND CHARACTER OF MOSES.

HAVING said so much concerning the Pentateuch, there remains little room to say much concerning Moses himself; as his character is so much involved in that of his work. The genuine history of Moses is written by himself, and that is found succinctly detailed in the book of Exodus; *Josephus*, the *Rabbins*, and the *oriental historians*, have written lives of this great man, which are perfect romances; for, by attempting to embellish, they have turned the whole history into ridicule. *Lucius Pentateuch* has copied some of these

unless we allow that his abridger, *Justin*, is the author of the ill-told falsity, which is found in his work. But with these relations we have no concern; and, from the account, written by himself, collated with the speech of St. Stephen, Acts vii. we learn the following facts :

MOSES, the son of Amram and Jocebed, both of the tribe of *Levi*, was born A. M. 2433. B. C. 1571. while the Israelites were in a state of bondage in Egypt; and at that time, under the most distressful persecution, the king of Egypt having issued an edict to destroy all the male children of the Hebrews. Added to their parental affection, his personal beauty (Acts vii. 20.) seems to have induced his parents to hazard every thing to preserve their child's life; they therefore hid him for three months; but finding, from circumstances, that they could keep him secret no longer, they were determined to abandon him wholly to the care of Providence. Having provided a little vessel of bullrushes, or flags pitched, and thus rendered impervious to the water, they set him afloat on the river Nile, and sent his sister Miriam, to watch the event. The daughter of Pharaoh, coming to that part of the river, either to make her ablutions, or to wash her clothes, seeing the vessel afloat, commanded it to be brought to her—and being struck with the helpless state and beauty of the child, judging that it belonged to one of the Hebrews, determined to preserve its life, and adopt it for her own. Miriam, his sister, who immediately appeared, but was unknown to the princess, offered her services, to procure a nurse for the child from among the Hebrew women—she was accordingly employed, and Jocebed, the mother, was soon brought to the spot, and the child was immediately committed to her care; the princess being entirely ignorant of the relation that subsisted between the child and its nurse. At a proper age he was taken to the Egyptian court, and educated there as the son of Pharaoh's daughter, and was brought up in all the *learning and wisdom of the Egyptians*, and became very eminent both in words and deeds, Acts vii. 22. Here, he appears to have staid nearly *forty years*. Afterwards, in consequence of having killed one of the oppressors of his Hebrew brethren, he was obliged to take refuge in Midian, where, entering into the service of *Jethro*, a priest or prince of that country, he married his daughter, *Zipporah*, by whom he had two sons, *Eleazar* and *Gershom*; and continued as the guardian of the flocks of his father-in-law for forty years. At the conclusion of this time, God manifested himself to him while tending the flocks of his father-in-law at mount Horeb, and gave him a commission to bring Israel out of Egypt. He went on the divine errand, became associated with his elder brother, Aaron, opened his commission to the Egyptian king, and wrought several striking miracles to prove the truth of his divine mission. The king refusing to let the people go, God afflicted him and the land with *ten grievous plagues*; after which, the people were led out, and by a most stupendous miracle, passed through the divided waters of the Red-sea; which Pharaoh and his army essaying to do, were drowned. Having led the Israelites into the deserts of Arabia, commonly called the *Wilderness*, God gave them the most signal manifestations of his power and goodness, in a series of successive miracles; and delivered to Moses, their leader, that *information*, and those *laws*, which are contained in the Pentateuch. Having governed the

people forty years in the desert, and brought them to the very verge of the promised land, he was not permitted to pass over Jordan with them, but died in the plains of Moab, while in familiar converse with his God, in the 120th year of his age. Care, labour, and years, had made no inroads upon his constitution, for it is particularly marked that *his eye was not dim, nor his natural force abated*. Deut. xxxiv. 8. that he preserved all the vivacity of youth, and the vigour of manhood to a period in which, even at that time, old age made its greatest depredations upon those who had no other support, than what the common course of nature afforded.

After this hasty sketch of so eventful a life as that of Moses, it may be necessary to enter more particularly into an examination of his character and conduct. This is a difficult task: but, *In MAGNIS voluisse, sat est*.

The eulogium or character given of him by the Spirit of God, though very concise, is yet full and satisfactory. *And there arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand (all conquering power and influence) and in all the great terror which Moses shewed in the sight of all Israel.* Moses is called the *servant of God*, and he has farther this high character, that as a *servant*, he was *faithful to God in all his house*, Heb. iii. 5. He faithfully discharged the trust reposed in him, and totally forgetting *himself*, and his own secular interest, with that also of his *family*, he laboured incessantly to promote God's honour and the people's welfare, which, on many occasions, he shewed, were dearer to him than his *own life*. Moses was in every respect a *great man*; for every virtue that constitutes genuine nobility, was concentrated in his mind, and fully displayed in his conduct. He ever conducted himself as a man conscious of his *own integrity*, and of the *guidance and protection of God*, under whose orders he constantly acted. He therefore betrays *no confusion* in his views, nor *indecision* in his measures—he was ever without *anxiety*, because he was conscious of the rectitude of his motives, and that the cause which he espoused was the cause of God; and that *his power and faithfulness* were pledged for his support. His *courage and fortitude* were unshaken and unconquerable, because his reliance was unremittingly fixed on the *unchangeableness of JEHOVAH*. He left Egypt, *having an eye to the recompence of reward* in another world; and never lost sight of this grand object: he was therefore neither *discouraged by difficulties*, nor *elated by prosperity*. He, who in Egypt refused to be called the son of Pharaoh's daughter, thereby renouncing the claim he might have had on the Egyptian throne, was never likely to be influenced by *secular views* in the government of the miserable *multitudes* which he led out of that country. His renunciation of the *court of Pharaoh* and its advantages, was the amplest proof that he neither sought nor expected honour or emolument in the *Wilderness*, among a people who had scarcely any thing but what they received by immediate miracle from the hand of God.

I have more than once had occasion to note the *disinterestedness* of Moses in reference to his *family*, as well as to *himself*. This is a singular case; his own tribe, that of *Levi*, he left without any *earthly possession*; and though to mini-

ster to God was the most honourable employment, yet the *Levites* could never arise to any political consequence in Israel. Even his *own sons* became blended in the common mass of the Levites, and possessed no kind of distinction among their brethren. Though his confidence in God was ever unshaken, yet he had a life of toil and perpetual distress, occasioned by the ignorance, obstinacy, and baseness of the people over whom he presided; and he died in their service, leaving no other property but his tent, behind him. Of the spoils taken in war, we never read of the portion of *Moses*: He had none, he wanted none, his treasure was in heaven, and where his treasure was, there also was his heart. By this disinterestedness of *Moses*, two points are fully proved: 1st, That he was satisfied, fully so, that his mission was divine, and that in it he served the *living God*: and 2dly, That he believed in the *immortality* of the soul, and the doctrine of future rewards and punishments, and therefore he laboured so to pass through things temporal, that he might not lose the things that are eternal. It is strange that the faith of *Moses* in these points, should be questioned by any who had ever seriously read the Pentateuch.

The manner in which he bore the sentence of his exclusion from the promised inheritance, is an additional proof of his persuasion of the reality of the invisible world: No testiness, no murmuring, no expatiating on former services; no passionate intreaties to have the sentence reversed, appear in the spirit or conduct of this truly great man. He bowed to the decision of that justice which he knew could not act wrong; and having buried the world, as to himself, he had no earthly attachments; he was obeying the *will of God*, in leading the people, and therefore, when his master chose to dismiss him from this service, he was content; and saw, without regret or envy, another appointed to his office.

The moral character of *Moses* is almost immaculate. That he offended *Jehovah* at the waters of *Meribah*, there can be no doubt; but in what the offence consisted, commentators and critics are greatly at a loss to ascertain. In the note on Num. xx. 12. I have said all that I believe should be said upon the point; and after all, conjecture is obliged to come in, to supply the place of substantial evidence; and the fault is so slight, humanly speaking, as even to glide away from the eye of conjecture itself. Had the offence, whatsoever it was, been committed by any ordinary person, it would probably have passed between God and the conscience, without any public reprehension. But *Moses* was great, and supereminently favoured; and a fault in him derived much of its moral delinquency from these very circumstances. He did not sanctify the Lord in the sight of the people; he did not fully shew that God himself was the sole worker: he appeared by his conduct to exhibit himself as an agent indispensably necessary in the promised miraculous supply; and this might have had the most dangerous consequences on the minds of this gross people, had not God thus marked it with his displeasure. This awful lesson to the legislator taught the people that their help came from GOD, and not from man; and that consequently, they must repose their confidence in HIM alone. But this subject deserves to be more distinctly considered, as in the account given of his death, this offence is again brought forth to view. God himself thus details the circumstances: "Get thee up into

this mountain, and behold the land of Canaan—and die in the mount whither thou goest up, and be gathered unto thy people as Aaron thy brother, because ye trespassed against me AMONG THE CHILDREN OF ISRAEL; because ye sanctified me not in the midst of the children of Israel." (chap. xxxii. 49—51.) "And *Moses* went up unto the mountain of *Nebo*—and the Lord shewed him all the land—and the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither—so *Moses*, the servant of the Lord, died there, according to the word of the Lord, and he buried him," chap. xxxiv. 1—6. In the above extracts, all the circumstances relative to this event are brought into one point of view; and we see plainly, the stress that is laid on the offence against God. YE TRESPASSED AGAINST ME AMONG THE CHILDREN OF ISRAEL—YE SANCTIFIED ME NOT IN THE MIDST OF THE CHILDREN OF ISRAEL.—These words may be understood thus: 'The people of themselves were too much prone to take off their eye from GOD, consult their senses, and depend upon man; and the manner in which *Moses* and *Aaron* performed the miracle which God commanded them to do in his name, was such as to confirm them in the carnality of their views, and cause them to depend on an arm of flesh. Ye therefore shall not go into the promised land, said the Lord: and the death of them both was the fullest proof to this people, that it was not by might nor by power, but by the Spirit of the Lord of Hosts, that their enemies were expelled, and that themselves were introduced and established in the promised inheritance. This seems to be the spirit of the whole business: and as *Moses* had no other end in view but the glory of God, it must have been a supreme satisfaction to his pious soul, that this end was so effectually promoted, though even at the expense of his life.

1. At a distant view there appears to be very little observable in the death of *Moses*; but on a nearer approach, we shall find it to have been the most honourable, I might add, the most glorious, with which any human being was ever favoured. As to his death itself, it is simply said, he died in the land of *Moab*—according to the word of the Lord. He was, as has already been observed, in familiar conversation with his Maker: and while in the act of viewing the land, and receiving the last information relative to it, the ancient covenant with the patriarchs, and the performance of the covenant in putting their posterity into possession of this goodly inheritance, he yielded up the ghost, and suddenly passed from the verge of the earthly, into the heavenly Canaan. Thus, without the labour and the delay of passing through the type, he entered at once into the possession of the antitype; having simply lost the honour of leading the people a little farther, whom, with so much care and solicitude, he had brought thus far.

2. There is another circumstance in his death which requires particular notice. It is said, He died—according to the word of the Lord: the original words אל פי יהוה *al pi Yehovah*, signify literally at (or upon) the mouth of *Jehovah*; which *Jonathan ben Uzziel* interprets thus, על נשקת מפי יהוה *al neshkath mefey Yehovah*, "by a kiss of the word of *Jehovah*;" and this has given rise to an ancient tradition among the Jews, "that God embraced *Moses*, and drew him

soul out of his body by a kiss." The Targumist adds, that this was "on the seventh day of the month Adar, the same day of the same month on which he was born."

3. The last circumstance worthy of note is, that God buried him, which is an honour no human being ever received besides himself. From the tradition referred to by Saint Jude, ver. 9. it appears that *Michael*, the archangel, was employed on this occasion; that *Satan* disputed the matter with him, probably wishing the burial place of Moses to be known, that it might become an excitement to superstition and idolatry; but being rebuked by the Lord, he was obliged to give over the contention; and though the place of burial was probably the valley of the mountain on which Moses had been conversing with God, and where he died, yet Satan himself could not ascertain the spot, and no man knoweth of his sepulchre unto this day.

4. Thus end the life and the work of the writer of the Pentateuch, who, by the treasures of wisdom and knowledge which he has amassed in those five books, has enriched the whole civilized earth, and indeed greatly promoted that very civilization. His works, we may justly say, have been a kind of text-book to almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from his time to the present day. Books, to which the choicest writers and philosophers in Pagan antiquity, have been deeply indebted; and which were the text-books to all the prophets—books from which the flimsy writers against Divine Revelation, have derived their natural religion, and all their moral excellence:—books written in all the energy and purity of the incomparable language in which they are composed; and finally, books, which for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! How much are thy gifts and bounties neglected by those who do not read *this law*; and by those who having read it, are not morally improved by it, and made wise unto salvation!

It may be asked how Moses, who was bred up at an idolatrous court, which he did not quit till the fortieth year of his age, got that acquaintance with the true God, which the apostle states him to have had: and that faith by which he realized spiritual and invisible things; and through which he despised all worldly grandeur and secular emolument! By faith, says the apostle, *Moses, when he was come to years,*

refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward, Heb. xi. 24, &c. This certainly implies a degree of religious knowledge, associated with an experimental acquaintance with divine things, which we can scarcely ever suppose to have been at all the result of an Egyptian education. But we shall cease to be pressed with any difficulty here, when we consider the circumstance of his being providentially nursed by his own mother, under the authority and direction of the Egyptian princess. This gave him the privilege of frequent intercourse with his parents, and others of the Hebrews, who worshipped the true God; and from them he undoubtedly learned all the great truths of that religion which were taught and practised among the Patriarchs. The circumstance of his Hebrew origin, his exposure on the Nile, his being found and adopted by the daughter of Pharaoh, were facts which could not be concealed, and must have been notorious at the Egyptian court: and when these points are considered, we need not be surprised that he never could be so identified among the Egyptians, as that his Hebrew extraction should be forgotten.

That the person whom God designed to be the deliverer of his people, should have been a Hebrew by birth, and have retained all his natural attachment to his own people, and yet have been brought up by Pharaoh's daughter, and had all the advantages of a highly finished education, which the circumstances of his own family could not have afforded; is all a master piece of wisdom in the designs of the Divine Providence. Besides, Moses by this education must have been well known, and even popular among the Egyptians; and therefore the subsequent public part he took in behalf of the Hebrews, must have excited the greater attention, and procured him the greater respect, both among the Egyptians and his own people. All these circumstances taken together, shew the manifold wisdom and gracious Providence of God.

On the whole we may remark, that when God calls any person to an extraordinary work, he so orders it in the course of his Providence, that he shall have every qualification necessary for that work. This was the case with Moses:—his Hebrew extraction, the comeliness of his person, his Egyptian education, his natural firmness and constancy of character, all concurred with the influences of the Divine Spirit, to make him in every respect such a person, one among millions, who was every way qualified for the great work which God had given him to do; and who performed it according to the mind of his Maker, SERVANT OF GOD, WELL DONE!

A GENERAL VIEW

OF ALL THE SECTIONS OF THE LAW, AND SECTIONS OF THE PROPHETS, AS READ IN THE DIFFERENT JEWISH SYNAGOGUES, FOR EVERY SABBATH OF THE YEAR.

PARESHIOTH, or sections of the LAW.

GENESIS.

SECT. I. בְּרֵאשִׁית Bereshith, -	i. 1. to vi. 8. -
II. תּוֹלְדוֹת Toledoth noach, -	vi. 9. to xi. 32. -

HAPHTAROTH, or sections of the PROPHETS.

Portuguese and Italian Jews.

German and Dutch Jews.

Isai. xlii. 5—21. -	Isai. xlii. 5—25. xliii. 10.
Isai. liv. 1—10. -	Isai. liv. 1—17. lv. 1—5.

PARESHIOTII.

HAPHTAROTII.

SECT.	GENESIS.	Portuguese and Italian.	German and Dutch.
iii.	לֶלֶךְ Lee leca, -	xii. 1. to xvi. 27.	Isai. xl. 27—31. xli. 1—16. Ditto.
iv.	וַיָּרָא Vayera, -	xviii. 1. to xxii. 24.	2 Kings iv. 1—23. 2 Kings iv. 1—17.
v.	חַרְיֵחַ שָׂרָה Charych Sarah, -	xxiii. 1. to xxy. 18.	1 Kings i. 1—31. Ditto.
vi.	תּוֹלְדוֹת Tolcloth, -	xxv. 19. to xxviii. 9.	Mal. i. 1—14. ii. 1—7. Ditto.
vii.	וַיַּצֵּא Vayetze, -	xxviii. 10. to xxxii. 3.	Hos. xi. 7—12. xii. 1—11. Ditto.
viii.	וַיַּיְשְׁלַח Vayishlach, -	xxxii. 4. to xxxvi. 43.	Obad. i. 1—21. Hos. xi. 12—14 xii. 1—11.
ix.	וַיַּיֶשֶׁב Vayeshab, -	xxxvii. 1. to xl. 23.	Amos ii. 1—16. iii. 4—8. Ditto.
x.	מִקְנֵי Mikets, -	xli. 1. to xlv. 17.	1 Kings iii. 15—28. iv. 1. Ditto.
xi.	וַיַּיְגָּשׁ Vayiggash, -	xlv. 18. to xlvii. 27.	Ezek. xxxvii. 15—28. Ditto.
xii.	וַיַּיְחֵי Vayecho, -	xlvii. 28. to l. 26.	1 Kings ii. 1—12. Ditto.
EXODUS.			
xiii.	שְׁמוֹת Shemoth, -	i. 1. to vi. 1. -	Jer. i. 1—19. ii. 1—3. Isai. xxvii. 6. to xxxix. 23.
xiv.	וַאֲרָא Vaera, -	vi. 2. to ix. 35. -	Ezek. xxviii. 25. to xxix. 21. Ditto.
xv.	בֹּאֵל פָּרֹהֶ Bo el Paroh, -	x. 1. to xiii. 16. -	Jer. xlv. 13—28. Ditto.
xvi.	בִּשְׁלַח Beshalach, -	xiii. 17. to xvii. 16.	Judg. v. 1—31. - Judg. iv. 4. to v. 1—31.
xvii.	יֹתֵרוֹ Yithro, -	xviii. 1. to xx. 26.	Isa. vi. 1—13. - Isa. vi. 1—13. vii. 1—6. ix.
xviii.	מִשְׁפָּטִים Mishpatim, -	xxi. 1. to xxiv. 18.	Jer. xxxiv. 8—22. & xxxiii. 25, 26. Ditto. 6, 7.
xix.	תְּרוּמָה Terumah, -	xxv. 1. to xxvii. 19.	1 Kin. v. 12—18. vi. 1—13. Ditto.
xx.	תִּצַּוֶּה Tetsaveh, -	xxvii. 20. to xxx. 10.	Ezek. xlii. 10—27. Ditto.
xxi.	כִּי תִּסָּא Kei tissa, -	xxx. 11. to xxxiv. 35.	1 Kings xviii. 20—39. 1 Kings xviii. 1—39.
xxii.	וַיַּאֲחֵל Vayakhel, -	xxxv. 1. to xxxviii. 20.	1 Kings vii. 13—26. 1 Kings vii. 40—50.
xxiii.	פְּקוּדֵי Pekudey, -	xxxviii. 21. to xl. 38.	1 Kings vii. 40—50. 1 Kings vii. 51. viii. 1—21.
LEVITICUS.			
xxiv.	וַיִּיקְרָא Vayikra, -	i. 1. to vi. 7. -	Isai. xliii. 21—28. xlv. 1—25. Ditto.
xxv.	וַיִּיקְרָא Vayikra Tsau, -	vi. 8. to viii. 36. -	Jer. vii. 21—34. viii. 1—3. ix. 23, 24. Ditto.
xxvi.	שְׁמִינִי Shemini, -	ix. 1. to xi. 47. -	2 Sam. vi. 1—19. 2 Sam. vi. 1—23. vii. 1—17.
xxvii.	תַּזְרִיָּא Tazria, -	xii. 1. to xiii. 59. -	2 Kings iv. 42—44. v. 1—19. Ditto.
xxviii.	מִצְרָן Metsorá, -	xiv. 1. to xv. 33. -	2 Kings vii. 3—20. Ditto.
xxix.	אֲחֵרֵי מוֹת Acharey Moth, -	xvi. 1. to xviii. 30. -	Amos 9. 7—15. - Ezek. xxii. 1—19.
xxx.	קְדוּשִׁים Kedushim, -	xix. 1. to xx. 27. -	Ezek. xx. 2—20. - Amos ix. 7—15.
xxxi.	אֶמֹר Emor, -	xxi. 1. to xxiv. 23. -	Ezek. xlv. 15—31. Ditto.
xxxii.	בְּהַר סִינַי Behar Sinai, -	xxv. 1. to xxvi. 2. -	Jer. xxxii. 6—27. Ditto.
xxxiii.	בְּחֻקֹּתַי Bechukkotai, -	xxvi. 3. to xxvii. 24.	Jer. xvi. 19—21. xvii. 1—14. Ditto.
NUMBERS.			
xxxiv.	בְּמִדְבָּר Bemidbar, -	i. 1. to iv. 20. -	Hos. i. 10, 11. ii. 1—20. Ditto.
xxxv.	נָסֹא Naso, -	iv. 21. to vii. 89. -	Judg. xiii. 2—25. Ditto.
xxxvi.	בְּהַאֲלֹתֶיךָ Behaâloteica, -	viii. 1. to xii. 16. -	Zech. ii. 10—13. iii. 1—13. iv. 1—7. Ditto.
xxxvii.	שֶׁלַח Shelach, -	xiii. 1. to xv. 41. -	Josh. ii. 1—24. Ditto.
xxxviii.	קֹרַח Korach, -	xvi. 1. to xviii. 32. -	1 Sam. xi. 14, 15. xii. 1—22. Ditto.
xxxix.	חֻקֵּי Chukkath, -	xix. 1. to xxii. 1. -	Judg. xi. 1—33. Ditto.
xl.	בָּלָק Balak, -	xxii. 2. to xxv. 9. -	Micah v. 7—15. vi. 1—8. Ditto.
xli.	פִּינְחָס Pinchas, -	xxv. 10. to xxviii. 1. -	1 Kings xx. 46. xix. 1—21. Ditto.
xlii.	מַטֵּה Mattoth, -	xxx. 2. to xxxii. 42. -	Jer. i. 1—19. ii. 1—3. Ditto.
xliiii.	מַסֵּעַ Masèy, -	xxxiii. 1. to xxxvi. 13.	Jer. ii. 4—28. iv. 1, 2. Jer. ii. 4—28. iii. 4.
DEUTERONOMY.			
xliv.	דְּבָרִים Debarim, -	i. 1. to iii. 22. -	Isai. i. 1—27. Ditto.
xlv.	וַאֲתַחֲנֵן Vaethchanan, -	iii. 23. to vii. 11. -	xl. 1—26. Ditto.
xlvi.	עֵקֶב Ekeb, -	vii. 12. to xi. 25. -	xlvi. 14—26. i. 1—3. Ditto.
xlvii.	רֵעִי Reeh, -	xi. 26. to xxi. 17. -	lv. 11—17. lv. 1—5. Ditto.
xlviii.	שֹׁפְטִים Shophetim, -	xvi. 18. to xxi. 9. -	li. 12—23. lii. 1—12. Ditto.
xlix.	תֵּטֶס Tetse, -	xxi. 10. to xxv. 19. -	liy. 1—10. Ditto.
i.	תָּבוֹא Tabo, -	xxvi. 1. to xxix. 8. -	lx. 1—22. Ditto.
ii.	נִצְבִּים Nitsabim, -	xxix. 9. to xxx. 20. -	lxi. 10, 11. lxii. 1—12. lxiii. 1—9. Ditto.
iii.	וַיַּעֲלֶה Vayeelec, -	xxxi. 1. to xxxii. 30.	Hos. xiv. 1—9. Mic. vii. Isai. lv. 6—13. lvi. 1—8.

PARESHIOTH.

HAPHTAROTH.

SECT.

DEUTERONOMY.

liii. חזקוני Haazinu, - xxxii. 1. to xxxii. 52.

liv. חזקוני Vezot Habaracah, xxxiii. 1. to xxxiv. 12.

Portuguese and Italian.

German and Dutch.

2 Sam. xxii. 1—51. Some Hos. xiv. 1—2. Joel ii. 1—
say Ezek. xvii. 22—24. 27.
xviii. 1—32.

Josh. i. 1—18. Eccles. i—xii. inclusive. Ditto.

In the above chapters and verses, I have, in general, followed the divisions in the best Masoretic Bibles, from which our common English Bibles will, in some cases, be found to differ a little.

In the synagogues the Law is read entirely through in the fifty sabbaths of their lunar year: for they join certain sections together, which are noticed at the end of the tables. But in their *intercalated* years, in which they add a *month*, they have then *fifty-four* sabbaths, and this is one reason why we find *fifty-four* *Paresahs*, and *fifty-four* *Haphtaras*, instead of *fifty-two*. See the concluding tables.

It has already been observed, that when *Antiochus Epiphanes* conquered the Jews, about the year 168 before the Christian Æra, he forbid the Law to be publicly read in the synagogues, on *pain of death*. The Jews, that they might not be wholly deprived of the word of God, selected from other parts of the Sacred Writings, *fifty-four* portions, which were termed *HAPHTORAS*, הפטורת *haphtoroth*, from פטר *patar*, he dismissed, let loose, opened—for though the LAW was dismissed from their synagogues, and was closed to them by the edict of this persecuting king, yet the *prophetic writings*, not being under the *interdict*, were left open: and therefore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every sabbath out of the Old and New Testaments: and on this custom, the practice of the Church, in our own country, in reading certain portions of the *Epistles* and *Gospels* every Sunday in the year, was founded.

As a proper knowledge of these *Haphtaras*, or *prophetic sections*, may sometimes help to fix the *Chronology* of some events in the New Testament, it hath been deemed proper to give a table of them in connection with the *Pareshioth*, or *sections of the Law*, in the place of which, they were originally read; and with which, ever since the days of the *Asmonæans*, or *Maccabees*, they continue to be read, in the various synagogues belonging to the *English*, *Portuguese*, *Italian*, *Dutch*, and *German* Jews.

From the above tables the Reader will perceive, that though the Jews are agreed in the sections of the *Law* that are read every *sabbath*; yet they are not agreed in the *haphtaras*, or sections from the *prophets*; as it appears above, that the *Dutch* and *German* Jews differ in several cases from the *Italian* and *Portuguese*; and there are some slighter variations besides those above, which I have not noticed.

It is very likely that in the time of our Lord, the 51st *haphtarah*, called *Nitsubin*, began with the first verse of *Isai. lxi.* and not with the *tenth*, as above: for from *Luke iv. 16—19.* we learn, that the two first verses of this chapter formed a part of the *haphtarah* for that sabbath's reading, in which our Lord was present in a synagogue of Nazareth. And he came to Nazareth, where he had been brought up; and as his CUSTOM was he went into the synagogue on the SABBATH DAY, and STOOD UP TO READ. And there was delivered to him THE BOOK

OF THE PROPHET ESAIAS; and when he had opened the book, he found the place (*lxi. 1, 2.*) where it was written: "The Spirit of God is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." And he closed the book, &c. Have the Jews altered this *haphtarah*, knowing the use our blessed Lord made of it, among their ancestors?

In the *Masorah*, all the words and letters in the Pentateuch are also numbered; but though I find that the result in any one book does not exactly correspond to the Masoretic enumeration, I have inserted the whole, according to the most exact calculation I could obtain. The Masorites, in numbering how often each letter occurs in the whole Law, have proposed by this pious labour, to prevent the addition or omission of even a single letter, that the word of God might be preserved in its original integrity. And had we the edition thus revised by them, it would be of infinite importance. But we must lament that their successors have not watched over these Sacred Records with the same scrupulous exactness. We have cause however to be thankful, that the collations of MSS. by *KenNICOTT* and *De Rossi* have, in a good measure, supplied this defect: so that still we may say, "the word of the Lord abideth for ever."

As this enumeration of the letters, will appear to be a matter of curiosity to some, and may please others, having a small space for the purpose, I shall here subjoin it.

Aleph	א	occurs	42377	times in the Pentateuch.
Beth	ב		38218	Ditto.
Gimel	ג		29537	
Daleth	ד		32530	
He	ה		47754	
Vau	ו		76922	
Zain	ז		22867	
Cheth	ח		23447	
Teth	ט		11052	
Yod	י		66420	
Caph	כ		37272	ך 10981
Lamed	ל		41517	
Mem	מ		52805	ם 24973
Nun	נ		32977	ן 8719
Samech	ס		13580	
Ain	ע		20175	
Phe	פ		20750	ף 1975
Tsaddi	צ		16950	ץ 4872
Koph	ק		22972	
Resh	ר		22147	
Shin	ש		32148	
Tau	ת		36140	ת 23203.

TABLE I.

A PERPETUAL TABLE,

THROUGH THE COURSE OF THIRTEEN LUNAR CYCLES, WHICH EXHAUST EVERY POSSIBLE VARIATION, THE DAY OF THE WEEK WITH WHICH THE JEWISH YEAR BEGINS, AND ON WHICH THE PASSOVER IS HELD, AS ALSO THE LENGTH OF THE MONTHS, ADAR, NISAN, AND CHESHVAN.

CYCLE CCXCIV.					CYCLE CCXCV.					CYCLE CCXCVI.				
Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5812	5568	1808	1	7P3	5831	5587	1827	1	2P5	5850	5606	1846	1	3d7
5813	5569	1809	2	3d7	5832	5588	1828	2	7P3	5851	5607	1847	2	2P5
5814	5570	1810	E 3	2D5	5833	5589	1829	E 3	5D1	5852	5608	1848	E 3	7D3
5815	5571	1811	4	7P3	5834	5590	1830	4	3d5	5853	5609	1849	4	5P1
5816	5572	1812	5	5d7	5835	5591	1831	5	7P3	5854	5610	1850	5	3d5
5817	5573	1813	E 6	2D5	5836	5592	1832	E 6	5D1	5855	5611	1851	E 6	7P5
5818	5574	1814	7	7P3	5837	5593	1833	7	3d5	5856	5612	1852	7	7D1
5819	5575	1815	E 8	5P3	5838	5594	1834	E 8	7P5	5857	5613	1853	E 8	3d7
5820	5576	1816	9	5d7	5839	5595	1835	9	7P3	5858	5614	1854	9	2P5
5821	5577	1817	10	2D3	5840	5596	1836	10	5d7	5859	5615	1855	10	7P5
5822	5578	1818	E 11	5P3	5841	5597	1837	E 11	2D5	5860	5616	1856	E 11	5D1
5823	5579	1819	12	5d7	5842	5598	1838	12	7P3	5861	5617	1857	12	3d5
5824	5580	1820	13	2P5	5843	5599	1839	13	5d7	5862	5618	1858	13	7P3
5825	5581	1821	E 14	7D3	5844	5600	1840	E 14	2P7	5863	5619	1859	E 14	5P3
5826	5582	1822	15	5d7	5845	5601	1841	15	2D3	5864	5620	1860	15	5d7
5827	5583	1823	16	2P5	5846	5602	1842	16	5d7	5865	5621	1861	16	2D3
5828	5584	1824	E 17	7D3	5847	5603	1843	E 17	2P7	5866	5622	1862	E 17	5P5
5829	5585	1825	18	5P1	5848	5604	1844	18	2P5	5867	5623	1863	18	5d7
5830	5586	1826	E 19	3d7	5849	5605	1845	E 19	7D3	5868	5624	1864	E 19	2D5

CYCLE CCXCVII.					CYCLE CCXCVIII.					CYCLE CCXCIX.				
Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5869	5625	1865	1	7P3	5888	5644	1884	1	3d5	5907	5663	1903	1	7D1
5870	5626	1866	2	5d7	5889	5645	1885	2	7P3	5908	5664	1904	2	3d5
5871	5627	1867	E 3	2P7	5890	5646	1886	E 3	5P3	5909	5665	1905	E 3	7P5
5872	5628	1868	4	2D3	5891	5647	1887	4	5d7	5910	5666	1906	4	7P3
5873	5629	1869	5	5P1	5892	5648	1888	5	2D3	5911	5667	1907	5	5d7
5874	5630	1870	E 6	3d7	5893	5649	1889	E 6	5P3	5912	5668	1908	E 6	2D5
5875	5631	1871	7	2P5	5894	5650	1890	7	5d7	5913	5669	1909	7	7P3
5876	5632	1872	E 8	7D3	5895	5651	1891	E 8	2D5	5914	5670	1910	E 8	7D1
5877	5633	1873	9	5d7	5896	5652	1892	9	7P3	5915	5671	1911	9	3d5
5878	5634	1874	10	2P5	5897	5653	1893	10	5d7	5916	5672	1912	10	7P3
5879	5635	1875	E 11	7D3	5898	5654	1894	E 11	2P7	5917	5673	1913	E 11	5P3
5880	5636	1876	12	5P1	5899	5655	1895	12	2D3	5918	5674	1914	12	5d7
5881	5637	1877	13	3d5	5900	5656	1896	13	5P1	5919	5675	1915	13	2D5
5882	5638	1878	E 14	7P5	5901	5657	1897	E 14	3d7	5920	5676	1916	E 14	5P3
5883	5639	1879	15	7P3	5902	5658	1898	15	2P5	5921	5677	1917	15	5d7
5884	5640	1880	16	5d7	5903	5659	1899	16	7D1	5922	5678	1918	16	2P5
5885	5641	1881	E 17	2D5	5904	5660	1900	E 17	3d7	5923	5679	1919	E 17	7D1
5886	5642	1882	18	7P3	5905	5661	1901	18	2P5	5924	5680	1920	18	5d7
5887	5643	1883	E 19	5D1	5906	5662	1902	E 19	7P5	5925	5681	1921	E 19	2D5

TABLE I. *continued.*

CYCLE CCC.					CYCLE CCCI.					CYCLE CCCII.				
Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5926	5682	1922	1	2P5	5945	5701	1941	1	5d7	5964	5720	1960	1	7P3
5927	5683	1923	2	7D1	5946	5702	1942	2	2P5	5965	5721	1961	2	5d7
5928	5684	1924	E 3	3d7	5947	5703	1943	E 3	7D3	5966	5722	1962	E 3	2D5
5929	5685	1925	4	2P5	5948	5704	1944	4	5d7	5967	5723	1963	4	7P3
5930	5686	1926	5	7P3	5949	5705	1945	5	2P5	5968	5724	1964	5	5d7
5931	5687	1927	E 6	5D1	5950	5706	1946	E 6	7D3	5969	5725	1965	E 6	2P7
5932	5688	1928	7	3d5	5951	5707	1947	7	5P1	5970	5726	1966	7	2D3
5933	5689	1929	E 8	7P5	5952	5708	1948	E 8	3d7	5971	5727	1967	E 8	5P3
5934	5690	1930	9	7D1	5953	5709	1949	9	2P5	5972	5728	1968	9	5d7
5935	5691	1931	10	3d5	5954	5710	1950	10	7D1	5973	5729	1969	10	2P5
5936	5692	1932	E 11	7P5	5955	5711	1951	E 11	3d7	5974	5730	1970	E 11	7D3
5937	5693	1933	12	7P3	5956	5712	1952	12	2P5	5975	5731	1971	12	5d7
5938	5694	1934	13	5d7	5957	5713	1953	13	7P3	5976	5732	1972	13	2P5
5939	5695	1935	E 14	2D5	5958	5714	1954	E 14	5D1	5977	5733	1973	E 14	7D3
5940	5696	1936	15	7P3	5959	5715	1955	15	3d5	5978	5734	1974	15	5P1
5941	5697	1937	16	5d7	5960	5716	1956	16	7P3	5979	5735	1975	16	3d5
5942	5698	1938	E 17	2P7	5961	5717	1957	E 17	5P3	5980	5736	1976	E 17	7P5
5943	5699	1939	18	2D3	5962	5718	1958	18	5d7	5981	5737	1977	18	7D1
5944	5700	1940	E 19	5P3	5963	5719	1959	E 19	2D5	5982	5738	1978	E 19	3d7
CYCLE CCCIII.					CYCLE CCCIV.					CYCLE CCCV.				
Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ussherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5983	5739	1979	1	2P5	6002	5758	1998	1	5d7	6021	5777	2017	1	2D3
5984	5740	1980	2	7P3	6003	5759	1999	2	2P5	6022	5778	2018	2	5d7
5985	5741	1981	E 3	5D1	6004	5760	2000	E 3	7P5	6023	5779	2019	E 3	2P7
5986	5742	1982	4	3d5	6005	5761	2001	4	7D1	6024	5780	2020	4	2P5
5987	5743	1983	5	7P3	6006	5762	2002	5	3d5	6025	5781	2021	5	7D1
5988	5744	1984	E 6	5P3	6007	5763	2003	E 6	7P5	6026	5782	2022	E 6	3d7
5989	5745	1985	7	5d7	6008	5764	2004	7	7P3	6027	5783	2023	7	2P5
5990	5746	1986	E 8	2D5	6009	5765	2005	E 8	5D1	6028	5784	2024	E 8	7D3
5991	5747	1987	9	7P3	6010	5766	2006	9	3d5	6029	5785	2025	9	5P1
5992	5748	1988	10	5d7	6011	5767	2007	10	7P3	6030	5786	2026	10	3d5
5993	5749	1989	E 11	2D5	6012	5768	2008	E 11	5P3	6031	5787	2027	E 11	7P5
5994	5750	1990	12	7P3	6013	5769	2009	12	5d7	6032	5788	2028	12	7P3
5995	5751	1991	13	5d7	6014	5770	2010	13	2D3	6033	5789	2029	13	5d7
5996	5752	1992	E 14	2P7	6015	5771	2011	E 14	5P3	6034	5790	2030	E 14	2D5
5997	5753	1993	15	2D3	6016	5772	2012	15	5d7	6035	5791	2031	15	7P3
5998	5754	1994	16	5P1	6017	5773	2013	16	2P5	6036	5792	2032	16	5d7
5999	5755	1995	E 17	3d7	6018	5774	2014	E 17	7D3	6037	5793	2033	E 17	2D3
6000	5756	1996	18	2P5	6019	5775	2015	18	5d7	6038	5794	2034	18	7P3
6001	5757	1997	E 19	7D3	6020	5776	2016	E 19	2P7	6039	5795	2035	E 19	5P3

TABLE I. *continued.*

CYCLE CCCVI.					CYCLE CCCVI.				
Year of the world.	Year of the world.	Year of the world.	Year of the world.	Index.	Year of the world.	Year of the world.	Year of the world.	Year of the world.	Index.
6010	5796	2036	1	5 I 7	6050	5806	2046	1	5 I 7
6011	5797	2037	2	2 D 3	6051	5807	2047	12	2 P 5
6012	5798	2038	E 3	5 P 3	6052	5808	2048	13	7 D 1
6013	5799	2039	4	5 J 7	6053	5809	2049	E 14	13 7
6014	5800	2040	5	2 P 5	6054	5810	2050	15	2 P 5
6015	5801	2041	E 6	7 D 3	6055	5811	2051	16	7 P 3
6016	5802	2042	7	5 J 7	6056	5812	2052	E 17	5 D 1
6017	5803	2043	E 8	2 P 7	6057	5813	2053	18	3 J 5
6018	5804	2044	9	2 D 3	6058	5814	2054	E 19	7 P 5
6019	5805	2045	10	5 P 1					

TABLE II.

CONTAINING THE WHOLE VARIATIONS IN THE READING OF THE PARESHIOTH, OR SECTIONS OF THE LAW, FOR EVERY YEAR OF THE JEWISH CYCLE OF 247 YEARS.

FIRST JEWISH EMBOLISMIC YEAR of 383 Days, containing 55 Sabbaths.
INDEX, 5 D 1.

Tishri, September.		Marchesvan, October.		Chisleu, November.		Tebet, December.		Sebet, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
5		6,7		1		2		3		4,5	
8	53	1	2	7	7	6	11	5	15	3	19
10	Chippan	8	3	14	8	13	12	12	16	10	20
17	Suceoth	15	4	21	9	20	13	19	17	17	21
6,23	54,E.L.	22	5	28	10	27	14	26	18	24	22
24	1	29	6								
Vadar, February.		Nisan, March.		Iyar, April.		Sivan, May.		Tammuz, June.		Av, July.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
6,7		1		2,3		4		5,6		7	
1	23,S	7	28	5	31	4	35	2	39	1	43
8	24,Z	14	29	12	32	11	36	9	40	8	44
15	25	21	11 ^{as.}	19	33	18	37	16	41	15	45
22	26,P	28	30	26	34	25	38	23	42	22	46
29	27,H									29	47

TABLE II. *continued.*

Second JEWISH EMBOLISMIC YEAR of 384 Days, containing 55 Sabbaths.

INDEX, 3 d 7.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
3		4,5		6		7,1		2		3,4	
5	52	3	2	2	6	7	11	6	15	4	19
12	53	10	3	9	7	14	12	13	16	11	20
19	Succoth	17	4	16	8	21	13	20	17	18	21
4,23	54,B.L.	24	5	23	9	28	14	27	18	25	22,S
26	1			30	10						

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
5,6		7		1,2		3		4,5		6		7,1	
2	23	1	27,H	6	30	5	34	3	38	2	42,43	7	48
9	24,Z	8	28	13	31	12	35	10	39	9	44	14	49
16	25	15	1Pas.	20	32	19	36	17	40	16	45	21	50
23	26,P	22	2Pas.	27	33	26	37	24	41	23	46	28	51
		29	29							30	47		

Third JEWISH EMBOLISMIC YEAR of 385 Days, containing 55 Sabbaths.

INDEX, 2 P 7.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
2		3,4		5,6		7,1		2		3,4	
6	52	4	2	2	6	7	11	6	15	4	19
13	53	11	3	9	7	14	12	13	16	11	20
20	Succoth	18	4	16	8	21	13	20	17	18	21
3,23	54,B.L.	25	5	23	9	28	14	27	18	25	22,S
27	1			30	10						

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
5,6		7		1,2		3		4,5		6		7,1	
2	23	1	27,H	6	30	5	34	3	38	2	42,43	7	48
9	24,Z	8	28	13	31	12	35	10	39	9	44	14	49
16	25	15	1Pas.	20	32	19	36	17	40	16	45	21	50
23	26,P	22	2Pas.	27	33	26	37	24	41	23	46	28	51
		29	29							30	47		

TABLE II. continued.

Fourth JEWISH EMBOLISMIC YEAR of 385 Days, containing 55 Sabbaths.
INDEX, 5 P 3.

Tishri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1,2		● 3,4		● 5		● 6,7	
3	53	1	2	6	7	4	11	3	17	1	19
10	Chagur	8	3	13	8	11	12	10	16	8	20
17	Succoth	15	4	20	9	18	13	17	17	15	21
24	1	22	5	27	10	25	14	24	18	22	22
		29	6							29	23, S

Veadar, February.		Nisan, March.		Iyar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 1,2		● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
6	24	5	28	3	31	2	35	7	40	6	44	4	48
13	25, Z	12	29	10	32	9	36	14	41	13	45	11	49
20	26, P	19	1 Pas.	17	33	16	37	21	42	20	46	18	50
27	27, H	26	30	24	34	23	38	28	43	27	47	25	51, 52
						30	39						

Fifth JEWISH EMBOLISMIC YEAR of 383 Days, containing 55 Sabbaths.
INDEX, 7 D 3.

Tishri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3		● 4		● 5		● 6,7	
8	53	6	2	5	6	4	10	3	14	1	18
15	Succoth	13	3	12	7	11	11	10	15	8	19
22	Subpost Suc.	20	4	19	8	18	12	17	16	15	20
1,23	54, B L.	27	5	26	9	25	13	24	17	22	21
29	1									29	22, S.

Veadar, February.		Nisan, March.		Iyar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 1,2		● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
6	23	5	27	3	30	2	34	7	39	6	44	4	48
13	24, Z	12	28	10	31	9	35	14	40	13	45	11	49
20	25, P	19	1 Pas.	17	32	16	36	21	41	20	46	18	50
27	26, H	26	29	24	33	23	37	28	42, 43	27	47	25	51, 52
						30	38						

TABLE II. *continued.*

Sixth JEWISH EMBOLISMIC YEAR of 385 Days, containing 55 Sabbaths.

INDEX, 7 P 5.

Tishri, September.		Marcheshvan, October.		Cheshvan, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20
22	Sabbathpost.	20	4	18	8	16	12	15	16	20	21
1,23	54,B.L.	27	5	25	9	23	13	22	17	27	22,S
29	1							29	18		

Vadar, February.		Nisan, March.		Iyar, April.		Sivan, May.		Tamuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
3,4		5		6,7		1		2,3		4		5,6	
4	23	5	27	1	30	7	Pen.	5	38	4	44	2	48
11	24,Z	10	28	8	31	14	35	12	39,40	11	45	9	49
18	25,P	17	1Pas.	15	32	21	36	19	41	18	46	16	50
25	26,H	24	29	22	33	28	37	26	42,43	25	47	23	51,52

Seventh JEWISH EMBOLISMIC YEAR of 383 Days, containing 54 Sabbaths.

INDEX, 2 D 5.

Tishri, September.		Marcheshvan, October.		Cheshvan, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
2		3,4		5		6		7		1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20
20	Succoth	18	4	17	8	16	12	15	16	20	21
27	1	25	5	24	9	23	13	22	17	27	22 S
								29	18		

Vadar, February.		Nisan, March.		Iyar, April.		Sivan, May.		Tamuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
3,4		5		6,7		1		2,3		4		5,6	
4	23	5	27	1	30	7	Pen.	5	38	4	44	2	48
11	24,Z	10	28	8	31	14	35	12	39,40	11	45	9	49
18	25,P	17	1Pas.	15	32	21	36	19	41	18	46	16	50
25	26,H	24	29	22	33	28	37	26	42,43	25	47	23	51,52
				29	34								

TABLE II. *continued.*

First JEWISH COMMON YEAR of 355 Days, containing 51 Sabbaths.

INDEX, 5 P 1.

Tisri, September.		Marchesvan, October.		Cheshvan, November.		Tevet, December.		Shevat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1,2		3,4		5		6,7	
8	53	1	2	6	7	1	11	3	15	1	10,11
10	Chippur	8	3	13	8	11	12	16	16	8	20,Z
17	Succoth	15	4	20	9	18	13	17	17	15	21
6,23	54,B L.	22	5	27	10	25	14	24	18	22	22,P
24	1	29	6							29	23,24

Nisan, March.		Iyar, April.		Sivan, May.		Tammuz, June.		Av, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27,28	1	31	2	38	1	12,13	6	18
14	25	12	29,30	11	35	9	39	8	44	13	19
21	1Pas.	19	31	18	36	16	40	15	45	20	50
28	26	26	32,33	25	37	23	41	22	46	27	51
								29	47		

Second JEWISH COMMON YEAR of 354 Days, containing 51 Sabbaths.

INDEX, 5 d 7.

Tisri, September.		Marchesvan, October.		Cheshvan, November.		Tevet, December.		Shevat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1		2,3		4		5,6	
8	53	1	2	7	7	5	11	4	15	2	19
10	Chippur	8	3	14	8	12	12	11	16	9	20,Z
17	Succoth	15	4	21	9	19	13	18	17	16	21
24	1	22	5	28	10	26	14	25	18,S	23	22,23,P
		29	6								

Nisan, March.		Iyar, April.		Sivan, May.		Tammuz, June.		Av, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4,5		6		7,1	
1	24,11	6	27,28	5	34	3	38	2	42,43	7	48
8	25	13	29,30	12	35	10	39	9	44	14	49
15	11Pas.	20	31	19	36	17	40	16	45	21	50
22	2Pas.	27	32,33	26	37	24	41	23	46	28	51
29	26							29	47		

TABLE II. *continued.*

Third JEWISH COMMON YEAR of 353 Days, containing 50 Sabbaths.

INDEX, 7 D 1.

Tishri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
7		1,2		3		4		5		6,7	
8	53	6	2	5	6	4	10	3	14	1	18,S
15	Succoth	13	3	12	7	11	11	10	15	8	19,Z
22	Sab.postSac	20	4	19	8	18	12	17	16	15	20
1,23	54,B.L.	27	5	26	9	25	13	24	17	22	21,P
29	1									29	22,23,11

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27,28	4	34	2	38	1	42,43	6	48
14	25	12	29,30	11	35	9	39	8	44	13	49
21	11Pas	19	31	18	36	16	40	15	45	20	50
28	26	26	32,33	25	37	23	41	22	46	27	51
								29	47		

Fourth JEWISH COMMON YEAR of 355 Days, containing 51 Sabbaths.

INDEX, 7 P 3.

Tishri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20,Z
22	Oct.Succoth	20	4	18	8	16	12	15	16	20	21,P
1,23	54,B.L.	27	5	25	9,En.	23	13	22	17	27	22,23,11
29	1							29	18,S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
1		4,5		6		7,1		2		3,4	
8	24	3	27,28	2	34	7	39	6	44	4	48
14	25	10	29,30	9	35	14	40	13	45	11	49
21	11Pas	17	31	16	36	21	41	20	46	18	50
28	26	24	32,33	23	37	28	42,43	27	47	25	51
				30	38						

TABLE II. *Continued.*

Fifth JEWISH COMMON YEAR of 353 Days, containing 50 Sabbaths.

INDEX, 2 P 3.

Tisri, September.		Marchesvan, October.		Cheshvan, November.		Tebet, December.		Shevat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 2		● 3,4		● 5		● 6		● 7		● 1,2	
6	52	4	2	3	6	2	10	1	11	6	19
13	53	11	3	19	7	9	11	8	15	13	20,Z
20	Succoth	18	4	17	8	16	12	15	16	20	21,P
3,23	54,B.L.	25	5	24	9	23	13	22	17	27	22,23,H
27	1							29	18,S		

Nisan, March.		Iar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	24	3	27,28	2	34	7	39	6	44	4	48
12	25	10	29,30	9	35	14	40	13	45	11	49
19	1Pas.	17	31	16	36	21	41	20	46	18	50
26	26	24	32,33	23	37	28	42,43	27	47	25	51,52
				30	38						

Sixth JEWISH COMMON YEAR of 355 Days, containing 50 Sabbaths.

INDEX, 2 P 5.

Tisri, September.		Marchesvan, October.		Cheshvan, November.		Tebet, December.		Shevat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 2,3		● 3,4		● 5,6		● 7,1		● 2		● 3,4	
6	52	4	2	2	6	7	11	6	15	4	19
13	53	11	3	9	7	14	12	13	16	11	20,Z
20	Succoth	18	4	16	8	21	13	20	17	18	21,P
3,23	54,B.L.	25	5	23	9	28	14	27	18,S	25	22,23,H
27	1			30	10						

Nisan, March.		Iar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	24	1	27,28	7	Pen.	5	28	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1Pas.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51,52
		29	34								

TABLE II. *concluded.*

Seventh JEWISH COMMON YEAR of 354 Days, containing 50 Sabbaths.											
INDEX, 3 d 5.											
Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	52	3	2	2	6	7	11	6	15	4	19
12	53	10	3	9	7	14	12	13	16	11	20,Z
19	Succoth	17	4	16	8	21	13	20	17	18	21,P
4,23	54,B.L.	24	5	23	9	28	14	27	18,S	25	22,23,H
26	1			30	10						
Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	24	1	27,28	7	Pen.	5	38	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1Pas.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51,52
		29	34								

N.B. The indexes in Table I. are set down, in the order they are there found, from the authority of Gabriel of Soranum ; but as there exist some small differences in the disposition of the indexes by different persons who have written upon this subject, a list of the variations, (which are adopted by the Rabbins in the construction of their calendar,) is thought essentially necessary to be given here, as the following Tables are made to agree with it exactly. The variations are as below :

A. D.	Index in Table I.	Index preferred by the Rabbins	A. D.	Index in Table I.	Index preferred by the Rabbins.
1828	7 P 3	7 D 1	1870	3 d 7	2 P 7
1829	2 D 1	3 d 7	2008	5 P 3	5 D 1
1830	3 d 5	2 P 5	2009	5 d 7	3 d 5
1849	5 P 1	5 d 7	2010	2 D 3	7 P 3
1850	3 d 5	2 P 5	2013	2 P 5	2 D 3
1869	5 P 1	5 d 7	2014	7 D 3	5 P 3

TABLE III.

To find, with the help of TABLE IV., the Day of the Week upon which any Jewish New Month or Festival happens.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com. Years.	Com. Years.	Emb. Years.	Com. Years.	Com. Years.	Emb. Years.	Com. Years.	Emb. Years.	Com. Years.	Com. Years.	Emb. Years.	Com. Years.	Com. Years.	Emb. Years.	Com. Years.	Com. Years.	Emb. Years.	Com. Years.	Emb. Years.
1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826
L	M	C	L	M	C	L	A	M	O	A	M	K	B	M	K	B	N	E
1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
K	H	E	K	L	D	I	F	L	M	C	L	M	G	O	M	G	K	B
1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864
M	K	B	M	K	F	H	E	K	L	D	I	L	A	M	O	A	M	C
1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
L	M	G	O	M	G	K	B	M	K	B	N	I	B	L	M	C	L	D
1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
I	L	A	M	O	A	M	C	L	M	G	O	N	E	K	H	E	K	F
1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921
H	I	F	L	M	C	L	D	I	L	A	M	O	A	M	K	B	M	G
1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940
K	H	E	K	L	D	I	F	H	I	F	L	M	G	L	M	G	O	A
1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
M	K	B	M	K	B	N	E	K	H	E	K	L	D	I	L	L	M	C
1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978
L	M	C	L	M	G	O	A	M	K	B	M	K	B	N	I	F	H	E
1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
K	L	D	I	L	A	M	C	L	M	C	L	M	E	O	N	E	K	B
1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
M	K	F	H	I	F	L	D	I	L	D	I	L	A	M	O	A	M	G
2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035
G	M	G	K	H	E	K	B	N	I	F	L	M	C	L	M	C	L	A
2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054
M	O	A	M	K	B	M	G	O	N	E	K	H	E	K	L	D	I	G

The indexes of Tables I and II, corresponding to the letters of the above Table are as below :

Embolismic Years.

A	B	C	D	E	F	G
5 P 3	7 D 3	2 D 5	5 D 1	3 d 7	7 P 5	2 P 7

Common Years.

H	I	K	L	M	N	O
7 D 1	3 d 5	2 P 5	7 P 3	5 d 7	5 P 1	2 D 3

TABLE IV.

TO DETERMINE UPON WHAT DAY OF THE WEEK, ANY JEWISH MONTH COMMENCES FOR ANY GIVEN YEAR, AS ALSO THE DAY OF THE WEEK UPON WHICH THE JEWS CELEBRATE THEIR PRINCIPAL FASTS AND FESTIVALS.

Index of the Year found in Table III.	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Commencement of Tisri, or of the Jewish New Year	5, 6	7, 1	2, 3	5, 6	3, 4	7, 1	2, 3	7, 1	3, 4	2, 3	7, 1	5, 6	5, 6	2, 3
Fast of Gedaliah, 3 Tisri	1	2	4	1	5	2	4	2	5	4	2	1	1	4
Fast of Atonement, 10 Tisri	7	2	4	7	5	2	4	2	5	4	2	7	7	4
Feast of Tabernacles, 15 Tisri	5	7	2	5	3	7	2	7	3	2	7	5	5	2
Hosanna Rabba, 21 Tisri	4	6	1	4	2	6	1	6	2	1	6	4	4	1
Blessings in Deut. xxxiii. read, 23 Tisri	6	1	3	6	4	1	3	1	4	3	2	6	6	3
Commencement of Marchesvan	6, 7	1, 2	3, 4	6, 7	4, 5	1, 2	3, 4	1, 2	4, 5	3, 4	1, 2	6, 7	6, 7	3, 4
Commencement of Cisleu	1, 2	3	5	1	6	3, 4	5, 6	3	6	5, 6	3, 4	1	1, 2	5
Encœnia, 25 Cisleu	5	6	1	4	2	7	2	6	2	2	7	4	5	1
Commencement of Tebet	3, 4	4	6	2	7, 1	5, 6	7, 1	4	7, 1	7, 1	5, 6	2, 3	3, 4	6
A fast, 10 Tebet	6	6	1	4	3	1	3	6	3	3	1	5	6	1
Commencement of Sebat	5	5	7	3	2	7	2	5	2	2	7	4	5	6
Commencement of Adar	6, 7	6, 7	1, 2	4, 5	3, 4	1, 2	3, 4	6, 7	3, 4	3, 4	1, 2	5, 6	6, 7	1, 2
Commencement of Veadar	1, 2	1, 2	3, 4	6, 7	5, 6	3, 4	6, 7							
Fast of Esther, 12 Adar	5	5	2	5	4	2	4	5	2	2	5	4	5	5
Feast of Purim, 14 Adar	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Feast of the Pass-over, 15 Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Commencement of Iar	4, 5	4, 5	6, 7	2, 3	1, 2	6, 7	1, 2	2, 3	6, 7	6, 7	4, 5	1, 2	2, 3	4, 5
33 Omir	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Sivan	6	6	1	4	3	1	3	4	1	1	6	3	4	6
Pentecost, 6 Sivan	4	4	6	2	1	6	1	2	6	6	4	1	2	4
Commencement of Tammuz	7, 1	7, 1	2, 3	5, 6	4, 5	2, 3	4, 5	5, 6	2, 3	2, 3	7, 1	4, 5	6, 7	7, 1
A fast, 17 Tammuz	5	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Ab	2	2	4	7	6	4	6	7	4	4	2	6	7	2
A fast, 9 Ab	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Elul	3, 4	3, 4	5, 6	1, 2	7, 1	5, 6	7, 1	1, 2	5, 6	5, 6	3, 4	7, 1	1, 2	3, 4

TABLE V.

CONTAINING THE ORDER OF CELEBRATING THE PASSOVER AND HEBREW YEAR FOR NINETY JEWISH YEARS, FROM
A. M. 5554 TO A. M. 5643, BOTH INCLUSIVE, CORRESPONDING WITH THE CORRESPONDING DATES IN
THE CHRISTIAN ERA ACCORDING TO THE GREGORIAN OR NEW STYLE.

Jewish year of the World 5572, cor- responding to A. D. 1811—1812.			Jewish year of the World 5573, cor- responding to A. D. 1812—1813.			Jewish year of the World 5574, cor- responding to A. D. 1813—1814.		
Subst. of the Jewish year.	Season of the Christian year.	Hebrew name.	Subst. of the Jewish year.	Season of the Christian year.	Hebrew name.	Subst. of the Jewish year.	Season of the Christian year.	Hebrew name.
2 C	1811		7 E	1812		4 C	1813	
3 Tisri	21 Sept.	53	6 Tisri	12 Sept.	52	1 Tishri	25 Sept.	New year
10	28	Chippur	13	19	53	8	2 Oct.	73 Day
17	5 Oct.	Succoth	20	26	Succoth	15	9	Succoth
24	12	1	27	3 Oct.	1	22	16	Oct. Succoth
1 Marchesvan	19	2	1 Marchesvan	10	2	29	17	54, B. L.
8	26	3	11	17	3	29	23	1
15	2 Nov.	4	18	24	4	6 Marchesvan	30	2
22	9	5	25	31	5	13	6 Nov.	3
29	16	6	3 Cislev	7 Nov.	6	20	13	4
7 Cislev	23	7	10	14	7	27	20	5
14	30	8	17	21	8	4 Cislev	27	6
21	7 Dec.	9	24	28	9	11	4 Dec.	7
28	14	10	2 Tebet	5 Dec.	10	18	11	8
5 Tebet	21	11	9	12	11	25	18	9, En.
12	28	12	16	19	12	2 Tebet	25	10
	1812		23	26	13		1814	
19	4 Jan.	13		1813		9	1 Jan.	11
26	11	14	1 Sebat	2 Jan.	14	16	8	12
4 Sebat	18	15	8	9	15	23	15	13
11	25	16	15	16	16	1 Sebat	22	14
18	1 Feb.	17	22	23	17	8	29	15
25	8	18, S	29	30	18	15	5 Feb.	16
2 Adar	15	19	6 Adar	6 Feb.	19	22	12	17
9	22	20, Z	13	13	20	29	19	18, S
16	29	21	20	20	21	6 Adar	26	19
23	7 March	22, 23, P	27	27	22, S	13	5 March	20, Z
1 Nisan	14	24, H	4 Veadar	6 March	23	20	12	21, P
8	21	25	11	13	24, Z	27	19	22, 23, H
15	28	1 Pas.	18	20	25, P	5 Nisan	26	24
22	4 April	2 Pas.	25	27	26, H	12	2 April	25
29	11	26	3 Nisan	3 April	27	19	9	1 Pas.
6 Ijar	18	27, 28	10	10	28	26	16	26
13	25	29, 30	17	17	1 Pas.	3 Ijar	23	27, 28
20	2 May	31	24	24	29	10	30	29, 30
27	9	32, 33	1 Ijar	1 May	30	17	7 May	31
5 Sivan	16	34	8	8	31	24	14	32, 33
12	23	35	15	15	32	2 Sivan	21	34
19	30	36	22	22	33	9	28	35
26	6 June	37	29	29	34	16	4 June	36
3 Tammuz	13	38	7 Sivan	5 June	Pent.	23	11	37
10	20	39	14	12	35	30	18	38
17	27	40	21	19	36	7 Tammuz	25	39
24	4 July	41	28	26	37	14	2 July	40
2 Ab	11	42, 43	5 Tammuz	3 July	38	21	9	41
9	18	44	12	10	39, 40	28	16	42, 43
16	25	45	19	17	41	6 Ab	23	44
23	1 August	46	26	24	42, 43	13	30	45
30	8	47	4 Ab	31	44	20	6 August	46
7 Elul	15	48	11	7 August	45	27	13	47
14	22	49	18	14	46	4 Elul	20	48
21	29	50	25	21	47	11	27	49
28	5 Sept.	51	2 Elul	28	48	18	3 Sept.	50
			9	4 Sept.	49	25	10	51
			16	11	50			
			23	18	51, 22			

TABLE V. *continued.*

Jewish year of the World 5575, corresponding to A. D. 1814—1815.			Jewish year of the World 5576, corresponding to A. D. 1815—1816.			Jewish year of the World 5577, corresponding to A. D. 1816—1817.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.
4 E	1814		2 C	1815		5 C	1816	
3 Tisri	17 Sept.	53	3 Tisri	7 Oct.	53	6 Tisri	28 Sept.	52
10	24	Chippur	10	14	Chippur	13	5 Oct.	53
17	1 Oct.	Succoth	17	21	Succoth	20	12	Succoth
24	8	1	24	28	1	23*	15*	54, B. L.
1 Marchesvan	15	2	1 Marchesvan	4 Nov.	2	27	19	1
8	22	3	8	11	3	4 Marchesvan	26	2
15	29	4	15	18	4	11	2 Nov.	3
22	5 Nov.	5	22	25	5	18	9	4
29	12	6	29	2 Dec.	6	25	16	5
6 Cisleu	19	7	7 Cisleu	9	7	3 Cisleu	23	6
13	26	8	14	16	8	10	30	7
20	3 Dec.	9	21	23	9	17	7 Dec.	8
27	10	10	28	30	10	24	14	9
4 Tebet	17	11		1816		2 Tebet	21	10
11	24	12	5 Tebet	6 Jan.	11	9	28	11
18	31	13	12	13	12		1817	
	1815		19	20	13	16	4 Jan.	12
25	7 Jan.	14	26	27	14	23	11	13
3 Sebat	14	15	4 Sebat	3 Feb.	15	1 Sebat	18	14
10	21	16	11	10	16	8	25	15
17	28	17	18	17	17	15	1 Feb.	16
24	4 Feb.	18	25	24	18, S	22	8	17
1 Adar	11	19	2 Adar	2 March	19	29	15	18, S
8	18	20	9	9	20, Z	6 Adar	22	19
15	25	21	16	16	21	13	1 March	20, Z
22	4 March	22	23	23	22, 23, P	20	8	21, P
29	11	23, S	1 Nisan	30	24, H	27	15	22, 23, H
6 Veadar	18	24	8	6 April	25	5 Nisan	22	24
13	25	25, Z	15	13	1 Pas.	12	29	25
20	1 April	26, P	22	20	2 Pas.	19	5 April	1 Pas.
27	8	27, H	29	27	26	26	12	26
5 Nisan	15	28	6 Ijar	4 May	27, 28	3 Ijar	19	27, 28
12	22	29	13	11	29, 30	10	26	29, 30
19	29	1 Pas.	20	18	31	17	3 May	31
26	6 May	30	27	25	32, 33	24	10	32, 33
3 Ijar	13	31	5 Sivan	1 June	34	2 Sivan	17	34
10	20	32	12	8	35	9	24	35
17	27	33	19	15	36	16	31	36
24	3 June	34	26	22	37	23	7 June	37
2 Sivan	10	35	3 Tammuz	29	38	30	14	38
9	17	36	10	6 July	39	7 Tammuz	21	39
16	24	37	17	13	40	14	28	40
23	1 July	38	24	20	41	21	5 July	41
30	8	39	2 Ab	27	42, 43	28	12	42, 43
7 Tammuz	15	40	9	3 August	44	6 Ab	19	44
14	22	41	16	10	45	13	26	45
21	29	42	23	17	46	20	2 August	46
28	5 August	43	30	24	47	27	9	47
6 Ab	12	44	7 Elul	31	48	4 Elul	16	48
13	19	45	14	7 Sept.	49	11	23	49
20	26	46	21	14	50	18	30	50
27	2 Sept.	47	28	21	51	25	6 Sept.	51, 52
4 Elul	9	48						
11	16	49						
18	23	50						
25	30	51, 52						

TABLE V. *continued.*

Jewish year of the World 5578, corresponding to A. D. 1817-1818.			Jewish year of the World 5579, corresponding to A. D. 1818-1819.			Jewish year of the World 5580, corresponding to A. D. 1819-1820.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
4 E	1817		2 C	1818		6 C	1819	
3 Tisri	13 Sept.	53	3 Tisri	3 Oct.	53	6 Tisri	25 Sept.	52
10	20	Chippur	10	10	Chippur	13	2 Oct.	53
17	27	Succoth	17	17	Succoth	20	9	Succoth
24	4 Oct.	1	24	24	1	23*	12*	54, B.L.
1 Marchesvan	11	2	1 Marchesvan	31	2	27	16	1
8	18	3	8	7 Nov.	3	4 Marchesvan	23	2
15	25	4	15	14	4	11	30	3
22	1 Nov.	5	22	21	5	18	6 Nov.	4
29	8	6	29	28	6	25	13	5
6 Cisleu	15	7	7 Cisleu	5 Dec.	7	2 Cisleu	20	6
13	22	8	14	12	8	9	27	7
20	29	9	21	19	9	16	4 Dec.	8
27	6 Dec.	10	28	26	10	23	11	9
4 Tebet	13	11		1819		30	18	10
11	20	12	5 Tebet	2 Jan.	11	7 Tebet	25	11
18	27	13	12	9	12		1820	
	1818		19	16	13	14	1 Jan.	12
25	3 Jan.	14	26	23	14	21	8	13
3 Sebat	10	15	4 Sebat	30	15	28	15	14
10	17	16	11	6 Feb.	16	6 Sebat	22	15
17	24	17	18	13	17	13	29	16
24	31	18	25	20	18, S	20	5 Feb.	17
1 Adar	7 Feb.	19	2 Adar	27	19	27	12	18, S
8	14	20	9	6 March	20, Z	4 Adar	19	19
15	21	21	16	13	21	11	26	20, Z
22	28	22	23	20	22, 23, P	18	4 March	21, P
29	7 March	23, S	1 Nisan	27	24, H	25	11	22, 23, H
6 Veadar	14	24	8	3 April	25	3 Nisan	18	24
13	21	25, Z	15	10	1 Pas.	10	25	25
20	28	26, P	22	17	2 Pas.	17	1 April	1 Pas.
27	4 April	27, H	29	24	26	24	8	26
5 Nisan	11	28	6 Ijar	1 May	27, 28	1 Ijar	15	27, 28
12	18	29	13	8	29, 30	8	22	29, 30
19	25	1 Pas.	20	15	31	15	29	31
26	2 May	30	27	22	32, 33	22	6 May	32, 33
3 Ijar	9	31	5 Sivan	29	34	29	13	34
10	16	32	12	5 June	35	7 Sivan	20	Pent.
17	23	33	19	12	36	14	27	35
24	30	34	26	19	37	21	3 June	36
2 Sivan	6 June	35	3 Tammuz	26	38	28	10	37
9	13	36	10	3 July	39	5 Tammuz	17	38
16	20	37	17	10	40	12	24	39, 40
23	27	38	24	17	41	19	1 July	41
30	4 July	39	2 Ab	24	42, 43	26	8	42, 43
7 Tammuz	11	40	9	31	44	4 Ab	15	44
14	18	41	16	7 Aug.	45	11	22	45
21	25	42	23	14	46	18	29	46
28	1 Aug.	43	30	21	47	25	5 Aug.	47
6 Ab	8	44	7 Elul	28	48	2 Elul	12	48
13	15	45	14	4 Sept.	49	9	19	49
20	22	46	21	11	50	16	26	50
27	29	47	28	18	51	23	2 Sept.	51, 52
4 Elul	5 Sept.	48						
11	12	49						
18	19	50						
25	26	51, 52						

TABLE V. *continued.*

Jewish year of the World 5581, corresponding to A. D. 1820—1821.			Jewish year of the World 5582, corresponding to A. D. 1821—1822.			Jewish year of the World 5583, corresponding to A. D. 1822—1823.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.
5 E	1820		2 C	1821		6 C	1822	
1 Tisri	9 Sept.	New year's	3 Tisri	29 Sept.	53	6 Tisri	21 Sept.	52
8	16	53 [day	10	6 Oct.	Chippur	13	28	53
15	23	Succoth	17	13	Succoth	20	5 Oct.	Succoth
22	30	Sab.postSuc.	24	20	1	23*	8*	54,B.L.
23*	1* Oct.	54,B.L.	1 Marchesvan	27	2	27	12	1
29	7	1	8	3 Nov.	3	4 Marchesvan	19	2
6 Marchesvan	14	2	15	10	4	11	26	3
13	21	3	22	17	5	18	2 Nov.	4
20	28	4	29	24	6	25	9	5
27	4 Nov.	5	7 Cisleu	1 Dec.	7	2 Cisleu	16	6
5 Cisleu	11	6	14	8	8	9	23	7
12	18	7	21	15	9	16	30	8
19	25	8	28	22	10	23	7 Dec.	9
26	2-Dec.	9	5 Tebet	29	11	30	14	10
4 Tebet	9	10		1822		7 Tebet	21	11
11	16	11	12	5 Jan.	12	14	28	12
18	23	12	19	12	13		1823	
25	30	13	26	19	14	21	4 Jan.	13
	1821		4 Sebat	26	15	28	11	14
3 Sebat	6 Jan.	14	11	2 Feb.	16	6 Sebat	18	15
10	13	15	18	9	17	13	25	16
17	20	16	25	16	18,S	20	1 Feb.	17
24	27	17	2 Adar	23	19	27	8	18,S
1 Adar	3 Feb.	18	9	2 March	20,Z	4 Adar	15	19
8	10	19	16	9	21	11	22	20,Z
15	17	20	23	16	22,23,P	18	1 March	21,P
22	24	21	1 Nisan	23	24,H	25	8	22,23, 1
29	3 March	22,S	8	30	25	3 Nisan	15	24
6 Veadar	10	23	15	6 April	1Pas.	10	22	25
13	17	24,Z	22	13	2Pas.	17	29	1Pas.
20	24	25,P	29	20	26	24	5 April	26
27	31	26,H	6 Ijar	27	27,28	1 Ijar	12	27,28
5 Nisan	7 April	27	13	4 May	29,30	8	19	29,30
12	14	28	20	11	31	15	26	31
19	21	1Pas.	27	18	52,33	22	3 May	32,33
26	28	29	5 Sivan	25	34	29	10	34
3 Ijar	5 May	30	12	1 June	35	7 Sivan	17	Pent.
10	12	31	19	8	36	14	24	35
17	19	32	26	15	37	21	31	36
24	26	33	3 Tammuz	22	38	28	7 June	37
2 Sivan	2 June	34	10	29	39	5 Tammuz	14	38
9	9	35	17	6 July	40	12	21	39,40
16	16	36	24	13	41	19	28	41
23	23	37	2 Ab	20	42,43	26	5 July	42,43
30	30	38	9	27	44	4 Ab	12	44
7 Tammuz	7 July	39	16	3 Aug.	45	11	19	45
14	14	40	23	10	46	18	26	46
21	21	41	30	17	47	25	2 Aug.	47
28	28	42,43	7 Elul	24	48	2 Elul	9	48
6 Ab	4 Aug.	44	14	31	49	9	16	49
13	11	45	21	7 Sept.	50	16	23	50
20	18	46	28	14	51	23	30	51,52
27	25	47						
4 Elul	1 Sept.	48						
11	8	49						
18	15	50						
25	2	51,52						

TABLE V. *Continued.*

Jewish year of the World 5784, corresponding to A.D. 1823-1824.			Jewish year of the World 5785, corresponding to A.D. 1824-1825.			Jewish year of the World 5786, corresponding to A.D. 1825-1826.		
Labels of the Jewish year.	Sabbaths of the Gregorian year.	Feasts of the Hebrew year.	Labels of the Jewish year.	Sabbaths of the Gregorian year.	Feasts of the Hebrew year.	Labels of the Jewish year.	Sabbaths of the Gregorian year.	Feasts of the Hebrew year.
5 E	1823		1 C	1824		2 F	1825	
1 Tisri	6 Sept.	New year's	3 Tisri	25 Sept.	53	5 Tisri	17 Sept.	52
8	13	54, 1 day	10	2 Oct.	Chippur	12	24	53
15	20	Succoth	17	9	54, B.L.	19	1 Oct.	54, B.L.
22	27	Sabbath	23*	15*	1	26*	5*	1
23*	28*	54, B.L.	24	16	2	26	6	2
29	4 Oct.	1	1 Marchesvan	23	3	3 Marchesvan	13	3
6 Marchesvan	11	2	8	30	4	10	20	4
13	18	3	15	6 Nov.	5	17	27	5
20	25	4	22	13	6	24	4 Nov.	6
27	1 Nov.	5	29	20	7	2 Cislev	12	7
5 Cislev	8	6	6 Cislev	27	8	9	19	8
12	15	7	13	4 Dec.	9	16	26	9
19	22	8	20	11	10	23	3 Dec.	10
26	29	9	27	18	11	30	10	11
4 Tebet	6 Dec.	10	4 Tebet	25	12	7 Tebet	17	12
11	13	11	11	1825	13	14	24	13
18	20	12	18	1 Jan.	14	21	31	14
25	27	13	25	8	15		1826	
	1824		3 Sebat	15	16	28	7 Jan.	15
3 Sebat	3 Jan.	14	10	22	17	6 Sebat	14	16
10	10	15	17	29	18	13	21	17
17	17	16	24	5 Feb.	19, S	20	28	18
24	24	17	1 Adar	12	20, Z	27	4 Feb.	19
1 Adar	31	18	8	19	21	4 Adar	11	20
8	7 Feb.	19	15	26	22, P	11	18	21
15	14	20	22	5 March	23, H	18	25	22
22	21	21	29	12	24	25	4 March	23
29	28	22, S	7 Nisan	19	25	2 Veadar	11	24, Z
6 Veadar	6 March	23	14	26	1 Pas.	9	18	25
13	13	24, Z	21	2 April	26	16	25	26, P
20	20	25, P	28	9	27, 28	23	1 April	27, H
27	27	26, H	5 Ijar	16	31	1 Nisan	8	28
5 Nisan	3 April	27	12	23	32, 33	8	15	29
12	10	28	19	30	34	15	22	30
19	17	1 Pas.	26	7 May	35	22	29	31
26	24	29	4 Sivan	14	36	29	6 May	32
3 Ijar	1 May	30	11	21	37	6 Ijar	13	33
10	8	31	18	28	38	13	20	34
17	15	32	25	4 June	39	20	27	35
24	22	33	2 Tammuz	11	40	27	3 June	36
2 Sivan	29	34	9	18	41	5 Sivan	10	37
9	5 June	35	16	25	42, 43	12	17	38
16	12	36	23	2 July	44	19	24	39
23	19	37	1 Ab	9	45	26	1 July	40
30	26	38	8	16	46	3 Tammuz	8	41
7 Tammuz	3 July	39	15	23	47	10	15	42
14	10	40	22	30	48	17	22	43
21	17	41	29	6 Aug.	49	24	29	44
28	24	42, 43	6 Elul	13	50	2 Ab	5 Aug.	45
6 Ab	31	44	13	20	51	9	12	46
13	7 Aug.	45	20	27		16	19	47
20	14	46	27	3 Sept.		23	26	48
27	21	47		10		30	2 Sept.	49
4 Elul	28	48				7 Elul	9	50
11	4 Sept.	49				14	16	51
18	11	50				21	23	52
25	18	51, 52				28	30	53

TABLE V. *continued.*

Jewish year of the World 5587, corresponding to A.D. 1826—1827.			Jewish year of the World 5588, corresponding to A.D. 1827—1828.			Jewish year of the World 5589, corresponding to A.D. 1828—1829.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
6 C	1826		3 C	1827		2 E	1828	
6 Tisri	7 Oct.	52	1 Tisri	22 Sept.	New year's	5 Tisri	13 Sept.	52
13	14	53	8	29	53 [day	12	20	53
20	21	Succoth	15	6 Oct.	Succoth	19	27	Succoth
23*	24*	54,B.L.	22	13	Sab. p. Suc.	23*	1* Oct.	54,B.L.
27	28	1	23*	14*	54,B.L.	26	4	1
4 Marchesvan	4 Nov.	2	29	20	1	3 Marchesvan	11	2
11	11	3	6 Marchesvan	27	2	10	18	3
18	18	4	13	3 Nov.	3	17	25	4
25	25	5	20	10	4	24	1 Nov.	5
2 Cisleu	2 Dec.	6	27	17	5	2 Cisleu	8	6
9	9	7	5 Cisleu	24	6	9	15	7
16	16	8	12	1 Dec.	7	16	22	8
23	23	9	19	8	8	23	29	9
30	30	10	26	15	9	30	6 Dec.	10
	1827		4 Tebet	22	10	7 Tebet	13	11
7 Tebet	6 Jan.	11	11	29	11	14	20	12
14	13	12		1828		21	27	13
21	20	13	18	5 Jan.	12		1829	
28	27	14	25	12	13	28	3 Jan.	14
6 Sebat	3 Feb.	15	3 Sebat	19	14	6 Sebat	10	15
13	10	16	10	26	15	13	17	16
20	17	17	17	2 Feb.	16	20	24	17
27	24	18,S	24	9	17	27	31	18
4 Adar	3 March	19	1 Adar	16	18,S	4 Adar	7 Feb.	19
11	10	20,Z	8	23	19,Z	11	14	20
18	17	21 P	15	1 March	20	18	21	21
25	24	22,23,H	22	8	21,P	25	28	22,S
3 Nisan	31	24	29	15	22,23,H	2 Veadar	7 March	23
10	7 April	25	7 Nisan	22	24	9	14	24,Z
17	14	1Pas.	14	29	25	16	21	25
24	21	26	21	5 April	1Pas.	23	28	26,P
1 Ijar	28	27,28	28	12	26	1 Nisan	4 April	27,H
8	5 May	29,30	5 Ijar	19	27,28	8	11	28
15	12	31	12	26	29,30	15	18	1Pas.
22	19	32,33	19	3 May	31	22	25	2Pas.
29	26	34	26	10	32,33	29	2 May	29
7 Sivan	2 June	Pent.	4 Sivan	17	34	6 Ijar	9	30
14	9	35	11	24	35	13	16	31
21	16	36	18	31	36	20	23	32
28	23	37	25	7 June	37	27	30	33
5 Tammuz	30	38	2 Tammuz	14	38	5 Sivan	6 June	34
12	7 July	39,40	9	21	39	12	13	35
19	14	41	16	28	40	19	20	36
26	21	42,43	23	5 July	41	26	27	37
4 Ab	28	44	1 Ab	12	42,43	3 Tammuz	4 July	38
11	4 Aug.	45	8	19	44	10	11	39
18	11	46	15	26	45	17	18	40
25	18	47	22	2 Aug.	46	24	25	41
2 Elul	25	48	29	9	47	2 Ab	1 Aug.	42,43
9	1 Sept.	49	6 Elul	16	48	9	8	44
16	8	50	13	23	49	16	15	45
23	15	51,52	20	30	50	23	22	46
			27	6 Sept.	51	30	29	47
						7 Elul	5 Sept.	48
						14	12	49
						21	19	50
						28	26	51

TABLE V. *continued.*

Jewish year of the World 5599, corresponding to A. D. 1839—1840.			Jewish year of the World 5591, corresponding to A. D. 1830—1831.			Jewish year of the World 5592, corresponding to A. D. 1831—1832.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Passover in Hightrees.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Passover in Hightrees.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Passover in Hightrees.
6 C	1839		4 C	1830		1 E	1831	
6 Tisri	3 Oct.	32	4 Tisri	18 Sept.	New year's	3 Tisri	10 Sept.	33
13	10	33	8	25	34 July	10	17	Channa
20	17	Succoth	15	2 Oct.	35 Aug.	17	24	Succoth
23*	20*	34, B.L.	22	9	Oct. Succoth	24*	31*	34, B.L.
27	24	1	23*	10*	34, B.L.	24	1 Oct.	1
4 Marchesvan	31	2	29	16	1	1 Marchesvan	8	2
11	7 Nov.	3	6 Marchesvan	23	2		15	3
18	14	4	13	30	3	15	22	4
25	21	5	20	6 Nov.	4	22	29	5
2 Cisleu	28	6	27	13	5	29	5 Nov.	6
9	5 Dec.	7	4 Cisleu	20	6	7 Cisleu	12	7
16	12	8	11	27	7	14	19	8
23	19	9	18	4 Dec.	8	21	26	9
30	26	10	25	11	9, En.	28	3 Dec.	10
7 Tebet	2 Jan.	11	2 Tebet	18	10	6 Tebet	10	11
14	9	12	9	25	11	13	17	12
21	16	13	16	1 Jan.	12	20	24	13
28	23	14	23	8	13	27	31	14
6 Sebat	30	15	1 Sebat	15	14		1832	
13	6 Feb.	16	8	22	15	5 Sebat	7 Jan.	15
20	13	17	15	29	16	12	14	16
27	20	18, S	22	5 Feb.	17	19	21	17
4 Adar	27	19	29	12	18, S	26	28	18
11	6 March	20, Z	6 Adar	19	19	3 Adar	4 Feb.	19
18	13	21, P	13	26	20, Z	10	11	20
25	20	22, 23, II	20	5 March	21, P	17	18	21
3 Nisan	27	24	27	12	22, 23, II	24	25	22
10	3 April	25	5 Nisan	19	24	1 Veadar	3 March	23, S
17	10	1 Pas.	12	26	25	8	10	24, Z
24	17	26	19	2 April	1 Pas.	15	17	25
1 Ijar	24	27, 28	26	9	26	22	24	26, P
8	1 May	29, 30	3 Ijar	16	27, 28	29	31	27, II
15	8	31	10	23	29, 30	7 Nisan	7 April	28
22	15	32, 33	17	30	31	14	14	29
29	22	34	24	7 May	32, 33	21	21	30
7 Sivan	29	Pent.	2 Sivan	14	34	28	28	31 Pas.
14	5 June	35	9	21	35	5 Ijar	5 May	31
21	12	36	16	28	36	12	12	32
28	19	37	23	4 June	37	19	19	33
5 Tammuz	26	38	30	11	38	26	26	34
12	3 July	39, 40	7 Tammuz	18	39	4 Sivan	2 June	35
19	10	41	14	25	40	11	9	36
26	17	42, 43	21	2 July	41	18	16	37
4 Ab	24	44	28	9	42, 43	25	23	38
11	31	45	6 Ab	16	44	2 Tammuz	30	39
18	7 Aug.	46	13	23	45	9	7 July	40
25	14	47	20	30	46	16	14	41
2 Elul	21	48	27	6 Aug.	47	23	21	42
9	28	49	4 Elul	13	48	1 Ab	28	43
16	4 Sept.	50	11	20	49	8	4 Aug.	44
23	11	51, 52	18	27	50	15	11	45
			25	3 Sept.	51	22	18	46
						29	25	47
						6 Elul	1 Sept.	48
						13	8	49
						20	15	50
						27	22	51

TABLE V. *continued.*

Jewish year of the World 5593, corresponding to A. D. 1832—1833.			Jewish year of the World 5594, corresponding to A. D. 1833—1834.			Jewish year of the World 5595, corresponding to A. D. 1834—1835.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
7 C	1832		6 E	1833		4 C	1834	
5 Tisri	29 Sept.	52	1 Tisri	14 Sept.	New year's	1 Tisri	4 Oct.	New year's
12	6 Oct.	53	8	21	53 [day	8	11	53 [day
19	13	Succoth	15	28	Succoth	15	18	Succoth
23*	17*	54,B.L.	22	5 Oct.	Sab. p. Suc.	22	25	Oct. Succoth
26	20	1	23*	6*	54,B.L.	23*	26*	54,B.L.
3 Marchesvan	27	2	29	12	1	29	1 Nov.	1
10	3 Nov.	3	6 Marchesvan	19	2	6 Marchesvan	8	2
17	10	4	13	26	3	13	15	3
24	17	5	20	2 Nov.	4	20	22	4
2 Cislev	24	6	27	9	5	27	29	5
6	1 Dec.	7	4 Cislev	16	6	4 Cislev	6 Dec.	6
16	8	8	11	23	7	11	13	7
23	15	9	18	30	8	18	20	8
30	22	10	25	7 Dec.	9	25	27	9,En.
7 Tebet	29	11	2 Tebet	14	10		1835	
	1833		9	21	11	2 Tebet	3 Jan.	10
14	5 Jan.	12	16	28	12	9	10	11
21	12	13		1834		16	17	12
28	19	14	23	4 Jan.	13	23	24	13
6 Sebat	26	15	1 Sebat	11	14	1 Sebat	31	14
13	2 Feb.	16	8	18	15	8	7 Feb.	15
20	9	17	15	25	16	15	14	16
27	16	18,S	22	1 Feb.	17	22	21	17
4 Adar	23	19	29	8	18	29	28	18,S
11	2 March	20,Z	6 Adar	15	19	6 Adar	7 March	19
18	9	21,P	13	22	20	13	14	20,Z
25	16	22,23,H	20	1 March	21	20	21	21,P
3 Nisan	23	24	27	8	22,S	27	28	22,23,H
10	30	25	4 Veadar	15	23	5 Nisan	4 April	24
17	6 April	1Pas.	11	22	24,Z	12	11	25
24	13	26	18	29	25,P	19	18	1Pas.
1 Ijar	20	27,28	25	5 April	26,H	26	25	26
8	27	29,30	3 Nisan	12	27	3 Ijar	2 May	27,28
15	4 May	31	10	19	28	10	9	29,30
22	11	32,33	17	26	1Pas.	17	16	31
29	18	34	24	3 May	29	24	23	32,33
7 Sivan	25	Pent.	1 Ijar	10	30	2 Sivan	30	34
14	1 June	35	8	17	31	9	6 June	35
21	8	36	15	24	32	16	13	36
28	15	37	22	31	33	23	20	37
5 Tammuz	22	38	29	7 June	34	30	27	38
12	29	39,40	7 Sivan	14	Pent.	7 Tammuz	4 July	39
19	6 July	41	14	21	35	14	11	40
26	13	42,43	21	28	36	21	18	41
4 Ab	20	44	28	5 July	37	28	25	42,43
11	27	45	5 Tammuz	12	38	6 Ab	1 Aug.	44
18	3 Aug.	46	12	19	39,40	13	8	45
25	10	47	19	26	41	20	15	46
2 Elul	17	48	26	2 Aug.	42,43	27	22	47
9	24	49	4 Ab	9	44	4 Elul	29	48
16	31	50	11	16	45	11	5 Sept.	49
23	7 Sept.	51,52	18	23	46	18	12	50
			25	30	47	25	19	51
			2 Elul	6 Sept.	48			
			9	13	49			
			16	20	50			
			23	27	51,52			

TABLE V. *continued.*

Jewish year of the World 5596, corresponding to A. D. 1835-1836.			Jewish year of the World 5597, corresponding to A. D. 1836-1837.			Jewish year of the World 5598, corresponding to A. D. 1837-1838.		
Sabbaths of the Jewish year.	Sabbaths of the Gregorian year.	Perpetual Haptoth.	Sabbaths of the Jewish year.	Sabbaths of the Gregorian year.	Perpetual Haptoth.	Sabbaths of the Jewish year.	Sabbaths of the Gregorian year.	Perpetual Haptoth.
2 C	1835		7 E	1836		4 C	1837	
3 Tisri	26 Sept.	53	6 Tisri	17 Sept.	52	1 Tisri	30 Sept.	New year's
10	5 Oct.	Chippur	13	24	53	8	7 Oct.	53 [day
17	10	Succoth	20	1 Oct.	Succoth	15	14	Succoth
24	17	1	27	8	1	22	21	1 B. L.
1 Marchesvan	24	2	4 Marchesvan	15	2	29	28	1
8	31	3	11	22	3	29	28	1
15	7 Nov.	4	18	29	4	6 Marchesvan	4 Nov.	2
22	14	5	25	5 Nov.	5	13	11	3
29	21	6	3 Cisleu	12	6	20	18	4
7 Cisleu	28	7	10	19	7	27	25	5
14	5 Dec.	8	17	26	8	4 Cisleu	2 Dec.	6
21	12	9	24	3 Dec.	9	11	9	7
28	19	10	2 Tebet	10	10	18	16	8
5 Tebet	26	11	9	17	11	25	23	9 En.
	1836		16	24	12	2 Tebet	30	10
12	2 Jan.	12	23	31	13		1838	
19	9	13		1837		9	6 Jan.	11
26	16	14	1 Sebat	7 Jan.	14	16	13	12
4 Sebat	23	15	8	14	15	23	20	13
11	30	16	15	21	16	1 Sebat	27	14
18	6 Feb.	17	22	28	17	8	3 Feb.	15
25	13	18, S	29	4 Feb.	18	15	10	16
2 Adar	20	19	6 Adar	11	19	22	17	17
9	27	20, Z	13	18	20	29	24	18, S
16	5 March	21	20	25	21	6 Adar	3 March	19
23	12	22, 23, P	27	4 March	22, S	13	10	20, Z
1 Nisan	19	24, H	4 Veadar	11	23	20	17	21, P
8	26	25	11	18	24, Z	27	24	22, 23, H
15	2 April	1 Pas.	18	25	25, P	5 Nisan	31	24
22	9	2 Pas.	25	1 April	26, H	12	7 April	25
29	16	26	3 Nisan	8	27	19	14	1 Pas.
6 Ijar	23	27, 28	10	15	28	26	21	26
13	30	29, 30	17	22	1 Pas.	3 Ijar	28	27, 28
20	7 May	31	24	29	29	10	5 May	29, 30
27	14	32, 33	1 Ijar	6 May	30	17	12	31
5 Sivan	21	34	8	13	31	24	19	32, 33
12	28	35	15	20	32	2 Sivan	26	34
19	4 June	36	22	27	33	9	2 June	35
26	11	37	29	3 June	34	16	9	36
3 Tammuz	18	38	7 Sivan	10	Pent.	23	16	37
10	25	39	14	17	35	30	23	38
17	2 July	40	21	24	36	7 Tammuz	30	39
24	9	41	28	1 July	37	14	7 July	40
2 Ab	16	42, 43	5 Tammuz	8	38	21	14	41
9	23	44	12	15	39, 40	28	21	42, 43
16	30	45	19	22	41	6 Ab	28	44
23	6 Aug.	46	26	29	42, 43	13	4 Aug.	45
30	13	47	4 Ab	5 Aug.	44	20	11	46
7 Elul	20	48	11	12	45	27	18	47
14	27	49	18	19	46	4 Elul	25	48
21	3 Sept.	50	25	26	47	11	1 Sept.	49
28	10	51	2 Elul	2 Sept.	48	18	8	50
			9	9	49	25	15	51
			16	16	50			
			23	23	51, 52			

TABLE V. *continued.*

Jewish year of the World 5599, corresponding to A. D. 1838—1839.			Jewish year of the World 5600, corresponding to A. D. 1839—1840.			Jewish year of the World 5601, corresponding to A. D. 1840—1841.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
2 C	1838		3 E	1839		5 C	1840	
3 Tish	22 Sept.	53	6 Tisri	14 Sept.	52	6 Tisri	3 Oct.	52
10	29	Chippur	13	21	53	13	10	53
17	6 Oct.	Succoth	20	28	Succoth	20	17	Succoth
24	13	1	23*	1* Oct.	54, B.L.	23*	20*	54, B.L.
1 Marchesvan	20	2	27	5	1	27	24	1
8	27	3	4 Marchesvan	12	2	4 Marchesvan	31	2
15	3 Nov.	4	11	19	3	11	7 Nov.	3
22	10	5	18	26	4	18	14	4
29	17	6	25	2 Nov.	5	25	21	5
7 Cisleu	24	7	2 Cisleu	9	6	3 Cisleu	28	6
14	1 Dec.	8	9	16	7	10	5 Dec.	7
21	8	9	16	23	8	17	12	8
28	15	10	23	30	9	24	19	9
5 Tebet	22	11	30	7 Dec.	10	2 Tebet	26	10
12	29	12	7 Tebet	14	11		1841	
	1839		14	21	12	9	2 Jan.	11
19	5 Jan.	13	21	28	13	16	9	12
26	12	14		1840		23	16	13
4 Sebat	19	15	28	4 Jan.	14	1 Sebat	23	14
11	26	16	6 Sebat	11	15	8	30	15
18	2 Feb.	17	13	18	16	15	6 Feb.	16
25	9	18, S	20	25	17	22	13	17
2 Adar	16	19	27	1 Feb.	18	29	20	18, S
9	23	20, Z	4 Adar	8	19	6 Adar	27	19
16	2 March	21	11	15	20	13	6 March	20, Z
23	9	22, 23, P	18	22	21	20	13	21, P
1 Nisan	16	24, H	25	29	22, S	27	20	22, 23, H
8	23	25	2 Veadar	7 March	23	5 Nisan	27	24
15	30	1 Pas.	9	14	24, Z	12	3 April	25
22	6 April	2 Pas.	16	21	25	19	10	1 Pas.
29	13	26	23	28	26, P	26	17	26
6 Ijar	20	27, 28	1 Nisan	4 April	27, H	3 Ijar	24	27, 28
13	27	29, 30	8	11	28	10	1 May	29, 30
20	4 May	31	15	18	1 Pas.	17	8	31
27	11	32, 33	22	25	2 Pas.	24	15	32, 33
5 Sivan	18	34	29	2 May	29	2 Sivan	22	34
12	25	35	6 Ijar	9	30	9	29	35
19	1 June	36	13	16	31	16	5 June	36
26	8	37	20	23	32	23	12	37
3 Tammuz	15	38	27	30	33	30	19	38
10	22	39	5 Sivan	6 June	34	7 Tammuz	26	39
17	29	40	12	13	35	14	3 July	40
24	6 July	41	19	20	36	21	10	41
2 Ab	13	42, 43	26	27	37	28	17	42, 43
9	20	44	3 Tammuz	4 July	38	6 Ab	24	44
16	27	45	10	11	39	13	31	45
23	3 Aug.	46	17	18	40	20	7 Aug.	46
30	10	47	24	25	41	27	14	47
7 Elul	17	48	2 Ab	1 Aug.	42, 43	4 Elul	21	48
14	24	49	9	8	44	11	28	49
21	31	50	16	15	45	18	4 Sept.	50
28	7 Sept.	51	23	22	46	25	11	51, 52
			30	29	47			
			7 Elul	5 Sept.	48			
			14	12	49			
			21	19	50			
			28	26	51			

TABLE V. *continued.*

Jewish year of the World 5602, corresponding to A. D. 1841—1842.			Jewish year of the World 5603, corresponding to A. D. 1842—1843.			Jewish year of the World 5604, corresponding to A. D. 1843—1844.		
Substity of the Jewish year.	Calendar of the Gregorian year.	Parashioth and H. g. to be read.	Substity of the Jewish year.	Calendar of the Gregorian year.	Parashioth and H. g. to be read.	Substity of the Jewish year.	Calendar of the Gregorian year.	Parashioth and H. g. to be read.
2 C	1841		3 E	1842		6 C	1843	
3 Tisri	18 Sept.	53	6 Tisri	10 Sept.	52	6 Tisri	30 Sept.	52
10	25	Chippur	13	17	53	13	7 Oct.	53
17	2 Oct.	Succoth	20	24	Succoth	20	14	54, B. L.
24	9	1	23*	27*	54, B. L.	23*	17*	54, B. L.
1 Marchesvan	16	2	27	1 Oct.	1	27	24	
8	23	3	4 Marchesvan	8	2	4 Marchesvan	28	
15	30	4	11	15	3	11	4 Nov.	
22	6 Nov.	5	18	22	4	18	11	
29	13	6	25	29	5	25	18	
7 Cislev	20	7	2 Cislev	5 Nov.	6	2 Cislev	25	
14	27	8	9	12	7	9	2 Dec.	
21	4 Dec.	9	16	19	8	16	9	
28	11	10	23	26	9	23	16	
5 Tebet	18	11	30	3 Dec.	10	30	23	
12	25	12	7 Tebet	10	11	7 Tebet	30	
	1842		14	17	12		1844	
19	1 Jan.	13	21	24	13	14	6 Jan.	12
26	8	14	28	31	14	21	13	13
4 Sebat	15	15		1843	14	28	20	14
11	22	16	6 Sebat	7 Jan.	15	6 Sebat	27	15
18	29	17	13	14	16	13	3 Feb.	16
25	5 Feb.	18, S	20	21	17	20	10	17
2 Adar	12	19	27	28	18	27	17	18, S
9	19	20, Z	4 Adar	4 Feb.	19	4 Adar	24	19
16	26	21	11	11	20	11	2 March	20, Z
23	5 March	22, 23, P	18	18	21	18	9	21, P
1 Nisan	12	24, H	25	25	22, S	25	16	22, 23, H
8	19	25	2 Veadar	4 March	23	3 Nisan	23	24
15	26	1 Pas.	9	11	24, Z	10	30	25
22	2 April	2 Pas.	16	18	25	17	6 April	1 Pas.
29	9	26	23	25	26, P	24	13	26
6 Ijar	16	27, 28	1 Nisan	1 April	27, H	1 Ijar	20	27, 28
13	23	29, 30	8	8	28	8	27	29, 30
20	30	31	15	15	1 Pas.	15	4 May	31
27	7 May	32, 33	22	22	2 Pas.	22	11	32, 33
5 Sivan	14	34	29	29	29	29	18	34
12	21	35	6 Ijar	6 May	30	7 Sivan	25	Pent.
19	28	36	13	13	31	14	1 June	35
26	4 June	37	20	20	32	21	8	36
3 Tammuz	11	38	27	27	33	28	15	37
10	18	39	5 Sivan	3 June	34	5 Tammuz	22	38
17	25	40	12	10	35	12	29	39, 40
24	2 July	41	19	17	36	19	6 July	41
2 Ab	9	42, 43	26	24	37	26	13	42, 43
9	16	44	3 Tammuz	1 July	38	4 Ab	20	44
16	23	45	10	8	39	11	27	45
23	30	46	17	15	40	18	3 August	46
30	6 August	47	24	22	41	25	10	47
7 Elul	13	48	2 Ab	29	42, 43	2 Elul	17	48
14	20	49	9	5 August	44	9	24	49
21	27	50	16	12	45	16	31	50
28	3 Sept.	51	23	19	46	23	7 Sept.	51, 52
			30	26	47			
			7 Elul	2 Sept.	48			
			14	9	49			
			21	16	50			
			28	23	51			

TABLE V. *continued.*

Jewish year of the World 5605, corresponding to A. D. 1844—1845.			Jewish year of the World 5606, corresponding to A. D. 1845—1846.			Jewish year of the World 5607, corresponding to A. D. 1846—1847.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
5 E	1844		2 C	1845		6 C	1846	
1 Tisri	14 Sept.	New year's	3 Tisri	4 Oct.	53	6 Tisri	26 Sept.	52
8	21	53 [day	10	11	Chippur	13	3 Oct.	53
15	28	Succoth	17	18	Succoth	20	10	Succoth
22	5 Oct.	Sab. post Suc.	24	25	1	23*	13*	54, B. L.
23*	6*	54, B. L.	1 Marchesvan	1 Nov.	2	27	17	1
29	12	1	8	8	3	4 Marchesvan	24	2
6 Marchesvan	19	2	15	15	4	11	31	3
13	26	3	22	22	5	18	7 Nov.	4
20	2 Nov.	4	29	29	6	25	14	5
27	9	5	7 Cislev	6 Dec.	7	2 Cislev	21	6
5 Cislev	16	6	14	13	8	9	28	7
12	23	7	21	20	9	16	5 Dec.	8
19	30	8	28	27	10	23	12	9
26	7 Dec.	9		1846		30	19	10
4 Tebet	14	10	5 Tebet	3 Jan.	11	7 Tebet	26	11
11	21	11	12	10	12		1847	
18	28	12	19	17	13	14	2 Jan.	12
	1845		26	24	14	21	9	13
25	4 Jan.	13	4 Sebat	31	15	28	16	14
3 Sebat	11	14	11	7 Feb.	16	6 Sebat	23	15
10	18	15	18	14	17	13	30	16
17	25	16	25	21	18, S	20	6 Feb.	17
24	1 Feb.	17	2 Adar	28	19	27	13	18, S
1 Adar	8	18	9	7 March	20, Z	4 Adar	20	19
8	15	19	16	14	21	11	27	20, Z
15	22	20	23	21	22, 23, P	18	6 March	21, P
22	1 March	21	1 Nisan	28	24, H	25	13	22, 23, H
29	8	22, S	8	4 April	25	3 Nisan	20	24
6 Veadar	15	23	15	11	1 Pas.	10	27	25
13	22	24, Z	22	18	2 Pas.	17	3 April	1 Pas.
20	29	25, P	29	25	26	24	10	26
27	5 April	26, H	6 Ijar	2 May	27, 28	1 Ijar	17	27, 28
5 Nisan	12	27	13	9	29, 30	8	24	29, 30
12	19	28	20	16	31	15	1 May	31
19	26	1 Pas.	27	23	32, 33	22	8	32, 33
26	3 May	29	5 Sivan	30	34	29	15	34
3 Ijar	10	30	12	6 June	35	7 Sivan	22	Pent.
10	17	31	19	13	36	14	29	35
17	24	32	26	20	37	21	5 June	36
24	31	33	3 Tammuz	27	38	28	12	37
2 Sivan	7 June	34	10	4 July	39	5 Tammuz	19	38
9	14	35	17	11	40	12	26	39, 40
16	21	36	24	18	41	19	3 July	41
23	28	37	2 Ab	25	42, 43	26	10	42, 43
30	5 July	38	9	1 August	44	4 Ab	17	44
7 Tammuz	12	39	16	8	45	11	24	45
14	19	40	23	15	46	18	31	46
21	26	41	30	22	47	25	7 August	47
28	2 August	42, 43	7 Elul	29	48	2 Elul	14	48
6 Ab	9	44	14	5 Sept.	49		21	49
13	16	45	21	12	50	6	28	50
20	23	46	28	19	51	23	4 Sept.	51, 52
27	30	47						
4 Elul	6 Sept.	48						
11	13	49						
18	20	50						
25	27	51, 52						

TABLE V. *continued.*

Jewish year of the World 5608, corresponding to A.D. 1847—1848.			Jewish year of the World 5609, corresponding to A.D. 1848—1849.			Jewish year of the World 5610, corresponding to A.D. 1849—1850.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashoth and Haftarah.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashoth and Haftarah.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashoth and Haftarah.
5 E	1847		2 C	1848		6 C	1849	
1 Tisri	11 Sept.	New year's	3 Tisri	30 Sept.	53	6 Tisri	22 Sept.	52
8	18	53 [day	10	7 Oct.	Chippur	13	29	53
15	25	Succoth	17	14	Succoth	20	6 Oct.	Succoth
22	2 Oct.	Sab. post-Suc.	23*	20*	54, B.L.	23*	9*	54, B.L.
23*	3*	54, B.L.	24	21	1	27	13	1
29	9	1	1 Marchesvan	28	2	4 Marchesvan	20	2
6 Marchesvan	16	2	8	4 Nov.	3	11	27	3
13	23	3	15	11	4	18	3 Nov.	4
20	30	4	22	18	5	25	10	5
27	6 Nov.	5	29	25	6	2 Cisleu	17	6
5 Cisleu	13	6	7 Cisleu	2 Dec.	7	9	24	7
12	20	7	14	9	8	16	1 Dec.	8
19	27	8	21	16	9	23	8	9
26	4 Dec.	9	28	23	10	30	15	10
4 Tebet	11	10	5 Tebet	30	11	7 Tebet	22	11
11	18	11		1849		14	29	12
18	25	12	12	6 Jan.	12		1850	
	1848		19	13	13	21	5 Jan.	13
25	1 Jan.	13	26	20	14	28	12	14
3 Sebat	8	14	4 Sebat	27	15	6 Sebat	19	15
10	15	15	11	3 Feb.	16	13	26	16
17	22	16	18	10	17	20	2 Feb.	17
24	29	17	25	17	18, S	27	9	18, S
1 Adar	5 Feb.	18	2 Adar	24	19	4 Adar	16	19
8	12	19	9	3 March	20, Z	11	23	20, Z
15	19	20	16	10	21	18	2 March	21, P
22	26	21	23	17	22, 23, P	25	9	22, 23, H
29	4 March	22, S	1 Nisan	24	24, H	3 Nisan	16	24
6 Veadar	11	23	8	31	25	10	23	25
13	18	24, Z	15	7 April	1 Pas.	17	30	1 Pas.
20	25	25, P	22	14	2 Pas.	24	6 April	26
27	1 April	26, H	29	21	26	1 Ijar	13	27, 28
5 Nisan	8	27	6 Ijar	28	27, 28	8	20	29, 30
12	15	28	13	5 May	29, 30	15	27	31
19	22	1 Pas.	20	12	31	22	4 May	32, 33
26	29	29	27	19	32, 33	29	11	34
3 Ijar	6 May	30	5 Sivan	26	34	7 Sivan	18	Pent.
10	13	31	12	2 June	35	14	25	35
17	20	32	19	9	36	21	1 June	36
24	27	33	26	16	37	28	8	37
2 Sivan	3 June	34	3 Tammuz	23	38	5 Tammuz	15	38
9	10	35	10	30	39	12	22	39, 40
16	17	36	17	7 July	40	19	29	41
23	24	37	24	14	41	26	6 July	42, 43
30	1 July	38	2 Ab	21	42, 43	4 Ab	13	44
7 Tammuz	8	39	9	28	44	11	20	45
14	15	40	16	4 Aug.	45	18	27	46
21	22	41	23	11	46	25	3 Aug.	47
28	29	42, 43	30	18	47	2 Elul	10	48
6 Ab	5 Aug.	44	7 Elul	25	48	9	17	49
13	12	45	14	1 Sept.	49	16	24	50
20	19	46	21	8	50	23	31	51, 52
27	26	47	28	15	51			
4 Elul	2 Sept.	48						
11	9	49						
18	16	50						
25	23	51, 52						

TABLE V. *continued.*

Jewish year of the World 5611, corresponding to A.D. 1850—1851.			Jewish year of the World 5612, corresponding to A.D. 1851—1852.			Jewish year of the World 5613, corresponding to A.D. 1852—1853.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtardth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Pareshioth and Haphtaroth.
6 E	1850		3 C	1851		2 E	1852	
1 Tisri	7 Sept.	New year's	1 Tisri	27 Sept.	New year's	5 Tisri	18 Sept.	52
8	14	53 [day	8	4 Oct.	53 [day	12	25	53
15	21	Succoth	15	11	Succoth	19	2 Oct.	Succoth
22	28	Sab. post Suc.	22	18	Sab. post Suc.	23*	6*	54, B.L.
23*	29*	54, B.L.	23*	19*	54, B.L.	26	9	1
29	5 Oct.	1	29	25	1	3 Marchesvan	16	2
6 Marchesvan	12	2	6 Marchesvan	1 Nov.	2	10	23	3
13	19	3	13	8	3	17	30	4
20	26	4	20	15	4	24	6 Nov.	5
27	2 Nov.	5	27	22	5	2 Cisleu	13	6
4 Cisleu	9	6	5 Cisleu	29	6	9	20	7
11	16	7	12	6 Dec.	7	16	27	8
18	23	8	19	13	8	23	4 Dec.	9
25	30	9	26	20	9	30	11	10
2 Tebet	7 Dec.	10	4 Tebat	27	10	7 Tebet	18	11
9	14	11		1852		14	25	12
16	21	12	11	3 Jan.	11		1853	
23	28	13	18	10	12	21	1 Jan.	13
	1851		25	17	13	28	8	14
1 Sebat	4 Jan.	14	3 Sebat	24	14	6 Sebat	15	15
8	11	15	10	31	15	13	22	16
15	18	16	17	7 Feb.	16	20	29	17
22	25	17	24	14	17	27	5 Feb.	18
29	1 Feb.	18	1 Adar	21	18, S	4 Adar	12	19
6 Adar	8	19	8	28	19, Z	11	19	20
13	15	20	15	6 March	20	18	6	21
20	22	21	22	13	21, P	25	5 March	22, S
27	1 March	22, S	29	20	22, 23, H	2 Veadar	12	23
4 Veadar	8	23	7 Nisan	27	24	9	19	24, Z
11	15	24, Z	14	3 April	25	16	26	25
18	22	25, P	21	10	1 Pas.	23	2 April	26, P
25	29	26, H	28	17	26	1 Nisan	9	27, H
3 Nisan	5 April	27	5 Ijar	24	27, 28	8	16	28
10	12	28	12	1 May	29, 30	15	23	1 Pas.
17	19	1 Pas.	19	8	31	22	30	2 Pas.
24	26	29	26	15	32, 33	29	7 May	29
1 Ijar	3 May	30	4 Sivan	22	34	6 Ijar	14	30
8	10	31	11	29	35	13	21	31
15	17	32	18	5 June	36	20	28	32
22	24	33	25	12	37	27	4 June	33
29	31	34	2 Tammuz	19	38	5 Sivan	11	34
7 Sivan	7 June	Pent.	9	26	39	12	18	35
14	14	35	16	3 July	40	19	25	36
21	21	36	23	10	41	26	2 July	37
28	28	37	1 Ab	17	42, 43	3 Tammuz	9	38
5 Tammuz	5 July	38	8	24	44	10	16	39
12	12	39, 40	15	31	45	17	23	40
19	19	41	22	7 Aug.	46	24	30	41
26	26	42, 43	29	14	47	2 Ab	6 Aug.	42, 43
4 Ab	2 Aug.	44	6 Elul	21	48	9	13	44
11	9	45	13	28	49	16	20	45
18	16	46	20	4 Sept.	50	23	27	46
25	23	47	27	11	51	30	3 Sept.	47
2 Elul	30	48				7 Elul	10	48
9	6 Sept.	49				14	17	49
16	13	50				21	24	50
23	20	51, 52				28	1 Oct.	51

TABLE V. *continued.*

Jewish year of the World 5614, corresponding to A. D. 1853—1854.			Jewish year of the World 5615, corresponding to A. D. 1854—1855.			Jewish year of the World 5616, corresponding to A. D. 1855—1856.		
Sabbaths of the Jewish year.	Sundays of the Christian year.	High-days.	Sabbaths of the Jewish year.	Sundays of the Christian year.	High-days.	Sabbaths of the Jewish year.	Sundays of the Christian year.	High-days.
6 C	1853		4 C	1854		1 E.	1855	
6 Tisri	8 Oct.	52	1 Tisri	23 Sept.	New year's	3 Tisri	15 Sept.	53
13	15	53	8	30	53 [day	10	22	Chippur
20	22	Succoth	15	7 Oct.	Succoth	17	29	Succoth
23*	25*	54,B.L.	22	14	Oct. Succoth	23*	5* Oct.	54,B.L.
27	29	1	25*	17*	54,B.L.	24	6	1
4 Marchesvan	5 Nov.	2	29	21	1	1 Marchesvan	13	2
11	12	3	6 Marchesvan	28	2	8	20	3
18	19	4	13	4 Nov.	3	15	27	4
25	26	5	20	11	4	22	3 Nov.	5
2 Cislev	3 Dec.	6	27	18	5	29	10	6
9	10	7	1 Cislev	25	6	7 Cislev	17	7
16	17	8	11	2 Dec.	7	14	24	8
23	24	9	18	9	8	21	1 Dec.	9
30	31	10	25	16	9,En.	28	8	10
	1854		2 Tebet	23	10	6 Tebet	15	11
7 Tebet	7 Jan.	11	9	30	11	13	22	12
14	14	12		1855		20	29	13
21	21	13	16	6 Jan.	12		1856	
28	28	14	23	13	13	27	5 Jan.	14
6 Sebat	4 Feb.	15	1 Sebat	20	14	5 Sebat	12	15
13	11	16	8	27	15	12	19	16
20	18	17	15	3 Feb.	16	19	26	17
27	25	18,S	22	10	17	26	2 Feb.	18
4 Adar	4 March	19	29	17	18,S	3 Adar	9	19
11	11	20,Z	6 Adar	24	19	10	16	20
18	18	21,P	13	3 March	20,Z	17	23	21
25	25	22,23,H	20	10	21,P	24	1 March	22
3 Nisan	1 April	24	27	17	22,23,H	1 Veadar	8	23,S
10	8	25	5 Nisan	24	24	8	15	24,Z
17	15	1 Pas.	12	31	25	15	22	25
24	22	26	19	7 April	1 Pas.	22	29	26,P
1 Ijar	29	27,28	26	14	26	29	5 April	27,H
8	6 May	29,30	3 Ijar	21	27,28	7 Nisan	12	28
15	13	31	10	28	29,30	14	19	29
22	20	32,33	17	5 May	31	21	26	1 Pas.
29	27	34	24	12	32,33	28	3 May	30
7 Sivan	3 June	Pent.	2 Sivan	19	34	5 Ijar	10	31
14	10	35	9	26	35	12	17	32
21	17	36	16	2 June	36	19	24	33
28	24	37	23	9	37	26	31	34
5 Tammuz	1 July	38	30	16	38	4 Sivan	7 June	35
12	8	39,40	7 Tammuz	23	39	11	14	36
19	15	41	14	30	40	18	21	37
26	22	42,43	21	7 July	41	25	28	38
4 Ab	29	44	28	14	42,43	2 Tammuz	5 July	39
11	5 Aug.	45	6 Ab	21	44	9	12	40
18	12	46	13	28	45	16	19	41
25	19	47	20	4 Aug.	46	23	26	42
2 Elul	26	48	27	11	47	1 Ab	2 Aug.	43
9	2 Sept.	49	4 Elul	18	48	8	9	44
16	9	50	11	25	49	15	16	45
23	16	51,52	18	1 Sept.	50	22	23	46
			25	8	51	29	30	47
						6 Elul	6 Sept.	48
						13	13	49
						20	20	50
						27	27	51

TABLE V. *continued.*

Jewish year of the World 5617, corresponding to A. D. 1856—1857.			Jewish year of the World 5618, corresponding to A. D. 1857—1858.			Jewish year of the World 5619, corresponding to A. D. 1858—1859.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
7 C	1856		4 C	1857		4 E	1858	
5 Tisri	4 Oct.	52	1 Tisri	19 Sept.	New year's	3 Tisri	11 Sept.	53
12	11	53	8	26	53 [day	10	18	Chippur
19	18	Succoth	15	3 Oct.	Succoth	17	25	Succoth
23*	22*	54,B.L.	22	10	Oct.Succoth	24	2 Oct.	1
26	25	1	23*	11*	54,B.L.	1 Marchesvan	9	2
3 Marchesvan	1 Nov.	2	29	17	1	8	16	3
10	8	3	6 Marchesvan	24	2	15	23	4
17	15	4	13	31	3	22	30	5
24	22	5	20	7 Nov.	4	29	6 Nov.	6
2 Cisleu	29	6	27	14	5	6 Cisleu	13	7
9	6 Dec.	7	4 Cisleu	21	6	13	20	8
16	13	8	11	28	7	20	27	9
23	20	9	18	5 Dec.	8	27	4 Dec.	10
30	27	10	25	12	9,En.	4 Tebet	11	11
	1857		2 Tebet	19	10	11	18	12
7 Tebet	3 Jan.	11	9	26	11	18	25	13
14	10	12		1858			1859	
21	17	13	16	2 Jan.	12	25	1 Jan.	14
28	24	14	23	9	13	3 Sebat	8	15
6 Sebat	31	15	1 Sebat	16	14	10	15	16
13	7 Feb.	16	8	23	15	17	22	17
20	14	17	15	30	16	24	29	18
27	21	18,S	22	6 Feb.	17	1 Adar	5 Feb.	19
4 Adar	28	19	29	13	18,S	8	12	20
11	7 March	20,Z	6 Adar	20	19	15	19	21
18	14	21,P	13	27	20,Z	22	26	22
25	21	22,23,H	20	6 March	21,P	29	5 March	23,S
3 Nisan	28	24	27	13	22,23,H	6 Veadar	12	24
10	4 April	25	5 Nisan	20	24	13	19	25,Z
17	11	1Pas.	12	27	25	20	26	26,P
24	18	26	19	3 April	1Pas.	27	2 April	27,H
1 Ijar	25	27,28	26	10	26	5 Nisan	9	28
8	2 May	29,30	3 Ijar	17	27,28	12	16	29
15	9	31	10	24	29,30	19	23	1Pas.
22	16	32,33	17	1 May	31	26	30	30
29	23	34	24	8	32,33	3 Ijar	7 May	31
7 Sivan	30	Pent.	2 Sivan	15	34	10	14	32
14	6 June	35	9	22	35	17	21	33
21	13	36	16	29	36	24	28	34
28	20	37	23	5 June	37	2 Sivan	4 June	35
5 Tamm	27	38	30	12	38	9	11	36
12	4 July	39,40	7 Tammuz	19	39	16	18	37
19	11	41	14	26	40	23	25	38
26	18	42,43	21	3 July	41	30	2 July	39
4 Ab	25	44	28	10	42,43	7 Tammuz	9	40
11	1 Aug.	45	6 Ab	17	44	14	16	41
18	8	46	13	24	45	21	23	42
25	15	47	20	31	46	28	30	43
2 Elul	22	48	27	7 August	47	6 Ab	6 August	44
9	29	49	4 Elul	14	48	13	13	45
16	5 Sept.	50	11	21	49	20	20	46
23	12	51,52	18	28	50	27	27	47
			25	4 Sept.	51	4 Elul	3 Sept.	48
						11	10	49
						18	17	50
						25	24	51,52

TABLE V. *continued.*

Jewish year of the World 5620, corresponding to A. D. 1859—1860.			Jewish year of the World 5621, corresponding to A. D. 1860—1861.			Jewish year of the World 5622, corresponding to A. D. 1861—1862.		
Sabbath of the Jewish year.	Saturday of the Christian year.	High feast.	Sabbath of the Jewish year.	Saturday of the Christian year.	High feast.	Sabbath of the Jewish year.	Saturday of the Christian year.	High feast.
2 C	1859		5 C	1860		4 E	1861	
3 Tisri	1 Oct.	53	6 Tisri	22 Sept.	52	3 Tisri	7 Sept.	51
10	8	Chippur	13	29	53	10	14	52
17	15	Succoth	20	6 Oct.	54, 55 L.	17	21	53
24	22	1	23*	9*	54, 55 L.	24	28	1
1 Marchesvan	29	2	27	13	1	1 Marchesvan	5 Oct.	2
8	5 Nov.	3	4 Marchesvan	20	2	8	12	3
15	12	4	11	27	3	15	19	4
22	19	5	18	3 Nov.	4	22	26	5
29	26	6	25	10	5	29	2 Nov.	6
7 Cisleu	3 Dec.	7	3 Cisleu	17	6	6 Cisleu	9	7
14	10	8	10	24	7	13	16	8
21	17	9	17	1 Dec.	8	20	23	9
28	24	10	24	8	9	27	30	10
5 Tebet	31	11	2 Tebet	15	10	4 Tebet	7 Dec.	11
	1860		9	22	11	11	14	12
12	7 Jan.	12	16	29	12	18	21	13
19	14	13		1861		25	28	14
26	21	14	23	5 Jan.	13		1862	
4 Sebat	28	15	1 Sebat	12	14	3 Sebat	1 Jan.	15
11	4 Feb.	16	8	19	15	10	11	16
18	11	17	15	26	16	17	18	17
25	18	18, S	22	2 Feb.	17	24	25	18
2 Adar	25	19	29	9	18, S	1 Adar	1 Feb.	19
9	3 March	20, Z	6 Adar	16	19	8	8	20
16	10	21	13	23	20, Z	15	15	21
23	17	22, 23, P	20	2 March	21, P	22	22	22
1 Nisan	24	24, H	27	9	22, 23, H	29	1 March	23, S
8	31	25	5 Nisan	16	24	6 Veadar	8	24
15	7 April	1 Pas.	12	23	25	13	15	25, Z
22	14	2 Pas.	19	30	1 Pas.	20	22	26, P
29	21	26	26	6 April	26	27	29	27, H
6 Ijar	28	27, 28	3 Ijar	13	27, 28	5 Nisan	5 April	28
13	5 May	29, 30	10	20	29, 30	12	12	29
20	12	31	17	27	31	19	19	1 Pas.
27	19	32, 33	24	4 May	32, 33	26	26	30
5 Sivan	26	34	2 Sivan	11	34	3 Ijar	3 May	31
12	2 June	35	9	18	35	10	10	32
19	9	36	16	25	36	17	17	33
26	16	37	23	1 June	37	24	24	34
3 Tammuz	23	38	30	8	38	2 Sivan	31	35
10	30	39	7 Tammuz	15	39	9	7 July	36
17	7 July	40	14	22	40	16	14	37
24	14	41	21	29	41	23	21	38
2 Ab	21	42, 43	28	6 July	42, 43	30	28	39
9	28	44	6 Ab	13	44	7 Tammuz	5 July	40
16	4 August	45	13	20	45	14	12	41
23	11	46	20	27	46	21	19	42
30	18	47	27	3 August	47	28	26	43
7 Elul	25	48	4 Elul	10	48	6 Ab	2 August	44
14	1 Sept.	49	11	17	49	13	9	45
21	8	50	18	24	50	20	16	46
28	15	51	25	31	51, 52	27	23	47
						4 Elul	30	48
						11	6 Sept.	49
						18	13	50
						25	20	51, 52

TABLE V. *continued.*

Jewish year of the World 5623, corresponding to A. D. 1862—1863.			Jewish year of the World 5624, corresponding to A. D. 1863—1864.			Jewish year of the World 5625, corresponding to A. D. 1864—1865.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
2 C	1862		7 E	1863		4 C	1864	
3 Tisri	27 Sept.	53	6 Tisri	19 Sept.	52	1 Tisri	1 Oct.	New year's
10	4 Oct.	Chippur	13	26	53	8	8	53 [day
17	11	Succoth	20	3 Oct.	Succoth	15	15	Succoth
24	18	1	27	10	1	22	22	Oct. Succoth
1 Marchesvan	25	2	4 Marchesvan	17	2	23*	23*	54, B. L.
8	1 Nov.	3	11	24	3	29	29	1
15	8	4	18	31	4	6 Marchesvan	5 Nov.	2
22	15	5	25	7 Nov.	5	13	12	3
29	22	6	3 Cisleu	14	6	20	19	4
7 Cisleu	29	7	10	21	7	27	26	5
14	6 Dec.	8	17	28	8	4 Cisleu	3 Dec.	6
21	13	9	24	5 Dec.	9	11	10	7
28	20	10	2 Tebet	12	10	18	17	8
5 Tebet	27	11	9	19	11	25	24	9, En.
	1863		16	26	12	2 Tebet	31	10
12	3 Jan.	12		1864			1865	
19	10	13	23	2 Jan.	13	9	7 Jan.	11
26	17	14	1 Sebat	9	14	16	14	12
4 Sebat	24	15	8	16	15	23	21	13
11	31	16	15	23	16	1 Sebat	28	14
18	7 Feb.	17	22	30	17	8	4 Feb.	15
25	14	18, S	29	6 Feb.	18	15	11	16
2 Adar	21	19	6 Adar	13	19	22	18	17
9	28	20, Z	13	20	20	29	25	18, S
16	7 March	21	20	27	21	6 Adar	4 March	19
23	14	22, 23, P	27	5 March	22, S	13	11	20, Z
1 Nisan	21	24, H	4 Veadar	12	23	20	18	21, P
8	28	25	11	19	24, Z	27	25	22, 23, H
15	4 April	1 Pas.	18	26	25, P	5 Nisan	1 April	24
22	11	2 Pas.	25	2 April	26, H	12	8	25
29	18	26	3 Nisan	9	27	19	15	1 Pas.
6 Ijar	25	27, 28	10	16	28	26	22	26
13	2 May	29, 30	17	23	1 Pas.	3 Ijar	29	27, 28
20	9	31	24	30	29	10	6 May	29, 30
27	16	32, 33	1 Ijar	7 May	30	17	13	31
5 Sivan	23	34	8	14	31	24	20	32, 33
12	30	35	15	21	32	2 Sivan	27	34
19	6 June	36	22	28	33	9	3 June	35
26	13	37	29	4 June	34	16	10	36
3 Tammuz	20	38	7 Sivan	11	Pent.	23	17	37
10	27	39	14	18	35	30	24	38
17	4 July	40	21	25	36	7 Tammuz	1 July	39
24	11	41	28	2 July	37	14	8	40
2 Ab	18	42, 43	5 Tammuz	9	38	21	15	41
9	25	44	12	16	39, 40	28	22	42, 43
16	1 August	45	19	23	41	6 Ab	29	44
23	8	46	26	30	42, 43	13	5 August	45
30	15	47	4 Ab	6 August	44	20	12	46
7 Elul	22	48	11	13	45	27	19	47
14	29	49	18	20	46	4 Elul	26	48
21	5 Sept.	50	25	27	47	11	2 Sept.	49
28	12	51	2 Elul	3 Sept.	48	18	9	50
			9	10	49	25	16	51
			16	17	50			
			23	24	51, 52			

TABLE V. *continued.*

Jewish year of the World 5626, corresponding to A. D. 1865—1866.			Jewish year of the World 5627, corresponding to A. D. 1866—1867.			Jewish year of the World 5628, corresponding to A. D. 1867—1868.		
Sabbaths of the Jewish year.	Monday of the Jewish year.	Day of the week.	Sabbaths of the Jewish year.	Monday of the Jewish year.	Day of the week.	Sabbaths of the Jewish year.	Monday of the Jewish year.	Day of the week.
2 C	1865		3 L	1866		5 C	1867	
3 Tisri	23 Sept.	53	4 Tisri	15 Sept.	52	6 Tisri	5 Oct.	52
10	30	Chagim	13	22	53	13	12	53
17	7 Oct.	Succoth	20	29	Succoth	20	19	Succoth
24	14	1	27	6 Oct.	54, B.L.	23*	22*	54, B.L.
1 Marchesvan	21	2	27	6	1	27	26	1
8	28	3	4 Marchesvan	13	2	4 Marchesvan	2 Nov.	2
15	4 Nov.	4	11	20	3	11	9	3
22	11	5	18	27	4	18	16	4
29	18	6	25	3 Nov.	5	25	23	5
7 Chisleu	25	7	2 Cisleu	10	6	3 Chisleu	30	6
14	2 Dec.	8	9	17	7	10	7 Dec.	7
21	9	9	16	24	8	17	14	8
28	16	10	23	1 Dec.	9	21	21	9
5 Tebet	23	11	30	8	10	2 Tebet	28	10
12	30	12	7 Tebet	15	11		1868	
	1866		14	22	12	9	4 Jan.	11
19	6 Jan.	13	21	29	13	16	11	12
26	13	14		1867		23	18	13
4 Sebat	20	15	28	5 Jan.	14	1 Sebat	25	14
11	27	16	6 Sebat	12	15	8	1 Feb.	15
18	3 Feb.	17	13	19	16	15	8	16
25	10	18, S	20	26	17	22	15	17
2 Adar	17	19	27	2 Feb.	18	29	22	18, S
9	24	20, Z	4 Adar	9	19	6 Adar	20	19
16	3 March	21	11	16	20	13	7 March	20, Z
23	10	22, 23, P	18	23	21	20	14	21, P
1 Nisan	17	24, H	25	2 March	22, S	27	21	22, 23, H
8	24	25	2 Veadar	9	23	5 Nisan	28	24
15	31	1 Pas.	9	16	24, Z	12	4 April	25
22	7 April	2 Pas.	16	23	25	19	11	1 Pas.
29	14	26	23	30	26, P	26	18	26
6 Ijar	21	27, 28	1 Nisan	6 April	27, H	3 Ijar	25	27, 28
13	28	29, 30	8	13	28	10	2 May	29, 30
20	5 May	31	15	20	1 Pas.	17	9	31
27	12	32, 33	22	27	2 Pas.	24	16	32, 33
5 Sivan	19	34	29	4 May	29	2 Sivan	23	34
12	26	35	6 Ijar	11	30	9	30	35
19	2 June	36	13	18	31	16	6 June	36
26	9	37	20	25	32	23	13	37
3 Tammuz	16	38	27	1 June	33	30	20	38
10	23	39	5 Sivan	8	34	7 Tammuz	27	39
17	30	40	12	15	35	14	4 July	40
24	7 July	41	19	22	36	21	11	41
2 Ab	14	42, 43	26	29	37	28	18	42, 43
9	21	44	3 Tammuz	6 July	38	6 Ab	25	44
16	28	45	10	13	39	13	1 Aug.	45
23	4 Aug.	46	17	20	40	20	8	46
30	11	47	24	27	41	27	15	47
7 Elul	18	48	2 Ab	3 Aug.	42, 43	1 Elul	22	48
14	25	49	9	10	44	11	29	49
21	1 Sept.	50	16	17	45	18	5 Sept.	50
28	8	51	23	24	46	25	12	51, 52
			30	31	47			
			7 Elul	7 Sept.	48			
			14	14	49			
			21	21	50			
			28	28	51			

TABLE V. *continued.*

Jewish year of the World 5629, corresponding to A. D. 1868—1869.			Jewish year of the World 5630, corresponding to A. D. 1869—1870.			Jewish year of the World 5631, corresponding to A. D. 1870—1871.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
2 C	1868		3 E	1869		6 C	1870	
3 Tisri	19 Sept.	53	6 Tisri	11 Sept.	52	6 Tisri	1 Oct.	52
10	26	Chippur	13	18	53	13	8	53
17	3 Oct.	Succoth	20	25	Succoth	20	15	Succoth
23*	9*	54,B.L.	23*	28*	54,B.L.	23*	18*	54,B.L.
24	10	1	27	2 Oct.	1	27	22	1
1 Marchesvan	17	2	4 Marchesvan	9	2	4 Marchesvan	29	2
8	24	3	11	16	3	11	5 Nov.	3
15	31	4	18	23	4	18	12	4
22	7 Nov.	5	25	30	5	25	19	5
29	14	6	2 Cislev	6 Nov.	6	2 Cislev	26	6
7 Cislev	21	7	9	13	7	9	3 Dec.	7
14	28	8	16	20	8	16	10	8
21	5 Dec.	9	23	27	9	23	17	9
28	12	10	30	4 Dec.	10	30	24	10
5 Tebet	19	11	7 Tebet	11	11	7 Tebet	31	11
12	26	12	14	18	12		1871	
	1869		21	25	13	14	7 Jan.	12
19	2 Jan.	13		1870		21	14	13
26	9	14	28	1 Jan.	14	28	21	14
4 Sebat	16	15	6 Sebat	8	15	6 Sebat	28	15
11	23	16	13	15	16	13	4 Feb.	16
18	30	17	20	22	17	20	11	17
25	6 Feb.	18,S	27	29	18	27	18	18,S
2 Adar	13	19	4 Adar	5 Feb.	19	4 Adar	25	19
9	20	20,Z	11	12	20	11	4 March	20,Z
16	27	21	18	19	21	18	11	21,P
23	6 March	22,23,P	25	26	22,S	25	18	22,23,H
1 Nisan	13	24,H	2 Veadar	5 March	23	3 Nisan	25	24
8	20	25	9	12	24,Z	10	1 April	25
15	27	1Pas.	16	19	25	17	8	1Pas.
22	3 April	2Pas.	23	26	26 P	24	15	26
29	10	26	1 Nisan	2 April	27,H	1 Ijar	22	27,28
6 Ijar	17	27,28	8	9	28	8	29	29,30
13	24	29,30	15	16	1Pas.	15	6 May	31
20	1 May	31	22	23	2Pas.	22	13	32,33
27	8	32,33	29	30	29	29	20	34
5 Sivan	15	34	6 Ijar	7 May	30	7 Sivan	27	Pent.
12	22	35	13	14	31	14	3 June	35
19	29	36	20	21	32	21	10	36
26	5 June	37	27	28	33	28	17	37
3 Tammuz	12	38	5 Sivan	4 June	34	5 Tammuz	24	38
10	19	39	12	11	35	12	1 July	39,40
17	26	40	19	18	36	19	8	41
24	3 July	41	26	25	37	26	15	42,43
2 Ab	10	42,43	3 Tammuz	2 July	38	4 Ab	22	44
9	17	44	10	9	39	11	29	45
16	24	45	17	16	40	18	5 Aug.	46
23	31	46	24	23	41	25	12	47
30	7 Aug.	47	2 Ab	30	42,43	2 Elul	19	48
7 Elul	14	48	9	6 Aug.	44	9	26	49
14	21	49	16	13	45	16	2 Sept.	50
21	28	50	23	20	46	23	9	51,52
28	4 Sept.	51	30	27	47			
			7 Elul	3 Sept.	48			
			14	10	49			
			21	17	50			
			28	24	51			

TABLE V. *continued.*

Jewish year of the World, 5632, corresponding to A. D. 1871—1872			Jewish year of the World 5633, corresponding to A. D. 1872—1873.			Jewish year of the World 5634, corresponding to A. D. 1873—1874.			
Sabbaths of the Jewish year.	Saturday of the Gregorian year.	Perebooth and Holy-day.	Sabbaths of the Jewish year.	Saturday of the Gregorian year.	Perebooth and Holy-day.	Sabbaths of the Jewish year.	Saturday of the Gregorian year.	Perebooth and Holy-day.	
5 E	1871		2 C	1872		6 C	1873		
1 Tisri	16 Sept.	New year's	3 Tisri	5 Oct.	53	6 Tisri	27 Sept.	52	
8	23	53 [day	10	12	Chippur	13	4 Oct.	53	
15	30	Succoth	17	19	Succoth	20	11	54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000	
22	7 Oct.	Sabbath	24	26	1	23*	14	51, B. L.	
23*	8*	51, B. L.	1 Marchesvan	2 Nov.	2	27	18	1	
29	14	1	8	9	3	4 Marchesvan	25	2	
6 Marchesvan	21	2	15	16	4	11	1 Nov.	3	
13	28	3	22	23	5	18	8	4	
20	4 Nov.	4	29	30	6	25	15	5	
27	11	5	7 Cisleu	7 Dec.	7	2 Cisleu	22	6	
5 Cisleu	18	6	14	14	8	9	29	7	
12	25	7	21	21	9	16	6 Dec.	8	
19	2 Dec.	8	28	28	10	23	13	9	
26	9	9		1873		30	20	10	
4 Tebet	16	10	5 Tebet	4 Jan.	11	7 Tebet	27	11	
11	23	11	12	11	12		1874		
18	30	12	19	18	13	14	3 Jan.	12	
	1872		26	25	14	21	10	13	
25	6 Jan.	13	4 Sebat	1 Feb.	15	28	17	14	
3 Sebat	13	14	11	8	16	6 Sebat	24	15	
10	20	15	18	15	17	13	31	16	
17	27	16	25	22	18, S	20	7 Feb.	17	
24	3 Feb.	17	2 Adar	1 March	19	27	14	18, S	
1 Adar	10	18	9	8	20, Z	4 Adar	21	19	
8	17	19	16	15	21	11	28	20, Z	
15	24	20	23	22	22, 23, P	18	7 March	21, P	
22	2 March	21	1 Nisan	29	24, H	25	14	22, 23, H	
29	9	22, S	8	5 April	25	3 Nisan	21	24	
6 Veadar	16	23	15	12	1 Pas.	10	28	25	
13	23	24, Z	22	19	2 Pas.	17	4 April	1 Pas.	
20	30	25, P	29	26	26	24	11	26	
27	6 April	26, H	6 Ijar	3 May	27, 28	1 Ijar	18	27, 28	
5 Nisan	13	27	13	10	29, 30	8	25	29, 30	
12	20	28	20	17	31	15	2 May	31	
19	27	1 Pas.	27	24	32, 33	22	9	32, 33	
26	4 May	29	5 Sivan	31	34	29	16	34	
3 Ijar	11	30	12	7 June	35	7 Sivan	23	Pent.	
10	18	31	19	14	36	14	30	35	
17	25	32	26	21	37	21	6 June	36	
24	1 June	33	3 Tammuz	28	38	28	13	37	
2 Sivan	8	34	10	5 July	39	5 Tammuz	20	38	
9	15	35	17	12	40	12	27	39, 40	
16	22	36	24	19	41	19	4 July	41	
23	29	37	2 Ab	26	42, 43	26	11	42, 43	
30	6 July	38	9	2 August	44	4 Ab	18	44	
7 Tammuz	13	39	16	9	45	11	25	45	
14	20	40	23	16	46	18	1 August	46	
21	27	41	30	23	47	25	8	47	
28	3 August	42, 43	7 Elul	30	48	2 Elul	15	48	
6 Ab	10	44	14	6 Sept.	49	9	22	49	
13	17	45	21	13	50	16	29	50	
20	24	46	28	20	51	23	5 Sept.	51, 52	
27	31	47							
4 Elul	7 Sept.	48							
11	14	49							
18	21	50							
25	28	51, 52							

TABLE V. *continued.*

Jewish year of the World 5635, corresponding to A. D. 1874—1875.			Jewish year of the World 5636, corresponding to A. D. 1875—1876.			Jewish year of the World 5637, corresponding to A. D. 1876—1877.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
5 E	1874		1 C	1875		7 C	1876	
1 Tisri	12 Sept.	New year	3 Tisri	2 Oct.	53	5 Tisri	23 Sept.	52
8	19	53 [day	10	9	Chippur	12	10	53
15	26	Succoth	17	16	Succoth	19	17 Oct.	Succoth
22	3 Oct.	Sab. post-Suc	23*	22*	54, B.L.	23*	11*	54, B.L.
29	4	54, B.L.	24	23	1	26	11	1
6 Marchesvan	10	1	1 Marchesvan	20	2	3 Marchesvan	21	2
13	17	2	8	6 Nov.	3	10	28	3
20	24	3	15	13	4	17	4 Nov.	4
27	31	4	22	20	5	21	11	5
4 Chisleu	7 Nov.	5	29	27	6	2 Chisleu	18	6
11	14	6	6 Chisleu	4 Dec.	7	9	25	7
18	21	7	13	11	8	16	2 Dec.	8
25	28	8	20	18	9	23	9	9
1 Tebet	5 Dec.	9	27	25	10	30	16	10
8	12	10		1876		7 Tebet	23	11
15	19	11	4 Tebet	1 Jan.	11	14	30	12
22	26	12	11	8	12		1877	
29			18	15	13	21	6 Jan.	13
6 Sebat	2 Jan.	13	25	22	14	28	13	14
13	9	14	3 Sebat	29	15	6 Sebat	20	15
20	16	15	10	5 Feb.	16	13	27	16
27	23	16	17	12	17	20	3 Feb.	17
4 Adar	30	17	24	19	18	27	10	18, S
11	6 Feb.	18	1 Adar	26	19, S	4 Adar	17	19
18	13	19	8	4 March	20, Z	11	24	20, Z
25	20	20	15	11	21	18	3 March	21, P
1 Tebet	27	21	22	18	22, P	25	10	22, 23, H
8	6 March	22, S	29	25	23, H	3 Nisan	17	24
15	13	23	7 Nisan	1 April	24	10	24	25
22	20	24, Z	14	8	25	17	31	1 Pas.
29	27	25, P	21	15	1 Pas.	24	7 April	26
6 Veadar	3 April	26, H	28	22	26	1 Ijar	14	27, 28
13	10	27	5 Ijar	29	27, 28	8	21	29, 30
20	17	28	12	6 May	29, 30	15	28	31
27	24	1 Pas.	19	13	31	22	5 May	32, 33
4 Nisan	1 May	29	26	20	32, 33	29	12	34
11	8	30	4 Sivan	27	34	7 Sivan	19	Pent.
18	15	31	11	3 June	35	14	26	35
25	22	32	18	10	36	21	2 June	36
1 Tebet	29	33	25	17	37	28	9	37
8 Sivan	5 June	34	2 Tammuz	24	38	5 Tammuz	16	38
15	12	35	9	1 July	39	12	23	39, 40
22	19	36	16	8	40	19	30	41
29	26	37	23	15	41	26	7 July	42, 43
6 Ijar	3 July	38	1 Ab	22	42, 43	4 Ab	14	44
13	10	39	8	29	44	11	21	45
20	17	40	15	5 Aug.	45	18	28	46
27	24	41	22	12	46	25	4 Aug.	47
4 Tammuz	31	42, 43	29	19	47	2 Elul	11	48
11	7 Aug.	44	6 Elul	26	48	9	18	49
18	14	45	13	2 Sept.	49	16	25	50
25	21	46	20	9	50	23	1 Sept.	51, 52
1 Tebet	28	47	27	16	51			
8	4 Sept.	48						
15	11	49						
22	18	50						
29	25	51, 52						

TABLE V. *continued.*

Jewish year of the World 5687, corresponding to A. D. 1877-1878.			Jewish year of the World 5688, corresponding to A. D. 1878-1879.			Jewish year of the World 5689, corresponding to A. D. 1879-1880.		
Month of the Jewish year.	Month of the Gregorian year.	Day of the month.	Month of the Jewish year.	Month of the Gregorian year.	Day of the month.	Month of the Jewish year.	Month of the Gregorian year.	Day of the month.
6 E	1877		4 C	1878		2 C	1879	
1 Tishri	8 Sept.	New year's	1 Tishri	28 Sept.	New year's	3 Tishri	10 Sept.	2
8	15	75	8	5 Oct.	10	10	27	Chislev
15	22	82	15	12	Succoth	17	4 Oct.	
22	29		22	19	Oct. Succoth	24	11	1
23*	30*	54, B. L.	23*	20*	54, B. L.	1 Meshchivan	18	2
29	6 Oct.	1	29	26	1	8	25	3
6 Marchesvan	13	2	6 Marchesvan	2 Nov.	2	15	1 Nov.	4
13	20	3	13	9	3	22	8	5
20	27	4	20	16	4	29	15	6
27	3 Nov.	5	27	23	5	7 Chisleu	22	7
4 Cisleu	10	6	4 Cisleu	30	6	14	29	8
11	17	7	11	7 Dec.	7	21	6 Dec.	9
18	24	8	18	14	8	28	13	10
25	1 Dec.	9	25	21	9, En.	5 Tebet	20	11
2 Tebet	8	10	2 Tebet	28	10	12	27	12
9	15	11		1879			1880	
16	22	12	9	4 Jan.	11	19	4 Jan.	13
23	29	13	16	11	12	26	10	14
	1878		23	18	13	17	17	15
1 S'bat	5 Jan.	14	1 S'bat	25	14	11	24	16
8	12	15	8	1 Feb.	15	18	31	17
15	19	16	15	8	16	25	7 Feb.	18, 19
22	26	17	22	15	17	2 Adar	14	19
29	2 Feb.	18	29	22	18, S	9	21	20, Z
6 Adar	9	19	6 Adar	1 March	19	16	28	21
13	16	20	13	8	20, Z	23	6 March	22, 23
20	23	21	20	15	21, P	1 Nisan	13	24, H
27	2 March	22, S	27	22	22, 23, H	8	20	25
4 Nisan	9	23	5 Nisan	29	24	15	27	1 Pas.
11	16	24, Z	12	5 April	25	22	3 April	2 Pas.
18	23	25, P	19	12	1 Pas.	29	10	26
25	30	26, H	26	19	26	6 Ijar	17	27, 28
3 Nisan	6 April	27	3 Ijar	26	27, 28	14	24	29, 30
10	13	28	10	3 May	29, 30	20	1 May	31
17	20	1 Pas.	17	10	31	27	8	32, 33
24	27	29	24	17	32, 33	5 Sivan	15	34
1 Ijar	4 May	30	2 Sivan	24	34	12	22	35
8	11	31	9	31	35	19	29	36
15	18	32	16	7 June	36	26	6 June	37
22	25	33	23	14	37	3 Tammuz	12	38
29	1 June	34	30	21	38	10	19	39
7 Sivan	8	Pent.	7 Tammuz	28	39	17	26	40
14	15	35	14	5 July	40	24	3 July	41
21	22	36	21	12	41	2 Ab	10	42, 43
28	29	37	28	19	42, 43	9	17	44
5 Tammuz	6 July	38	6 Ab	26	44	16	24	45
12	13	39, 40	13	2 Aug.	45	23	31	46
19	20	41	20	9	46	30	7 Aug.	47
26	27	42, 43	27	16	47	7 Elul	14	48
4 Ab	3 Aug.	44	4 Elul	23	48	14	21	49
11	10	45	11	30	49	21	28	50
18	17	46	18	6 Sept.	50	28	4 Sept.	51
25	24	47	25	13	51			
2 Elul	31	48						
9	7 Sept.	49						
16	14	50						
23	21	51, 52						

TABLE V. *continued.*

Jewish year of the World 5641, corresponding to A. D. 1880—1881.			Jewish year of the World 5642, corresponding to A. D. 1881—1882.			Jewish year of the World 5643, corresponding to A. D. 1882—1883.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
7 E	1880		4 C	1881		1 E	1882	
6 Tisri	11 Sept.	52	1 Tisri	24 Sept.	New year's	3 Tisri	16 Sept.	53
13	18	53	8	1 Oct.	53 [day	10	23	Chippur
20	25	Succoth	15	8	Succoth	17	30	Succoth
27	2 Oct.	1	22	15	Oct. Succoth	23*	6* Oct.	54, B.L.
4 Marchesvan	9	2	23*	16*	54, B.L.	24	7	1
11	16	3	29	22	1	1 Marchesvan	14	2
18	23	4	6 Marchesvan	29	2	8	21	3
25	30	5	13	5 Nov.	3	15	28	4
3 Cisleu	6 Nov.	6	20	12	4	22	4 Nov.	5
10	13	7	27	19	5	29	11	6
17	20	8	4 Cisleu	26	6	7 Cisleu	18	7
24	27	9	11	3 Dec.	7	14	25	8
2 Tebet	4 Dec.	10	18	10	8	21	2 Dec.	9
9	11	11	25	17	9, En.	28	9	10
16	18	12	2 Tebet	24	10	6 Tebet	16	11
23	25	13	9	31	11	13	23	12
	1881			1882		20	30	13
1 Sebat	1 Jan.	14	16	7 Jan.	12		1883	
8	8	15	23	14	13	27	6 Jan.	14
15	15	16	1 Sebat	21	14	5 Sebat	13	15
22	22	17	8	28	15	12	20	16
29	29	18	15	4 Feb.	16	19	27	17
6 Adar	5 Feb.	19	22	11	17	26	3 Feb.	18
13	12	20	29	18	18, S	3 Adar	10	19
20	19	21	6 Adar	25	19	10	17	20
27	26	22, S	13	4 March	20, Z	17	24	21
4 Veadar	5 March	23	20	11	21, P	24	3 March	22
11	12	24, Z	27	18	22, 23, H	1 Veadar	10	23, S
18	19	25, P	5 Nisan	25	24	8	17	24, Z
25	26	26, H	12	1 April	25	15	24	25
3 Nisan	2 April	27	19	8	1 Pas.	22	31	26, P
10	9	28	26	15	26	29	7 April	27, H
17	16	1 Pas.	3 Ijar	22	27, 28	7 Nisan	14	28
24	23	29	10	29	29, 30	14	21	29
1 Ijar	30	30	17	6 May	31	21	28	1 Pas.
8	7 May	31	24	13	32, 33	28	5 May	30
15	14	32	2 Sivan	20	34	5 Ijar	12	31
22	21	33	9	27	35	12	19	32
29	28	34	16	3 June	36	19	26	33
7 Sivan	4 June	Pent.	23	10	37	26	2 June	34
14	11	35	30	17	38	4 Sivan	9	35
21	18	36	7 Tammuz	24	39	11	16	36
28	25	37	14	1 July	40	18	23	37
5 Tammuz	2 July	38	21	8	41	25	30	38
12	9	39, 40	28	15	42, 43	2 Tammuz	7 July	39
19	16	41	6 Ab	22	44	9	14	40
26	23	42, 43	13	29	45	16	21	41

TABLE V. *continued.*

Jewish year of the World 5644, corresponding to A. D. 1883—1884.			Jewish year of the World 5645, corresponding to A. D. 1884—1885.			Jewish year of the World 5646, corresponding to A. D. 1885—1886.		
Sabbath of the Jewish year.	Saturday of the Gregorian year.	Hebrew month.	Sabbath of the Jewish year.	Saturday of the Gregorian year.	Hebrew month.	Sabbath of the Jewish year.	Saturday of the Gregorian year.	Hebrew month.
7 C	1883		4 C	1884		4 E.	1885	
5 Tisri	6 Oct.	52	1 Tisri	20 Sept.	New year's	3 Tisri	12 Sept.	53
12	13	53	8	27	53 [day	10	19	Chippur
19	20	Succoth	15	4 Oct.	Succoth	17	26	Succoth
23*	24*	54,B.L.	22	11	Oct. Suc.	24	3 Oct.	1
26	27	1	23*	12*	54,B.L.	1 Marchesvan	10	2
3 Marchesvan	3 Nov.	2	29	18	1	8	17	3
10	10	3	6 Marchesvan	25	2	15	24	4
17	17	4	13	1 Nov.	3	22	31	5
24	24	5	20	8	4	29	7 Nov.	6
2 Cisleu	1 Dec.	6	27	15	5	6 Cisleu	14	7
9	8	7	4 Cisleu	22	6	13	21	8
16	15	8	11	29	7	20	28	9
23	22	9	18	6 Dec.	8	27	5 Dec.	10
30	29	10	25	13	9,En.	4 Tebet	12	11
	1884		2 Tebet	20	10	11	19	12
7 Tebet	5 Jan.	11	9	27	11	18	26	13
14	12	12		1885			1886	
21	19	13	16	3 Jan.	12	25	2 Jan.	14
28	26	14	23	10	13	3 Sebat	9	15
6 Sebat	2 Feb.	15	1 Sebat	17	14	10	16	16
13	9	16	8	24	15	17	23	17
20	16	17	15	31	16	24	30	18
27	23	18,S	22	7 Feb.	17	1 Adar	6 Feb.	19
4 Adar	1 March	19	29	14	18,S	8	13	20
11	8	20,Z	6 Adar	21	19	15	20	21
18	15	21,P	13	28	20,Z	22	27	22
25	22	22,23,H	20	7 March	21,P	29	6 March	23,S
3 Nisan	29	24	27	14	22,23,H	6 Veadar	13	24
10	5 April	25	5 Nisan	21	24	15	20	25,Z
17	12	1Pas.	12	28	25	20	27	26,P
24	19	26	19	4 April	1Pas.	27	3 April	27,H
1 Ijar	26	27,28	26	11	26	5 Nisan	10	28
8	3 May	29,30	3 Ijar	18	27,28	12	17	29
15	10	31	10	25	29,30	19	24	1Pas.
22	17	32,33	17	2 May	31	26	1 May	30
29	24	34	24	9	32,33	3 Ijar	8	31
7 Sivan	31	Pent.	2 Sivan	16	34	10	15	32
14	7 June	35	9	23	35	17	22	33
21	14	36	16	30	36	24	29	34
28	21	37	23	6 June	37	2 Sivan	5 June	35
5 Tammuz	28	38	30	13	38	9	12	36
12	5 July	39,40	7 Tammuz	20	39	16	19	37
19	12	41	14	27	40	23	26	38
26	19	42,43	21	4 July	41	30	3 July	39
4 Ab	26	44	28	11	42,43	7 Tammuz	10	40
11	2 Aug.	45	6 Ab	18	44	14	17	41
18	9	46	13	25	45	21	24	42
25	16	47	20	1 Aug.	46	28	31	43
2 Elul	23	48	27	8	47	6 Ab	7 Aug.	44
9	30	49	4 Elul	15	48	13	14	45
16	6 Sept.	50	11	22	49	20	21	46
23	13	51,52	18	29	50	27	28	47
			25	5 Sept.	51	4 Elul	4 Sept.	48
						11	11	49
						18	18	50
						25	25	51,52

TABLE V. *continued.*

Jewish year of the World 5647, corresponding to A. D. 1886—1887.			Jewish year of the World 5648, corresponding to A. D. 1887—1888.			Jewish year of the World 5649, corresponding to A. D. 1888—1889.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
2 C	1886		5 C	1887		4 E	1888	
3 Tisri	2 Oct.	53	6 Tisri	24 Sept.	52	3 Tisri	8 Sept.	53
10	9	Chippur	13	1 Oct.	53	10	15	Chippur
17	16	Succoth	20	8	Succoth	17	22	Succoth
24	23	1	27	11*	54, B.L.	24	29	1
1 Marchesvan	30	2	27	15	1	1 Marchesvan	6 Oct.	2
8	6 Nov.	3	4 Marchesvan	22	2	8	13	3
15	13	4	11	29	3	15	20	4
22	20	5	18	5 Nov.	4	22	27	5
29	27	6	25	12	5	29	3 Nov.	6
7 Cisleu	4 Dec.	7	3 Cisleu	19	6	6 Cisleu	10	7
14	11	8	10	26	7	13	17	8
21	18	9	17	3 Dec.	8	20	24	9
28	25	10	24	10	9	27	1 Dec.	10
	1887		2 Tebet	17	10	4 Tebet	8	11
5 Tebet	1 Jan.	11	9	24	11	11	15	12
12	8	12	16	31	12	18	22	13
19	15	13		1888		25	29	14
26	22	14	23	7 Jan.	13		1889	
4 Sebat	29	15	1 Sebat	14	14	3 Sebat	5 Jan.	15
11	5 Feb.	16	8	21	15	10	12	16
18	12	17	15	28	16	17	19	17
25	19	18, S	22	4 Feb.	17	24	26	18
2 Adar	26	19	29	11	18, S	1 Adar	2 Feb.	19
9	5 March	20, Z	6 Adar	18	19	8	9	20
16	12	21	13	25	20, Z	15	16	21
23	19	22, 23, P	20	3 March	21, P	22	23	22
1 Nisan	26	24, H	27	10	22, 23, H	29	2 March	23, S
8	2 April	25	5 Nisan	17	24	6 Veadar	9	24
15	9	1 Pas.	12	24	25	13	16	25, Z
22	16	2 Pas.	19	31	1 Pas.	20	23	26, P
29	23	26	26	7 April	26	27	30	27, H
6 Ijar	30	27, 28	3 Ijar	14	27, 28	5 Nisan	6 April	28
13	7 May	29, 30	10	21	29, 30	12	13	29
20	14	31	17	28	31	19	20	1 Pas.
27	21	32, 33	24	5 May	32, 33	26	27	30
5 Sivan	28	34	2 Sivan	12	34	3 Ijar	4 May	31
12	4 June	35	9	19	35	10	11	32
19	11	36	16	26	36	17	18	33
26	18	37	23	2 June	37	24	25	34
3 Tammuz	25	38	30	9	38	2 Sivan	1 June	35
10	2 July	39	7 Tammuz	16	39	9	8	36
17	9	40	14	23	40	16	15	37
24	16	41	21	30	41	23	22	38
2 Ab	23	42, 43	28	7 July	42, 43	30	29	39
9	30	44	6 Ab	14	44	7 Tammuz	6 July	40
16	6 Aug.	45	13	21	45	14	13	41
23	13	46	20	28	46	21	20	42
30	20	47	27	4 Aug.	47	28	27	43
7 Elul	27	48	4 Elul	11	48	6 Ab	3 Aug.	44
14	3 Sept.	49	11	18	49	13	10	45
21	10	50	18	25	50	20	17	46
28	17	51	25	1 Sept.	51, 52	27	24	47
						4 Elul	31	48
						11	7 Sept.	49
						18	14	50
						25	21	51, 52

TABLE V. *continued.*

Jewish year of the World 5650, corresponding to A. D. 1889—1890.			Jewish year of the World 5651, corresponding to A. D. 1890—1891.			Jewish year of the World 5652, corresponding to A. D. 1891—1892.		
Substantive day of the Jewish year.	Ordinary year.	Post-festum and Huphatur day.	Substantive day of the Jewish year.	Ordinary year.	Post-festum and Huphatur day.	Substantive day of the Jewish year.	Ordinary year.	Post-festum and Huphatur day.
2 C	1889		7 E	1890		1 C	1891	
3 Tisri	28 Sept.	53	6 Tisri	20 Sept.	52	1 Tisri	3 Oct.	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1 En.
10	5 Oct.	Clippan	13	27	53	8	10	11
17	12	Succoth	20	4 Oct.	5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1 En.	15	17	18
24	19		27	11	1	22	24	Oct. Succoth
1 Marchesvan	26	2	4 Marchesvan	13	2	29	25*	26, 27, 28, 29, 30, 31, 1 En.
8	2 Nov.	3	11	25	3	30	31	1
15	9	4	18	1 Nov.	4	6 Marchesvan	7 Nov.	2
22	16	5	25	8	5	13	14	3
29	23	6	3 Cisleu	15	6	20	21	4
7 Cisleu	30	7	10	22	7	27	28	5
14	7 Dec.	8	17	29	8	4 Cisleu	5 Dec.	6
21	14	9	24	6 Dec.	9	11	12	7
28	21	10	2 Tebet	13	10	18	19	8
5 Tebet	28	11	9	20	11	25	26	9, En.
	1890		16	27	12		1892	
12	4 Jan.	12		1891		2 Tebet	2 Jan.	10
19	11	13	23	3 Jan.	13	9	9	11
26	18	14	1 Sebat	10	14	16	16	12
4 Sebat	25	15	8	17	15	23	23	13
11	1 Feb.	16	15	24	16	1 Sebat	30	14
18	8	17	22	31	17	8	6 Feb.	15
25	15	18, S	29	7 Feb.	18	15	13	16
2 Adar	22	19	6 Adar	14	19	22	20	17
9	1 March	20, Z	13	21	20	29	27	18, S
16	8	21	20	28	21	6 Adar	5 March	19
23	15	22, 23, P	27	7 March	22, S	13	12	20, Z
1 Nisan	22	24, H	4 Veadar	14	23	20	19	21, P
8	29	25	11	21	24, Z	27	26	22, 23, H
15	5 April	1 Pas.	18	28	25, P	5 Nisan	2 April	24
22	12	2 Pas.	25	4 April	26, H	12	9	25
29	19	26	3 Nisan	11	27	19	16	1 Pas.
6 Ijar	26	27, 28	10	18	28	26	23	26
13	3 May	29, 30	17	25	1 Pas.	3 Ijar	30	27, 28
20	10	31	24	2 May	29	10	7 May	29, 30
27	17	32, 33	1 Ijar	9	30	17	14	31
5 Sivan	24	34	8	16	31	24	21	32, 33
12	31	35	15	23	32	2 Sivan	28	34
19	7 June	36	22	30	33	9	4 June	35
26	14	37	29	6 June	34	16	11	36
3 Tammuz	21	38	7 Sivan	13	Pent.	23	18	37
10	28	39	14	20	35	30	25	38
17	5 July	40	21	27	36	7 Tammuz	2 July	39
24	12	41	28	4 July	37	14	9	40
2 Ab	19	42, 43	5 Tammuz	11	38	21	16	41
9	26	44	12	18	39, 40	28	23	42, 43
16	2 August	45	19	25	41	6 Ab	30	44
23	9	46	26	1 August	42, 43	13	6 August	45
30	16	47	4 Ab	8	44	20	13	46
7 Elul	23	48	11	15	45	27	20	47
14	30	49	18	22	46	4 Elul	27	48
	6 Sept.	50	25	29	47	11	3 Sept.	49
28	13	51	2 Elul	5 Sept.	48	18	10	50
			9	12	49	25	17	51
			16	19	50			
			23	26	51, 52			

TABLE V. *continued.*

Jewish year of the World 5653, corresponding to A. D. 1892—1893.			Jewish year of the World 5654, corresponding to A. D. 1893—1894.			Jewish year of the World 5655, corresponding to A. D. 1894—1895.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haphtaroth.
2 C	1892		3 E	1893		5 C	1894	
3 Tisri	24 Sept.	53	6 Tisri	16 Sept.	52	6 Tisri	6 Oct.	52
10	1 Oct.	Chippur	13	23	53	13	13	53
17	8	Succoth	20	30	Succoth	20	20	Succoth
24	15	1	23*	3* Oct.	54, B.L.	23*	23*	54, B.L.
1 Marchesvan	22	2	27	7	1	27	27	1
8	29	3	4 Marchesvan	14	2	4 Marchesvan	3 Nov.	2
15	5 Nov.	4	11	21	3	11	10	3
22	12	5	18	28	4	18	17	4
29	19	6	25	4 Nov.	5	25	24	5
7 Cisleu	26	7	2 Cisleu	11	6	3 Cisleu	1 Dec.	6
14	3 Dec.	8	9	18	7	10	8	7
21	10	9	16	25	8	17	15	8
28	17	10	23	2 Dec.	9	21	22	9
5 Tebet	24	11	30	9	10	2 Tebet	29	10
12	31	12	7 Tebet	16	11		1895	
	1893		14	23	12	9	5 Jan.	11
19	7 Jan.	13	21	30	13	16	12	12
26	14	14		1894		23	19	13
4 Sebat	21	15	28	6 Jan.	14	1 Sebat	26	14
11	28	16	6 Sebat	13	15	8	2 Feb.	15
18	4 Feb.	17	13	20	16	15	9	16
25	11	18, S	20	27	17	22	16	17
2 Adar	18	19	27	3 Feb.	18	29	23	18, S
9	25	20, Z	4 Adar	10	19	6 Adar	2 March	19
16	4 March	21	11	17	20	13	9	20, Z
23	11	22, 23, P	18	24	21	20	16	21, P
1 Nisan	18	24, H	25	3 March	22, S	27	23	22, 23, H
8	25		2 Veadar	10	23	5 Nisan	30	24
15	1 April	1 Pas.	9	17	24, Z	12	6 April	25
22	8	2 Pas.	16	24	25	19	13	1 Pas.
29	15	26	23	31	26, P	26	20	26
6 Ijar	22	27, 28	1 Nisan	7 April	27, H	3 Ijar	27	27, 28
13	29	29, 30	8	14	28	10	4 May	29, 30
10	6 May	31	15	21	1 Pas.	17	11	31
27	13	32, 33	22	28	2 Pas.	24	18	32, 33
5 Sivan	20	34	29	5 May	29	2 Sivan	25	34
12	27	35	6 Ijar	12	30	9	1 June	35
19	3 June	36	13	19	31	16	8	36
26	10	37	20	26	32	23	15	37
3 Tammuz	17	38	27	2 June	33	30	22	38
10	24	39	5 Sivan	9	34	7 Tammuz	29	39
17	1 July	40	12	16	35	14	6 July	40
24	8	41	19	23	36	21	13	41
2 Ab	15	42, 43	26	30	37	28	20	42, 43
9	22	44	3 Tammuz	7 July	38	6 Ab	27	44
16	29	45	10	14	39	13	3 August	45
23	5 August	46	17	21	40	20	10	46
30	12	47	24	28	41	27	17	47
7 Elul	19	48	2 Ab	4 August	42, 43	4 Elul	24	48
14	26	49	9	11	44	11	31	49
21	2 Sept.	50	16	18	45	18	7 Sept.	50
28	9	51	23	25	46	25	14	51, 52
			30	1 Sept.	47			
			7 Elul	8	48			
			14	15	49			
			21	22	50			
			28	29	51			

TABLE V. *continued.*

Jewish year of the World 5656, corresponding to A. D. 1895—1896.			Jewish year of the World 5657, corresponding to A. D. 1896—1897.			Jewish year of the World 5658, corresponding to A. D. 1897—1898.		
Sabbath of the Jewish year.	Month and day of the Gregorian year.	Feast, fast or Fast-day.	Sabbath of the Jewish year.	Month and day of the Gregorian year.	Feast, fast or Fast-day.	Sabbath of the Jewish year.	Month and day of the Gregorian year.	Feast, fast or Fast-day.
1 C	1895		2 E	1896		6 C	1897	
3 Tisri	21 Sept.	53	5 Tisri	12 Sept.	52	6 Tisri	2 Oct.	52
10	28	Chippur	12	19	53	13	9	54
17	5 Oct.	Succoth	19	26	54, B.L.	20	16	Succoth
23*	11*	54, B.L.	23*	30*	54, B.L.	27*	18*	54, B.L.
24	12	1	26	3 Oct.	1	27	27	1
1 Marchesvan	19	2	3 Marchesvan	10	2	1 Marchesvan	30	2
8	26	3	10	17	3	11	6 Nov.	3
15	2 Nov.	4	17	24	4	18	13	4
22	9	5	24	31	5	25	20	5
29	16	6	2 Cisleu	7 Nov.	6	2 Cisleu	27	6
6 Cisleu	23	7	9	14	7	9	4 Dec.	7
13	30	8	16	21	8	16	11	8
20	7 Dec.	9	23	28	9	23	18	9
27	14	10	30	5 Dec.	10	30	25	10
4 Tebet	21	11	7 Tebet	12	11		1898	
11	28	12	14	19	12	7 Tebet	1 Jan.	11
	1896		21	26	13	14	8	12
18	4 Jan.	13		1897		21	15	13
25	11	14	28	2 Jan.	14	28	22	14
3 Sebat	18	15	6 Sebat	9	15	6 Sebat	29	15
10	25	16	13	16	16	13	5 Feb.	16
17	1 Feb.	17	20	23	17	20	12	17
24	8	18	27	30	18	27	19	18, S
1 Adar	15	19, S	4 Adar	6 Feb.	19	4 Adar	26	19
8	22	20, Z	11	13	20	11	5 March	20, Z
15	29	21	18	20	21	18	12	21, P
22	7 March	22, P	25	27	22, S	25	19	22, 23, H
29	14	23, H	2 Veadar	6 March	23	3 Nisan	26	24
7 Nisan	21	24	9	13	24, Z	10	2 April	25
14	28	25	16	20	25	17	9	1 Pas.
21	4 April	1 Pas.	23	27	26, P	24	16	26
28	11	26	1 Nisan	3 April	27, H	1 Ijar	23	27, 28
5 Ijar	18	27, 28	8	10	28	8	30	29, 30
12	25	29, 30	15	17	1 Pas.	15	7 May	31
19	2 May	31	22	24	2 Pas.	22	14	32, 33
26	9	32, 33	29	1 May	29	29	21	34
4 Sivan	16	34	6 Ijar	8	30	7 Sivan	28	Pent.
11	23	35	13	15	31	14	4 June	35
18	30	36	20	22	32	21	11	36
25	6 June	37	27	29	33	28	18	37
2 Tammuz	13	38	5 Sivan	5 June	34	5 Tammuz	25	38
9	20	39	12	12	35	12	2 July	39, 40
16	27	40	19	19	36	19	9	41
23	4 July	41	26	26	37	26	16	42, 43
1 Ab	11	42, 43	3 Tammuz	3 July	38	4 Ab	23	44
8	18	44	10	10	39	11	30	45
15	25	45	17	17	40	18	6 Aug.	46
22	1 Aug.	46	24	24	41	25	13	47
29	8	47	2 Ab	31	42, 43	2 Elul	20	48
6 Elul	15	48	9	7 Aug.	44	9	27	49
13	22	49	16	14	45	16	3 Sept.	50
20	29	50	23	21	46	23	10	51, 52
27	5 Sept.	51	30	28	47			
			7 Elul	4 Sept.	48			
			14	11	49			
			21	18	50			
			28	25	51			

TABLE V. *concluded.*

Jewish year of the World 5659, corresponding to A. D. 1898—1899.			Jewish year of the World 5660, corresponding to A. D. 1899—1900.			Jewish year of the World 5661, corresponding to A. D. 1900—1901.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haptharoth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haptharoth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian year.	Parashioth and Haptharoth.
3 C	1898		2 E	1899		6 C	1900	
1 Tisri	17 Sept.	New year's	5 Tisri	9 Sept.	52	6 Tisri	29 Sept.	52
8	24	53 [day	12	16	53	13	6 Oct.	53
15	1 Oct.	Succoth	19	23	Succoth	20	13	Succoth
22	8	Sab.post Suc.	23*	27*	54, B.L.	23*	16*	54, B.L.
23*	9*	54, B.L.	26	30	1	27	20	1
29	15	1	3 Marchesvan	7 Oct.	2	4 Marchesvan	27	2
6 Marchesvan	22	2	10	14	3	11	3 Nov.	3
13	29	3	17	21	4	18	10	4
20	5 Nov.	4	24	28	5	25	17	5
27	12	5	2 Cisleu	4 Nov.	6	2 Cisleu	24	6
5 Cisleu	19	6	9	11	7	9	1 Dec.	7
12	26	7	16	18	8	16	8	8
19	3 Dec.	8	23	25	9	23	15	9
26	10	9	30	2 Dec.	10	30	22	10
4 Tebet	17	10	7 Tebet	9	11	7 Tebet	29	11
11	24	11	14	16	12		1901	
18	31	12	21	23	13	14	5 Jan.	12
	1899		28	30	14	21	12	13
25	7 Jan.	13		1900		28	19	14
3 Sebat	14	14	6 Sebat	6 Jan.	15	6 Sebat	26	15
10	21	15	13	13	16	13	2 Feb.	16
17	28	16	20	20	17	20	9	17
24	4 Feb.	17	27	27	18	27	16	18, S
1 Adar	11	18, S	4 Adar	3 Feb.	19	4 Adar	23	19
8	18	19, Z	11	10	20	11	2 March	20, Z
15	25	20	18	17	21	18	9	21, P
22	4 March	21, P	25	24	22, S	25	16	22, 23, H
29	11	22, 23, II	2 Veadar	3 March	23	3 Nisan	23	24
7 Nisan	18	24	9	10	24, Z	10	30	25
14	25	25	16	17	25	17	6 April	1 Pas.
21	1 April	1 Pas.	23	24	26, P	24	13	26
28	8	26	1 Nisan	31	27, II	1 Ijar	20	27, 28
5 Ijar	15	27, 28	8	7 April	28	8	27	29, 30
12	22	29, 30	15	14	1 Pas.	15	4 May	31
19	29	31	22	21	2 Pas.	22	11	32, 33
26	6 May	32, 33	29	28	29	29	18	34
4 Sivan	13	34	6 Ijar	5 May	30	7 Sivan	25	Pent.
11	20	35	13	12	31	14	1 June	35
18	27	36	20	19	32	21	8	36
25	3 June	37	27	26	33	28	15	37
2 Tammuz	10	38	5 Sivan	2 June	34	5 Tammuz	22	38
9	17	39	12	9	35	12	29	39, 40
16	24	40	19	16	36	19	6 July	41
23	1 July	41	26	23	37	26	13	42, 43
1 Ab	8	42, 43	3 Tammuz	30	38	4 Ab	20	44
18	15	44	10	7 July	39	11	27	45
25	22	45	17	14	40	18	3 Aug.	46
22	29	46	24	21	41	25	10	47
29	5 Aug.	47	2 Ab	28	42, 43	2 Elul	17	48
6 Elul	12	48	9	4 Aug.	44	9	24	49
13	19	49	16	11	45	16	31	50
20	26	50	23	18	46	23	7 Sept.	51, 52
27	2 Sept.	51	30	25	47			
			7 Elul	1 Sept.	48			
			14	8	49			
			21	15	50			
			28	22	51			

TABLE VI.

CONTAINING THE YEAR OF THE JEWISH LUNAR CYCLE, THE GOLDEN NUMBER, THE FIRST DAY OF THE JEWISH PASSOVER, EASTER SUNDAY, AND THE COMMENCEMENT OF EACH JEWISH YEAR, ACCORDING TO THE GREGORIAN CALENDAR, FROM A. D. 1162 TO A. D. 1861 (BOTH INCLUSIVE.)

Reb. Anno of the world.	Year from the Incarnation.	Year of the Jew- ish Lunar cycle.	Golden Number.	First day of the Jewish Passover, [15 Nisan.]	Easter Sunday.	Commencement of the Jewish year, ac- cording to the Grego- rian Calendar.
5572	B 1812	5	8	Saturday, March 28	March 29	Sept. 19, 1811
5573	1813	6	9	Thursday, April 15	April 18	7, 1812
5574	1814	7	10	Tuesday, April 5	10	25, 1813
5575	1815	8	11	Tuesday, April 25	March 26	15, 1814
5576	B 1816	9	12	Saturday, April 13	April 14	Oct. 5, 1815
5577	1817	10	13	Tuesday, April 1	6	Sept. 23, 1816
5578	1818	11	14	Tuesday, April 21	March 22	11, 1817
5579	1819	12	15	Saturday, April 10	April 11	Oct. 1, 1818
5580	B 1820	13	16	Thursday, March 30	2	Sept. 20, 1819
5581	1821	14	17	Tuesday, April 17	22	9, 1820
5582	1822	15	18	Saturday, April 6	7	27, 1821
5583	1823	16	19	Thursday, March 27	March 30	16, 1822
5584	B 1824	17	1	Tuesday, April 13	April 18	6, 1823
5585	1825	18	2	Sunday, April 3	3	23, 1824
5586	1826	19	3	Saturday, April 22	March 26	13, 1825
5587	1827	1	4	Thursday, April 12	April 15	Oct. 2, 1826
5588	B 1828	2	5	Tuesday, April 1	6	Sept. 22, 1827
5589	1829	3	6	Saturday, April 18	19	9, 1828
5590	1830	4	7	Thursday, April 8	11	28, 1829
5591	1831	5	8	Tuesday, March 29	3	18, 1830
5592	B 1832	6	9	Sunday, April 15	22	8, 1831
5593	1833	7	10	Thursday, April 4	7	25, 1832
5594	1834	8	11	Thursday, April 24	March 30	14, 1833
5595	1835	9	12	Tuesday, April 14	April 19	Oct. 4, 1834
5596	B 1836	10	13	Saturday, April 2	3	Sept. 24, 1835
5597	1837	11	14	Thursday, April 20	March 26	12, 1836
5598	1838	12	15	Tuesday, April 10	April 15	30, 1837
5599	1839	13	16	Saturday, March 30	March 31	20, 1838
5600	B 1840	14	17	Saturday, April 18	April 19	9, 1839
5601	1841	15	18	Tuesday, April 6	11	28, 1840
5602	1842	16	19	Saturday, March 26	March 27	16, 1841
5603	1843	17	1	Saturday, April 15	April 16	5, 1842
5604	B 1844	18	2	Thursday, April 4	7	23, 1843
5605	1845	19	3	Tuesday, April 22	March 23	14, 1844
5606	1846	1	4	Saturday, April 11	April 12	Oct. 2, 1845
5607	1847	2	5	Thursday, April 1	4	Sept. 21, 1846
5608	B 1848	3	6	Tuesday, April 18	23	11, 1847
5609	1849	4	7	Saturday, April 7	8	28, 1848
5610	1850	5	8	Thursday, March 28	March 31	17, 1849
5611	1851	6	9	Thursday, April 17	April 20	7, 1850
5612	B 1852	7	10	Sunday, April 4	11	27, 1851
5613	1853	8	11	Saturday, April 23	March 27	14, 1852
5614	1854	9	12	Thursday, April 13	April 16	Oct. 3, 1853
5615	1855	10	13	Tuesday, April 3	8	Sept. 23, 1854
5616	B 1856	11	14	Sunday, April 20	March 23	13, 1855
5617	1857	12	15	Thursday, April 9	April 12	30, 1856
5618	1858	13	16	Tuesday, March 30	4	19, 1857
5619	1859	14	17	Tuesday, April 19	24	9, 1858
5620	B 1860	15	18	Saturday, April 7	8	29, 1859
5621	1861	16	19	Tuesday, March 26	March 31	17, 1860
5622	1862	17	1	Tuesday, April 15	April 20	5, 1861

TABLE VI. *concluded.*

Rabbinical year of the world.	Year from the Incarnation.	Year of the Jewish lunar cycle.	Golden Number.	First day of the Jewish Passover, (15 Nisan)	Easter Sunday.	Commencement of the Jewish year, according to the Gregorian calendar.
5623	1863	18	2	Saturday, April 4	April 5	Sept. 25, 1862
5624	B 1864	19	3	Thursday, April 21	March 27	14, 1863
5625	1865	1	4	Tuesday, April 11	April 16	Oct. 1, 1864
5626	1866	2	5	Saturday, March 31	1	Sept. 21, 1865
5627	1867	3	6	Saturday, April 20	21	10, 1866
5628	B 1868	4	7	Tuesday, April 7	12	30, 1867
5629	1869	5	8	Saturday, March 27	March 28	17, 1868
5630	1870	6	9	Saturday, April 16	April 17	6, 1869
5631	1871	7	10	Thursday, April 6	9	26, 1870
5632	B 1872	8	11	Tuesday, April 23	March 31	16, 1871
5633	1873	9	12	Saturday, April 12	April 12	Oct. 3, 1872
5634	1874	10	13	Thursday, April 2	5	Sept. 22, 1873
5635	1875	11	14	Tuesday, April 20	March 28	12, 1874
5636	B 1876	12	15	Sunday, April 9	April 16	30, 1875
5637	1877	13	16	Thursday, March 29	1	19, 1876
5638	1878	14	17	Thursday, April 18	21	8, 1877
5639	1879	15	18	Tuesday, April 8	13	28, 1878
5640	B 1880	16	19	Saturday, March 27	March 28	18, 1879
5641	1881	17	1	Thursday, April 14	April 17	6, 1880
5642	1882	18	2	Tuesday, April 4	9	24, 1881
5643	1883	19	3	Sunday, April 22	March 25	14, 1882
5644	B 1884	1	4	Thursday, April 10	April 13	Oct. 2, 1883
5645	1885	2	5	Tuesday, March 31	5	Sept. 20, 1884
5646	1886	3	6	Tuesday, April 20	25	10, 1885
5647	1887	4	7	Saturday, April 9	10	30, 1886
5648	B 1888	5	8	Tuesday, March 27	1	19, 1887
5649	1889	6	9	Tuesday, April 16	21	6, 1888
5650	1890	7	10	Saturday, April 5	6	26, 1889
5651	1891	8	11	Thursday, April 23	March 29	15, 1890
5652	B 1892	9	12	Tuesday, April 12	April 17	Oct. 3, 1891
5653	1893	10	13	Saturday, April 1	2	Sept. 22, 1892
5654	1894	11	14	Saturday, April 21	March 25	11, 1893
5655	1895	12	15	Tuesday, April 9	April 14	Oct. 1, 1894
5656	B 1896	13	16	Sunday, March 29	5	Sept. 19, 1895
5657	1897	14	17	Saturday, April 17	18	8, 1896
5658	1898	15	18	Thursday, April 7	10	27, 1897
5659	1899	16	19	Sunday, March 26	2	17, 1898
5660	1900	17	1	Saturday, April 14	15	5, 1899
5661	1901	18	2	Thursday, April 4	7	24, 1900

EXPLANATION OF THE PRECEDING TABLES.

BEFORE the Reader enters upon the particular uses of each of the preceding Tables, it will be necessary to give a detailed account of the Rabbinical computation of time upon which they have been constructed. The year used by the Jews contains 12 or 13 lunations, which are so artificially disposed, that its commencement constantly happens about the time of the *autumnal equinox*. In order to effect this, they have been obliged to have recourse to the Sun's revolution through the twelve signs of the Zodiac, or, to speak more properly, to the quantum of time which the Earth takes up in making one complete periodic revolution round the Sun. This period of time, according to the Rabbins, (which is

Explanation of the preceding Tables.

the same that is used in the construction of their calendar) is 365 days, 5 hours, 557 *chaleim* ($\frac{1}{18}$ of an hour) and 12 *mergim*; which, reduced to our time, is equal to 365 days, 5 hours, 55 minutes, and 25 seconds—10596 *chaleim*, being contained in one hour, and 76 moments in a *chaleil*.—See Bibl. Rabbi, Part II. p. 467.

The quantity of the synodical revolution of the Moon, according to the Rabbins, is 29 days, 12 hours, and 793 *chaleim*, which also reduced to our time, is equal to 29 days, 12 hours, 44 minutes, and 47 seconds; and to the time this quantity, or 354 days, 8 hours, 48 minutes, and 40 seconds, is equal to the Jewish common year, which is nearly 11 days short of the solar revolution; consequently, to keep the seasons of the year in their respective months, the Rabbins employ an *embolismic* or *leap* year of 13 lunar months every second or third year; by means of which, with other corrections, which will be hereafter noticed, their years are found to correspond so exactly with the Gregorian calendar, as not to deviate from it materially, through the course of some centuries.

In the lunar cycle of 19 years, which embraces the principal variations in the motion of the Moon, they have 12 common years of 12 lunar months, and 7 *embolismic* years of 13 lunar months; and in order that all their months may begin as nearly as possible with the day of the conjunction of the Sun and Moon, they have alternately, for the most part, 29 and 30 days. Thus *Tisri*, their first month, contains 30 days; *Marcheshvan*, their second month, 29 or 30; *Cheshvan*, 29 or 30; *Tebet*, 29; *Sibat*, 30; *Adar*, 29; *Nisan*, 30; *Iyar*, 29; *Sason*, 30; *Tamuz*, 29; *Ab*, 30; and *Elat*, 29. In the *embolismic* year, the *thirteenth* month, which is named *Veadar*, always consists of 30 days.

The reason why an *embolismic* year, for the most part, succeeds two common years, is evident from the circumstance of the lunar year being nearly 11 days shorter than the solar, so that in three years the latter gains from the former not fewer than about 32 days; and as only a month of 30 days is intercalated in that time, at the commencement of the lunar cycle, it is manifest that two intercalary years must sometimes happen with only one common year between. Accordingly, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th years, of every lunar cycle, are denominated *embolismic*; see Table I. If the lunar synodic revolution, consisted precisely of 29 days 12 hours, the assigning to the Jewish months 29 and 30 days alternately, would be sufficient to fix the commencement of the different months about the day of the conjunction, *ad infinitum*; but as the synodic revolution, according to Rabbi *Adda*, contains 44 minutes, $3\frac{1}{2}$ seconds, more than 29½ days, it is demonstrable, that the assignment of 29 and 30 days alternately to the months must be insufficient, and in the course of a few years must produce a very sensible error.

Thus, in order to make this circumstance obvious to the lowest capacity, let the first paschal Full Moon in the lunar cycle, be supposed to commence precisely at mid day, then it is evident, from the quantity of a synodic revolution, as ascertained by the Rabbins, that the nineteen paschal Full Moons, which are contained in every cycle, will, in this case, happen as in the following Table; where the first column points out the year of the cycle; the second, the precise point of time in the lunar cycle of the respective paschal Full Moons; the third, the nearest corresponding day, omitting the fractional parts; and the fourth, the differences of the numbers in the third column, or, in other words, the interval of time, expressed in whole numbers, which elapses between each successive paschal Full Moon.

	0 days	0 hours	0 min.	0 sec.		
1						
2	354	8	48	40	354	354
3 E	738	6	21	23	738	384
4	1092	15	10	3	1093	355
5	1446	23	58	43	1447	384
6 E	1830	21	31	26	1831	354
7	2185	6	29	6	2185	384
8 E	2569	3	52	49	2569	354
9	2923	12	41	29	2924	384
10	3277	21	30	9	3278	354
11 E	3661	19	2	52	3662	384
12	4016	3	51	32	4016	354
13	4370	12	40	12	4371	384
14 E	4754	10	12	55	4754	355
15	5108	19	1	35	5109	384
16	5463	3	50	15	5463	355
17 E	5847	1	22	58	5847	384
18	6201	10	11	38	6201	354
19 E	6585	7	44	21	6585	384
1	6939	16	33	1	6940	355

From the first column of the preceding Table, it is evident, that the paschal Full Moons happen constantly after an interval of 354, 355, 384, or 385 days, omitting the fractional parts; but the length of the Jewish year may be either 353, 354, 355, 383, 384, or 385 days. The reason of this discordance between the length of the Jewish year, and the interval between two consecutive paschal Full Moons, arises chiefly from the circumstance of never beginning the year on the first, fourth, or sixth day of the week. Hence, if the New Moon, which regulates the commencement of the year,

Explanation of the preceding Tables.

should happen on the 1st day of the week, the year does not begin till the following day; and if on the 4th or 6th, the commencement of the year is dated from the 5th, or sabbath. The reason why the Jews never begin their year on the first day of the week is, to prevent the occurrence of the celebration of the festival of *Hosanna Rabba* on the sabbath-day; as some parts of this festival are deemed by them incompatible with the strict observance of the sabbath enjoined on them by the fourth commandment. The reason why the year is never begun on the 4th or 6th days of the week, is, to prevent the occurrence of the great day of Atonement on the 6th, or Lord's day; for, as the Jews are bound to keep this fast on the 10th of Tisri, and also to observe it as strictly as they would the sabbath, in this case two sabbaths, as it were, would come together, and produce great inconvenience, as, in their estimation, it is not lawful to bury their dead, or boil their food, on either of these days.

Hence arises the necessity of adding or subtracting, from time to time, an entire day, to or from the mean length of the common or embolismic year; which correction is always made in the month *Marchesvan*, or *Cisleu*, just in the same manner as the intercalated day in the Gregorian calendar, is always attached to the end of *February*. From the different varieties in the length of the months *Marchesvan* and *Cisleu*, connected with the day of the week upon which the year begins, are produced fourteen different kinds of years among the Jews, seven of which are common years, and the other seven embolismic; for sometimes these two months have each only 29 days; sometimes they have each 30 days, and at other times *Marchesvan* has 29, and *Cisleu* 30 days; and the new year may commence with the sabbath, or the 2d, 3d, or 5th day of the week.

The indexes by which these different years are distinguished in the preceding Tables, are, for the common years, 5P1, 5d7, 7D1, 7P3, 2D3, 2P5, and 3d5; and for the embolismic, 5D1, 3d7, 2P7, 5P3, 7D3, 7P5, and 2D5. The first figure of the Index denotes the day of the week upon which the year commences; thus, 5 denotes the year to begin on the fifth day of the week, or Thursday; 3 the third day of the week, or Tuesday, &c. &c. the letter of the index determines the length of the months *Marchesvan* and *Cisleu*; thus, P stands for *perfect*, i. e. these two months are both perfect, each containing 30 days; D stands for *defective*, i. e. each of these months contains only 29 days; and a small *d* denotes that one of these months is defective, which, in this case, is always *Marchesvan*. The last figure of the index shews the day of the week upon which the Pass-over happens; just in the same manner as the first figure denotes the day of the week upon which the Year begins.

For a further explanation of the index, let it be required to find upon what day of the week the Rabbinical year of the world 5817 begins; upon what day of the week the Pass-over is held in that year; and also the length of the months *Marchesvan* and *Cisleu*. To solve this question, we have only to refer to Table I. where we find the index of the year to be 2D5, i. e. the year commences on Tuesday, the Passover is held upon Thursday, and the months *Marchesvan* and *Cisleu* are both defective, i. e. have only 29 days each.

Having premised thus much respecting the mode of constructing the Jewish calendar, we now come to explain the chief object of the preceding Tables, which is to determine the order of reading the *Pareshioth* and *Haphtaroth*, or Sections of the Law and the Prophets, for any given year. For this purpose Tables I. II. and V. are chiefly constructed. In Table I. the index for every Jewish year of the World from 5563 to 5814 (both inclusive) is given; and as these years correspond to all the years of Our Lord from 1807 to 2054 (both inclusive) it will be 242 years before this Table, in its present form, will be entirely antiquated; and it may be rendered perpetual, by affixing the same routine of indexes to the 247 years beginning with A. D. 2055, and ending with A. D. 2301; and to the 247 years subsequent to A. D. 2301, &c. &c. *ad infinitum*. Table II. contains a calendar of sabbaths, for the 14 different kinds of years made use of by the Jews; together with the *Pareshah* or *Pareshioth* read on the different sabbaths of each. In the first column of the months, the black circle, or astronomical sign of the conjunction of the sun and moon, points out the figure annexed to it, to be the day of the week upon which the month begins; and when two numbers are affixed, it is to shew that the conjunction of the Luminaries corresponds to both days; the latter of which is always taken for the commencement of the month. All the other numbers in this column are the days of the month upon which the sabbaths happen, except sometimes in the month *Tisri*, where two numbers occur together, the first of which is the day of the week, and the latter the corresponding day of the month. In order, therefore, to find what *Pareshah* or *Pareshioth* are read on any given sabbath, nothing more is necessary than to look into Table I. for the index of the given year, and with it to enter Table II. where against the given sabbath, in the column of *Pareshioth*, will be found the given *Pareshah* or *Pareshioth* required.

Examp. 1. Required the *Pareshah* or *Pareshioth* appointed to be read in the synagogue on the second sabbath of the month Sivan, A. M. 5572.—In TABLE I. the index for the year is 5d7; from which it appears, by Table II. that it is the second Jewish common year; and the second sabbath of Sivan, in this year, is upon the 12th day of the month, over-against which, in the column of *Pareshioth*, is 35, the number of the *Pareshah* required. By a reference to the list of *Pareshioth* given at the end of the Commentary, on the last chapter of Deuteronomy, we find that this section of the Law, commences with Num. iv. 21, and ends at vi. 89. of the same book. The *Haphtaroth* read on this sabbath, appears by the same list, to be the xiiiith chapter of Judges from the 2d to the 25th verse: in Table V. the 12th of Sivan, A. M. 5572 is the same with the 23d of May, 1812.

Examp. 2. Required the *Pareshah* or *Pareshioth* appointed to be read on the fourth of Tammuz, A. M. 5584.—In TABLE I. the index for the year is 7D3; which index corresponds to the fifth embolismic year in Table II. consequently the fourth sabbath of Tammuz, falls on the 28th of the month; and the *Pareshioth* for the given day are the 42d and 43d. The former commences at the second verse of the xxvth chapter of Numbers, and the latter is continued from

Explanation of the preceding Tables.

it to the end of the book. By a reference to Table V. the 25th of *Tammuz* A. M. 5744 answers to the 24th of July, 1824.

N. B. The figure and capital letter found in the first column of Table V. at the beginning of each Jewish year, shew to which of the fourteen kinds of years, according to their disposition in Table II. the said year belongs; thus, 1 C. stands for the first common year, 5 E. the fifth embolismic year, &c. &c. &c.

When, in the column of *Parashah* and *Haphtorah* in TABLES II. and V. the word *Chaper*, is affixed to any particular sabbath, it points it out to be the great day of ATONEMENT, for which a particular service is appointed. The portion of the Law read on that day, begins with the 27th verse of the xxvi. chapter of *Leviticus*, and ends with the chapter. The *Haphtorah* for this day is the book of the prophet *Joel*.

When the word *Succoth*, is affixed to any particular sabbath, it is the 15th of *Tisri*, it is the day upon which the feast of *Tabernacles* commences; the portion of the Law for which occasion, begins at the 23th verse of the xxvi. chapter of *Leviticus*. The *Haphtorah* is the sixth chapter of the prophet *Zechariah*; but on the sabbath which follows the 15th of *Tisri*, if it be within the octave of the *Fest of Tabernacles*, the portion of the prophet which is read, is the xxxviii. chapter of *Ezekiel*, according to the *German Jews*; but the other Jews read from *Ezek. xxxviii. 18. to xxxix. 11.*

The capital letters B. L. which are affixed to the fifty-fourth Section of the Law in the third column of Table V. stand for *Book of the Law*. This section is read on the 23d of *Tisri*, which is contrived so as never to happen on the Sabbath, as the day upon which it is read is a time of great festivity among the Jews, for their having completed the reading of the fifty-four *Parashoth*, which comprise the whole Book of the Law. The asterisk affixed to the 23d day of *Tisri*, in Table V. and its corresponding time in the Gregorian computation, is designed to shew that this day happens on a week-day and not on the sabbath, as all the other days in the same column do.

When 1 *Pas.* or 2 *Pas.* is affixed to any particular sabbath, it is the first or second sabbath of the Passover, upon which, at the 15th of *Nisan* be the sabbath day, the portion of the prophets read on the occasion, is the vi. chapter of *Isaiah*, and not the first verse. If there be only *one* sabbath in the feast of the Pass-over, the *Haphtorah* is the 14 first verses of the xxxviii. chapter of *Ezekiel*; to which some add the three following. If there be *two* sabbaths in the feast of the Pass-over, the latter is termed the octave, upon which they read the whole of the *Gospels*, and also the prophet *Isaiah*, from the 2d verse of the xth chapter to the end of the viii. b.

When *Pent.* is affixed to any particular sabbath, it is the second day of the *feast of Pentecost*, upon which occasion the iiiid, ivth, vth, and vith chapters of the prophet *Habakkuk*, together with the book of *Ruth*, are read.

Besides the 54 sections of the Law which are regularly read through in the course of a Jewish year, whether it be common or embolismic, there are *four minor PARASHOTH* which are generally read in the month *Nisan* of a common, and in *Iedar* of an embolismic year. These are שְׁכָלִים, *Shekalim*, זִכְרֹן, *Zikron*, פֶּסַח, *Pesach*, and חֲדָשִׁים, *Hachodesh*; and are marked down in TABLES II. and V. by their initial letters S, Z, P, and H. The minor *Parashah*, *SHEKALIM*, commences with the 11th verse of the xxv. chapter of *Exodus*, and ends at the 16th verse of the same; *ZIKRON* begins with the 17th verse of the xxv. chapter of *Exodus*, and contains the Divine malediction upon the *Aurificers*; *PESACH* begins with the xth chapter of *Numbers*, and ends with the chapter; and *HACHODESH* begins with the 10th verse of the xth chapter of *Exodus*, and ends at the 20th verse of the same chapter.

When the Jewish year commences on the sabbath, (which circumstance is noticed in the third column of Table V. whenever it occurs) *Lev. xxiii. 24.* and *Num. xxix. 1—7.* are read.

When the 25th of *Cisleu* falls on the sabbath, the contraction *En* for *Encenia* Dedication, is affixed to the number of the *Parashah* in Tables II. and V. to shew that it is the day to be held in commemoration of the altar's being dedicated afresh to the service of God, after its purification from its pollutions by Antiochus.

Tables III and IV. are constructed to determine the day of the week upon which the principal Jewish Fasts and Feasts are held for any given year. One example will be sufficient to illustrate these Tables. *Examp.* Required the day of the week upon which the principal Jewish Fasts and Feasts happen in the Jewish Year of the World 5755. - By a reference to TABLE I. this year corresponds to A. D. 1815; and in TABLE III. in the same square with 1815 is the capital letter C, which shews that the numbers in column C of Table IV. over-against the different Fasts and Festivals, are the days of the week required. Thus, the commencement of *Tisri* is on the second and third days of the week; the Fast of *Gedaliah* on the 14th; the Fast of ATONEMENT on the 14th; the Feast of *Tabernacles* on the 2d; *Hosanna Rabbi* on the 1st; the *Law of Moses*, or Joy for the Law, on the 3d; the commencement of *Marchesvan* on the 3d and 4th; the commencement of *Cisleu* on the 5th; the *Encenia* on the 1st; the commencement of *Tebeth* on the 6th; the Fast of the 10th of *Tebeth* on the 1st; the commencement of *Sebat* on the sabbath; the commencement of *Adar* on the 1st and 2d; the commencement of *Nissan* on the 3d and 4th; the Fast of *Esther* on the 2d; the Feast of *Purim* on the 3d; the commencement of *Iyar* on the 4th; the Feast of the Pass-over on the 5th; the commencement of *Sivan* on the 6th and 7th; the 50 *Days* on the 3d; the commencement of *Sivan* on the 1st; the *Fest of Pentecost* on the 1st; the commencement of *Tammuz* on the 2d and 3d; the Fast of the 17th of *Tammuz* on the 3th; the commencement of *Ab*, on the 4th; the Fast of the 9th of *Ab*, on the 5th; and the commencement of *Elul* on the 5th and 6th days of the week.

Table VI. needs little explanation; the titles of its different columns being sufficient for this purpose. The first column shews the year of the world according to the Jewish reckoning. The second column the year of Our Lord, the letter B in the same column shews each *Bissextile* or *Leap-year*. The 3d and 4th columns contain the *Leap-year* and *Common-year*. The fifth column shews the month, and day of the month in which the Jewish Pass-over falls, from the present year 1815, to the year 1900. The 6th column marks the day on which *Easter* falls during the same period. The seventh column shews the year of Our Lord corresponding with the beginning of the Jewish year in the first column, and also on what day

Concluding Remarks, and Errata.

of what month the Jewish year, according to the Gregorian Calendar, commences. By the slightest inspection of these Tables any person may at once see the day on which the Jewish Pass-over, and the Christian *Easter*, falls for any year of the above period from 1812 to 1900.

On the subject of the preceding *Tables* there will be, doubtless, various opinions among the readers of this work. Some may even think them *useless*, while others will judge them of considerable importance. The writer has only to say, that no other part of the work has occasioned so much *labour* and so much *expense*. Nothing of this nature, on the same plan, has ever before met the eye of the *English* reader; nor does any other *language* afford a similar subject at once so *extensive* in the *plan*, and so *concise* in the *execution*. Those who best understand the work will perceive, that it required no common *industry*, to say nothing of other requisite *qualifications*, to construct such *Tables*, even with the extensive work of *Bartolucci's Bibliotheca Rabbinica* before him, to which the present collection of *Tables* acknowledges high obligations. The writer could not consider his comment on the Pentateuch as even tolerably complete, without such an *apparatus* as is here produced, which it is hoped every minister of the word of God will find of the utmost use to him, in various matters connected with Jewish affairs: but on this subject nothing need be added, as the *Tables* and their uses have been already so largely explained. In his Prospectus, the Author promised "every requisite *Table*;" and had he not added *these*, he must have considered the *pledge* given to the public not redeemed.

On the subject of the accompanying *map*, a good deal has already been said:—it is scarcely necessary to add, that great care and pains have been taken to make it even *generally* correct. It will be found in some particulars to differ from that of *Dr. Shaw*, placed at the end of *Exodus*; and, perhaps, in the situation of some places, from the *comment* itself. This was unavoidable; the comment was formed from the *Sacred Text*, the *map* was constructed from other authorities: to have forced them to an agreement, in every particular, would have been to do violence to the respective authorities on which they are founded; and the words of God must not yield to the sayings of men. We have not an accurate geographical knowledge of the promised land: and, therefore, are not certain of the real *names* and true *situation* of various places mentioned in the Pentateuch: add to this, that many of the places are long since extinct: and others have changed their names, so as to be no longer discernible, &c.

The following Errata, the candid Reader is requested to pardon and correct, as well as any others which he may detect, considering, that such are scarcely separable from a work of this nature.

ERRATA IN EXODUS.

- Ch. xii. Plague ix. ver. 51. for *αιδης* read *αιδις*.
- Ch. xix. Note on ver. 9. for Ch. xv. r. xvi.
- Ch. xxv. Note, ver. 2. for Chap. xxix. 36. r. xxix. 26.
- Do. ver. 7. at the end, for Ch. xxvii. 2, &c. r. xxviii. 2, &c.

LEVITICUS.

- Ch. i. Note, ver. 10. dele ver. 14.
- Ch. ii. 1. for Exod. xxiii. r. xxii.
- Ch. vi. 9. bottom "on v. 20." r. 23.
- Ch. vii. End, Account of Offerings N^o. 5. for Gen. viii. 2. r. viii. 20.
- Do. N^o. 11. for Isaiah lv. 11. r. Isaiah lxv. 11.
- Ch. ix. Note, ver. 23. "care of Aaron see above ver. 34" r. ver. 24.
- Ch. xxiii. 14. for Exod. xxiii. r. Exod. xxii.
- Num. xxvii. Note, ver. 23. line 5. meritorial r. mediatorial.
- Deut. at the end, in the Masoretic enumeration of the Hebrew letters, for "ח *cheth*" r. ח.
- Numb. vi. 1. Note, line 19. after Isai. xi. 1. add, and צמח *tsemach*, Zeck. iii. 8.
- Table III. at the end of the Pentateuch, in the square containing the year of our Lord, 1878, for B. r. F.

A
CHRONOLOGY
OF THE
PENTATEUCH,
WITH THE
BOOK OF JOSHUA;
OR A
SYSTEMATIC ARRANGEMENT
OF
EVENTS,

FROM
THE CREATION OF ADAM, A. M. 1, TO THE BIRTH OF PELEG, A. M. 1757,
AND OF EACH SUCCESSIVE YEAR,

FROM
THE DISPERSION OF MANKIND AT THE BIRTH OF PELEG,

TO THE
SETTLEMENT OF THE ISRAELITES IN THE LAND OF CANAAN,

AT THE
DEATH OF JOSHUA, A. M. 2561, INCLUSIVE;

SYNCHRONIZED WITH THE PRINCIPAL EPOCHS IN USE AMONG THE DIFFERENT NATIONS OF THE WORLD,
VIZ.
*THE YEAR OF THE WORLD—THE YEAR BEFORE CHRIST—THE YEAR BEFORE AND AFTER THE
DELUGE—THE YEAR OF THE JULIAN PERIOD—AND THE YEAR
BEFORE THE FIRST OLYMPIAD.*

TO WHICH ARE ADDED,
THE REIGNS OF THE CONTEMPORARY SOVEREIGNS
OF THE MOST REMARKABLE MONARCHIES;

TOGETHER WITH
THE YEAR OF THE LIFE OF ALL THE ANTE AND POSTDILUVIAN PATRIARCHS ON RECORD,
CORRESPONDING WITH THE YEARS OF THE PRINCIPAL EPOCHS MENTIONED ABOVE.

Designed to save the curious Reader the trouble of reducing the years of any particular Epoch to those of another, in which he may wish to fix any Event that took place within the limits of these Tables; and to prevent the necessity of recurrence to systematic Chronologies for historic facts in any wise connected with those mentioned in the SACRED WRITINGS.

TABLE I.

A CHRONOLOGY

OF THE
BIRTH AND DEATH OF ALL THE PATRIARCHS, FROM ADAM *A. M.* 1, TO REU THE SON OF
PELEG, *A. M.* 1787.

A. M.	B. C.	Julian Pe- riod.	Anno ante Dilu- vium.	Year before the 1st Olym- piad.	Year be- fore the present Year of Christ 1812.	In the YEAR of the LIFE of											
						Adam.	Seth.	Enos.	Cainan.	Mahala- leel.	Jared.	Enoch.	Methuse- lah.	Lamech.	Noah.	Shem.	
14004	711	1656	3228	5816	1												
1303874	840	1526	3098	5686	130	B											
2353769	945	1421	2993	5581	235	105	B										
3253679	1035	1331	2903	5491	325	195	90	B									
3953609	1105	1261	2833	5421	395	265	160	70	B								
4603544	1170	1196	2768	5356	460	330	225	135	65	B							
6223382	1332	1034	2606	5194	622	492	387	297	227	162	B						
6873317	1397	969	2541	5129	687	557	452	362	292	227	65	B					
8743130	1584	782	2354	4942	874	744	639	549	479	414	252	187	B				
9303074	1640	726	2298	4886	930 D	800	695	605	535	470	308	243	56				
9873017	1697	669	2241	4829		857	752	662	592	527	365	300	113				
10422962	1752	614	2186	4774		912 D	807	717	647	582		355	168				
10562948	1766	600	2178	4760			821	731	661	596		369	182	B			
11402864	1850	516	2088	4676			905 D	815	745	680		453	266	84			
12352769	1945	421	1993	4581				910 D	840	775		548	361	179			
12902714	2000	376	1938	4526					895 D	830		603	416	234			
14222582	2132	234	1806	4394						962 D		735	548	366			
15582446	2268	98	1670	4258								871	684	502	B		
16512353	2361	5	1577	4165								964	777 D	595	93		
16562348	2366	0	1572	4160								969 D		600	98		
			Anno e Di- vino			Noah.	Shem.	Arph- axad.	Salah.	Heber.	Peleg.	Reu.					
16582346	2368	2	1570	4158	602	100	B										
16932311	2102	37	1535	4123	637	135	35	B									
17232281	2433	67	1505	4093	667	165	65	30	B								
17572247	2167	101	1471	4059	701	199	99	64	34	B							
17572217	2187	131	1437	4029	731	229	129	94	64	30	B						

The B signifies the year of the *birth*, and the D of the *death*, of each Patriarch.

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno Diluvii.	Year since the first O- lympiad.	Ke- turn of the Flood.	In the YEAR of the LIFE of											
1757	2217	2467	100	1471	59	701	Z	199	Z	99	61	Z	31	II	I		
1758	2216	2468	101	1470	58	702	200	100	101	100	62	32	II	2			
1759	2215	2469	102	1469	57	703	201	101	102	101	63	33	II	3			
1760	2214	2470	103	1468	56	704	202	102	103	102	64	34	II	4			
1761	2213	2471	104	1467	55	705	203	103	104	103	65	35	II	5			
1762	2212	2472	105	1466	54	706	204	104	105	104	66	36	II	6			
1763	2211	2473	106	1465	53	707	205	105	106	105	67	37	II	7			
1764	2210	2474	107	1464	52	708	206	106	107	106	68	38	II	8			
1765	2209	2475	108	1463	51	709	207	107	108	107	69	39	II	9			
1766	2208	2476	109	1462	50	710	208	108	109	108	70	40	II	10			
1767	2207	2477	110	1461	49	711	209	109	110	109	71	41	II	11			
1768	2206	2478	111	1460	48	712	210	110	111	110	72	42	II	12			
1769	2205	2479	112	1459	47	713	211	111	112	111	73	43	II	13			
1770	2204	2480	113	1458	46	714	212	112	113	112	74	44	II	14			
1771	2203	2481	114	1457	45	715	213	113	114	113	75	45	II	15			
1772	2202	2482	115	1456	44	716	214	114	115	114	76	46	II	16			
1773	2201	2483	116	1455	43	717	215	115	116	115	77	47	II	17			
1774	2200	2484	117	1454	42	718	216	116	117	116	78	48	II	18			
1775	2209	2485	118	1453	41	719	217	117	118	117	79	49	II	19			
1776	2208	2486	119	1452	40	720	218	118	119	118	80	50	II	20			
1777	2207	2487	120	1451	39	721	219	119	120	119	81	51	II	21			
1778	2206	2488	121	1450	38	722	220	120	121	120	82	52	II	22			
1779	2205	2489	122	1449	37	723	221	121	122	121	83	53	II	23			
1780	2204	2490	123	1448	36	724	222	122	123	122	84	54	II	24			
1781	2203	2491	124	1447	35	725	223	123	124	123	85	55	II	25			
1782	2202	2492	125	1446	34	726	224	124	125	124	86	56	II	26			
1783	2201	2493	126	1445	33	727	225	125	126	125	87	57	II	27			
1784	2200	2494	127	1444	32	728	226	126	127	126	88	58	II	28			
1785	2219	2495	128	1443	31	729	227	127	128	127	89	59	II	29			
1786	2218	2496	129	1442	30	730	228	128	129	128	90	60	II	30			
1787	2217	2497	130	1441	29	731	229	129	130	129	91	61	II	31			
1788	2216	2498	131	1440	28	732	230	130	131	130	92	62	II	32			
1789	2215	2499	132	1439	27	733	231	131	132	131	93	63	II	33			
1790	2214	2500	133	1438	26	734	232	132	133	132	94	64	II	34			
1791	2213	2501	134	1437	25	735	233	133	134	133	95	65	II	35			
1792	2212	2502	135	1436	24	736	234	134	135	134	96	66	II	36			
1793	2211	2503	136	1435	23	737	235	135	136	135	97	67	II	37			
1794	2210	2504	137	1434	22	738	236	136	137	136	98	68	II	38			
1795	2209	2505	138	1433	21	739	237	137	138	137	99	69	II	39			
1796	2208	2506	139	1432	20	740	238	138	139	138	100	70	II	40			
1797	2207	2507	140	1431	19	741	239	139	140	139	101	71	II	41			
1798	2206	2508	141	1430	18	742	240	140	141	140	102	72	II	42			
1799	2205	2509	142	1429	17	743	241	141	142	141	103	73	II	43			
1800	2204	2510	143	1428	16	744	242	142	143	142	104	74	II	44			
1801	2203	2511	144	1427	15	745	243	143	144	143	105	75	II	45			
1802	2202	2512	145	1426	14	746	244	144	145	144	106	76	II	46			
1803	2201	2513	146	1425	13	747	245	145	146	145	107	77	II	47			
1804	2100	2514	147	1424	12	748	246	146	147	146	108	78	II	48			
1805	2199	2515	148	1423	11	749	247	147	148	147	109	79	II	49			
1806	2198	2516	149	1422	10	750	248	148	149	148	110	80	II	50			
1807	2197	2517	150	1421	9	751	249	149	150	149	111	81	II	51			
1808	2196	2518	151	1420	8	752	250	150	151	150	112	82	II	52			
1809	2195	2519	152	1419	7	753	251	151	152	151	113	83	II	53			
1810	2194	2520	153	1418	6	754	252	152	153	152	114	84	II	54			
1811	2193	2521	154	1417	5	755	253	153	154	153	115	85	II	55			
1812	2192	2522	155	1416	4	756	254	154	155	154	116	86	II	56			
1813	2191	2523	156	1415	3	757	255	155	156	155	117	87	II	57			
1814	2190	2524	157	1414	2	758	256	156	157	156	118	88	II	58			
1815	2189	2525	158	1413	1	759	257	157	158	157	119	89	II	59			

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno e Diluvio.	Year before the first Olympiad.	Kingdom of the Egyptians.	In the YEAR of the LIFE of									
1816	2188	2526	159	1412	1	760	NOAH	258	HEBER	123	93	59	29		
1817	2187	2527	160	1411	2	761	NOAH	259	HEBER	124	94	60	30		
1818	2186	2528	161	1410	3	762	NOAH	260	HEBER	125	95	61	31		
1819	2185	2529	162	1409	4	763	NOAH	261	HEBER	126	96	62	32		
1820	2184	2530	163	1408	5	764	NOAH	262	HEBER	127	97	63	33		
1821	2183	2531	164	1407	6	765	NOAH	263	HEBER	128	98	64	34		
1822	2182	2532	165	1406	7	766	NOAH	264	HEBER	129	99	65	35		
1823	2181	2533	166	1405	8	767	NOAH	265	HEBER	130	100	66	36		
1824	2180	2534	167	1404	9	768	NOAH	266	HEBER	131	101	67	37		
1825	2179	2535	168	1403	10	769	NOAH	267	HEBER	132	102	68	38		
1826	2178	2536	169	1402	11	770	NOAH	268	HEBER	133	103	69	39		
1827	2177	2537	170	1401	12	771	NOAH	269	HEBER	134	104	70	40		
1828	2176	2538	171	1400	13	772	NOAH	270	HEBER	135	105	71	41		
1829	2175	2539	172	1399	14	773	NOAH	271	HEBER	136	106	72	42		
1830	2174	2540	173	1398	15	774	NOAH	272	HEBER	137	107	73	43		
1831	2173	2541	174	1397	16	775	NOAH	273	HEBER	138	108	74	44		
1832	2172	2542	175	1396	17	776	NOAH	274	HEBER	139	109	75	45		
1833	2171	2543	176	1395	18	777	NOAH	275	HEBER	140	110	76	46		
1834	2170	2544	177	1394	19	778	NOAH	276	HEBER	141	111	77	47		
1835	2169	2545	178	1393	20	779	NOAH	277	HEBER	142	112	78	48		
1836	2168	2546	179	1392	21	780	NOAH	278	HEBER	143	113	79	49		
1837	2167	2547	180	1391	22	781	NOAH	279	HEBER	144	114	80	50		
1838	2166	2548	181	1390	23	782	NOAH	280	HEBER	145	115	81	51		
1839	2165	2549	182	1389	24	783	NOAH	281	HEBER	146	116	82	52		
1840	2164	2550	183	1388	25	784	NOAH	282	HEBER	147	117	83	53		
1841	2163	2551	184	1387	26	785	NOAH	283	HEBER	148	118	84	54		
1842	2162	2552	185	1386	27	786	NOAH	284	HEBER	149	119	85	55		
1843	2161	2553	186	1385	28	787	NOAH	285	HEBER	150	120	86	56		
1844	2160	2554	187	1384	29	788	NOAH	286	HEBER	151	121	87	57		
1845	2159	2555	188	1383	30	789	NOAH	287	HEBER	152	122	88	58		
1846	2158	2556	189	1382	31	790	NOAH	288	HEBER	153	123	89	59		
1847	2157	2557	190	1381	32	791	NOAH	289	HEBER	154	124	90	60		
1848	2156	2558	191	1380	33	792	NOAH	290	HEBER	155	125	91	61		
1849	2155	2559	192	1379	34	793	NOAH	291	HEBER	156	126	92	62		
1850	2154	2560	193	1378	35	794	NOAH	292	HEBER	157	127	93	63		
1851	2153	2561	194	1377	36	795	NOAH	293	HEBER	158	128	94	64		
1852	2152	2562	195	1376	37	796	NOAH	294	HEBER	159	129	95	65		
1853	2151	2563	196	1375	38	797	NOAH	295	HEBER	160	130	96	66		
1854	2150	2564	197	1374	39	798	NOAH	296	HEBER	161	131	97	67		
1855	2149	2565	198	1373	40	799	NOAH	297	HEBER	162	132	98	68		
1856	2148	2566	199	1372	41	800	NOAH	298	HEBER	163	133	99	69		
1857	2147	2567	200	1371	42	801	NOAH	299	HEBER	164	134	100	70		
1858	2146	2568	201	1370	43	802	NOAH	300	HEBER	165	135	101	71		
1859	2145	2569	202	1369	44	803	NOAH	301	HEBER	166	136	102	72		
1860	2144	2570	203	1368	45	804	NOAH	302	HEBER	167	137	103	73		
1861	2143	2571	204	1367	46	805	NOAH	303	HEBER	168	138	104	74		
1862	2142	2572	205	1366	47	806	NOAH	304	HEBER	169	139	105	75		
1863	2141	2573	206	1365	48	807	NOAH	305	HEBER	170	140	106	76		
1864	2140	2574	207	1364	49	808	NOAH	306	HEBER	171	141	107	77		
1865	2139	2575	208	1363	50	809	NOAH	307	HEBER	172	142	108	78		
1866	2138	2576	209	1362	51	810	NOAH	308	HEBER	173	143	109	79		
1867	2137	2577	210	1361	52	811	NOAH	309	HEBER	174	144	110	80		
1868	2136	2578	211	1360	53	812	NOAH	310	HEBER	175	145	111	81		
1869	2135	2579	212	1359	54	813	NOAH	311	HEBER	176	146	112	82		
1870	2134	2580	213	1358	55	814	NOAH	312	HEBER	177	147	113	83		
1871	2133	2581	214	1357	56	815	NOAH	313	HEBER	178	148	114	84		
1872	2132	2582	215	1356	57	816	NOAH	314	HEBER	179	149	115	85		
1873	2131	2583	216	1355	58	817	NOAH	315	HEBER	180	150	116	86		
1874	2130	2584	217	1354	59	818	NOAH	316	HEBER	181	151	117	87		
1875	2129	2585	218	1353	60	819	NOAH	317	HEBER	182	152	118	88		

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno Domini.	Year before the first Olympiad.	Kingdom of the Egyptians.	Kings of Sicyon.	In the YEAR of the LIFE of																			
1876	2128	2586	219	1352	61	From the foundation of this kingdom by Minus, the son of Ham.	820	NOAH	318	SHEM	218	ARPHAXAD	183	SALAH	173	HEBER	119	PELEG	89	REU	57	SERUG	57	NABOR	1	TERAH
1877	2127	2587	220	1351	62		821	319	319	219	219	184	184	154	154	120	90	61	31	58	58	29	30	2		
1878	2126	2588	221	1350	63		822	320	320	220	220	185	185	155	155	121	91	62	32	59	59	30	31	3		
1879	2125	2589	222	1349	64		823	321	321	221	221	186	186	156	156	122	92	63	33	60	60	31	32	4		
1880	2124	2590	223	1348	65		824	322	322	222	222	187	187	157	157	123	93	64	34	61	61	32	33	5		
1881	2123	2591	224	1347	66		825	323	323	223	223	188	188	158	158	124	94	65	35	62	62	33	34	6		
1882	2122	2592	225	1346	67		826	324	324	224	224	189	189	159	159	125	95	66	36	63	63	34	35	7		
1883	2121	2593	226	1345	68		827	325	325	225	225	190	190	160	160	126	96	67	37	64	64	35	36	8		
1884	2120	2594	227	1344	69		828	326	326	226	226	191	191	161	161	127	97	68	38	65	65	36	37	9		
1885	2119	2595	228	1343	70		829	327	327	227	227	192	192	162	162	128	98	69	39	66	66	37	38	10		
1886	2118	2596	229	1342	71	Salatis, the first monarch of the shepherd dynasty.	830	328	328	228	228	193	193	163	163	129	99	70	40	67	67	38	39	11		
1887	2117	2597	230	1341	72		831	329	329	229	229	194	194	164	164	130	100	71	41	68	68	39	40	12		
1888	2116	2598	231	1340	73		832	330	330	230	230	195	195	165	165	131	101	72	42	69	69	40	41	13		
1889	2115	2599	232	1339	74		833	331	331	231	231	196	196	166	166	132	102	73	43	70	70	41	42	14		
1890	2114	2600	233	1338	75		834	332	332	232	232	197	197	167	167	133	103	74	44	71	71	42	43	15		
1891	2113	2601	234	1337	76		835	333	333	233	233	198	198	168	168	134	104	75	45	72	72	43	44	16		
1892	2112	2602	235	1336	77		836	334	334	234	234	199	199	169	169	135	105	76	46	73	73	44	45	17		
1893	2111	2603	236	1335	78		837	335	335	235	235	200	200	170	170	136	106	77	47	74	74	45	46	18		
1894	2110	2604	237	1334	79		838	336	336	236	236	201	201	171	171	137	107	78	48	75	75	46	47	19		
1895	2109	2605	238	1333	80		839	337	337	237	237	202	202	172	172	138	108	79	49	76	76	47	48	20		
1896	2108	2606	239	1332	81	Ergileus the first monarch.	840	338	338	238	238	203	203	173	173	139	109	80	50	77	77	48	49	21		
1897	2107	2607	240	1331	82		841	339	339	239	239	204	204	174	174	140	110	81	51	78	78	49	50	22		
1898	2106	2608	241	1330	83		842	340	340	240	240	205	205	175	175	141	111	82	52	79	79	50	51	23		
1899	2105	2609	242	1329	84		843	341	341	241	241	206	206	176	176	142	112	83	53	80	80	51	52	24		
1900	2104	2610	243	1328	85		844	342	342	242	242	207	207	177	177	143	113	84	54	81	81	52	53	25		
1901	2103	2611	244	1327	86		845	343	343	243	243	208	208	178	178	144	114	85	55	82	82	53	54	26		
1902	2102	2612	245	1326	87		846	344	344	244	244	209	209	179	179	145	115	86	56	83	83	54	55	27		
1903	2101	2613	246	1325	88		847	345	345	245	245	210	210	180	180	146	116	87	57	84	84	55	56	28		
1904	2100	2614	247	1324	89		848	346	346	246	246	211	211	181	181	147	117	88	58	85	85	56	57	29		
1905	2099	2615	248	1323	90		849	347	347	247	247	212	212	182	182	148	118	89	59	86	86	57	58	30		
1906	2098	2616	249	1322	91	Ergileus the first monarch.	850	348	348	248	248	213	213	183	183	149	119	90	60	87	87	58	59	31		
1907	2097	2617	250	1321	92		851	349	349	249	249	214	214	184	184	150	120	91	61	88	88	59	60	32		
1908	2096	2618	251	1320	93		852	350	350	250	250	215	215	185	185	151	121	92	62	89	89	60	61	33		
1909	2095	2619	252	1319	94		853	351	351	251	251	216	216	186	186	152	122	93	63	90	90	61	62	34		
1910	2094	2620	253	1318	95		854	352	352	252	252	217	217	187	187	153	123	94	64	91	91	62	63	35		
1911	2093	2621	254	1317	96		855	353	353	253	253	218	218	188	188	154	124	95	65	92	92	63	64	36		
1912	2092	2622	255	1316	97		856	354	354	254	254	219	219	189	189	155	125	96	66	93	93	64	65	37		
1913	2091	2623	256	1315	98		857	355	355	255	255	220	220	190	190	156	126	97	67	94	94	65	66	38		
1914	2090	2624	257	1314	99		858	356	356	256	256	221	221	191	191	157	127	98	68	95	95	66	67	39		
1915	2089	2625	258	1313	100		859	357	357	257	257	222	222	192	192	158	128	99	69	96	96	67	68	40		
1916	2088	2626	259	1312	101	Ergileus the first monarch.	860	358	358	258	258	223	223	193	193	159	129	100	70	97	97	68	69	41		
1917	2087	2627	260	1311	102		861	359	359	259	259	224	224	194	194	160	130	101	71	98	98	69	70	42		
1918	2086	2628	261	1310	103		862	360	360	260	260	225	225	195	195	161	131	102	72	99	99	70	71	43		
1919	2085	2629	262	1309	104		863	361	361	261	261	226	226	196	196	162	132	103	73	100	100	71	72	44		
1920	2084	2630	263	1308	1		864	362	362	262	262	227	227	197	197	163	133	104	74	101	101	72	73	45		
1921	2083	2631	264	1307	2		865	363	363	263	263	228	228	198	198	164	134	105	75	102	102	73	74	46		
1922	2082	2632	265	1306	3		866	364	364	264	264	229	229	199	199	165	135	106	76	103	103	74	75	47		
1923	2081	2633	266	1305	4		867	365	365	265	265	230	230	200	200	166	136	107	77	104	104	75	76	48		
1924	2080	2634	267	1304	5		868	366	366	266	266	231	231	201	201	167	137	108	78	105	105	76	77	49		
1925	2079	2635	268	1303	6		869	367	367	267	267	232	232	202	202	168	138	109	79	106	106	77	78	50		
1926	2078	2636	269	1302	7	Ergileus the first monarch.	870	368	368	268	268	233	233	203	203	169	139	110	80	107	107	78	79	51		
1927	2077	2637	270	1301	8		871	369	369	269	269	234	234	204	204	170	140	111	81	108	108	79	80	52		
1928	2076	2638	271	1300	9		872	370	370	270	270	235	235	205	205	171	141	112	82	109	109	80	81	53		
1929	2075	2639	272	1299	10		873																			

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno Domini.	Year before the first Olympiad.	Years of the Olympiads.	Kings of Sicyon.	In the YEAR of the LIFE of																			
1936	2068	2646	279	1292	17	Salus Paon	29	880	NOAH	8	SHIM	ARPLAXAD	213	SALAI	213	HEBER	179	PELEG	149	REU	117	SERUG	87	NAHOR	55	TERAH
1937	2067	2647	280	1291	18	29	28	881	28	9	27	244	214	180	150	118	88	58	TERAH							
1938	2066	2648	281	1290	19	21	23	882	21	0	26	245	215	181	151	119	89	59								
1939	2065	2649	282	1289	20	22	24	883	22	1	25	246	216	182	152	120	90	60								
1940	2064	2650	283	1288	21	23	25	884	23	2	26	247	217	183	153	121	91	61								
1941	2063	2651	284	1287	22	24	26	885	24	3	27	248	218	184	154	122	92	62								
1942	2062	2652	285	1286	23	25	27	886	25	4	28	249	219	185	155	123	93	63								
1943	2061	2653	286	1285	24	26	28	887	26	5	29	250	220	186	156	124	94	64								
1944	2060	2654	287	1284	25	27	29	888	27	6	30	251	221	187	157	125	95	65								
1945	2059	2655	288	1283	26	28	30	889	28	7	31	252	222	188	158	126	96	66								
1946	2058	2656	289	1282	27	29	31	890	29	8	32	253	223	189	159	127	97	67								
1947	2057	2657	290	1281	28	30	32	891	30	9	33	254	224	190	160	128	98	68								
1948	2056	2658	291	1280	29	31	33	892	31	10	34	255	225	191	161	129	99	69								
1949	2055	2659	292	1279	30	32	34	893	32	11	35	256	226	192	162	130	100	70								
1950	2054	2660	293	1278	31	33	35	894	33	12	36	257	227	193	163	131	101	71								
1951	2053	2661	294	1277	32	34	36	895	34	13	37	258	228	194	164	132	102	72								
1952	2052	2662	295	1276	33	35	37	896	35	14	38	259	229	195	165	133	103	73								
1953	2051	2663	296	1275	34	36	38	897	36	15	39	260	230	196	166	134	104	74								
1954	2050	2664	297	1274	35	37	39	898	37	16	40	261	231	197	167	135	105	75								
1955	2049	2665	298	1273	36	38	40	899	38	17	41	262	232	198	168	136	106	76								
1956	2048	2666	299	1272	37	39	41	900	39	18	42	263	233	199	169	137	107	77								
1957	2047	2667	300	1271	38	40	42	901	40	19	43	264	234	200	170	138	108	78								
1958	2046	2668	301	1270	39	41	43	902	41	20	44	265	235	201	171	139	109	79								
1959	2045	2669	302	1269	40	42	44	903	42	21	45	266	236	202	172	140	110	80								
1960	2044	2670	303	1268	41	43	45	904	43	22	46	267	237	203	173	141	111	81								
1961	2043	2671	304	1267	42	44	46	905	44	23	47	268	238	204	174	142	112	82								
1962	2042	2672	305	1266	43	45	47	906	45	24	48	269	239	205	175	143	113	83								
1963	2041	2673	306	1265	44	46	48	907	46	25	49	270	240	206	176	144	114	84								
1964	2040	2674	307	1264	45	47	49	908	47	26	50	271	241	207	177	145	115	85								
1965	2039	2675	308	1263	46	48	50	909	48	27	51	272	242	208	178	146	116	86								
1966	2038	2676	309	1262	47	49	51	910	49	28	52	273	243	209	179	147	117	87								
1967	2037	2677	310	1261	48	50	52	911	50	29	1	274	244	210	180	148	118	88								
1968	2036	2678	311	1260	49	51	53	912	51	30	2	275	245	211	181	149	119	89								
1969	2035	2679	312	1259	50	52	54	913	52	31	3	276	246	212	182	150	120	90								
1970	2034	2680	313	1258	51	53	55	914	53	32	4	277	247	213	183	151	121	91								
1971	2033	2681	314	1257	52	54	56	915	54	33	5	278	248	214	184	152	122	92								
1972	2032	2682	315	1256	53	55	57	916	55	34	6	279	249	215	185	153	123	93								
1973	2031	2683	316	1255	54	56	58	917	56	35	7	280	250	216	186	154	124	94								
1974	2030	2684	317	1254	55	57	59	918	57	36	8	281	251	217	187	155	125	95								
1975	2029	2685	318	1253	56	58	60	919	58	37	9	282	252	218	188	156	126	96								
1976	2028	2686	319	1252	57	59	61	920	59	38	10	283	253	219	189	157	127	97								
1977	2027	2687	320	1251	58	60	62	921	60	39	11	284	254	220	190	158	128	98								
1978	2026	2688	321	1250	59	61	63	922	61	40	12	285	255	221	191	159	129	99								
1979	2025	2689	322	1249	60	62	64	923	62	41	13	286	256	222	192	160	130	100								
1980	2024	2690	323	1248	61	63	65	924	63	42	14	287	257	223	193	161	131	101								
1981	2023	2691	324	1247	62	64	66	925	64	43	15	288	258	224	194	162	132	102								
1982	2022	2692	325	1246	63	65	67	926	65	44	16	289	259	225	195	163	133	103								
1983	2021	2693	326	1245	64	66	68	927	66	45	17	290	260	226	196	164	134	104								
1984	2020	2694	327	1244	65	67	69	928	67	46	18	291	261	227	197	165	135	105								
1985	2019	2695	328	1243	66	68	70	929	68	47	19	292	262	228	198	166	136	106								
1986	2018	2696	329	1242	67	69	71	930	69	48	20	293	263	229	199	167	137	107								
1987	2017	2697	330	1241	68	70	72	931	70	49	21	294	264	230	200	168	138	108								
1988	2016	2698	331	1240	69	71	73	932	71	50	22	295	265	231	201	169	139	109								
1989	2015	2699	332	1239	70	72	74	933	72	51	23	296	266	232	202	170	140	110								
1990	2014	2700	333	1238	71	73	75	934	73	52	24	297	267	233	203	171	141	111								
1991	2013	2701	334	1237	72	74	76	935	74	53	25	298	268	234	204	172	142	112								
1992	2012	2702	335	1236	73	75	77	936	75	54	26	299	269	235	205	173	143	113								
1993	2011	2703	336	1235	74	76	78	937	76	55	27	300	270	236	206	174	144	114								
1994	2010	2704	337	1234	75	77	79	938	77	56	28	301	271	237	207	175	145	115								
1995	2009	2705	338	1233	76	78	80	939	78	57	29	302	272	238	208	176	146	116								

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Lifespan in years	Age at death	Year of death	Year of birth	In the YEAR of the LIFE of														
						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1996	2007	2706	339	1732	1412	50	1910	NOAH	438	338	238	138	38	238	138	38	238	138	38	238
1997	2007	2707	340	1731	1411	51	1911	NOAH	439	339	239	139	39	239	139	39	239	139	39	239
1998	2006	2708	341	1730	1410	52	1912	NOAH	440	340	240	140	40	240	140	40	240	140	40	240
1999	2005	2709	342	1729	1409	53	1913	NOAH	441	341	241	141	41	241	141	41	241	141	41	241
2000	2004	2710	343	1728	1408	54	1914	NOAH	442	342	242	142	42	242	142	42	242	142	42	242
2001	2003	2711	344	1727	1407	55	1915	NOAH	443	343	243	143	43	243	143	43	243	143	43	243
2002	2002	2712	345	1726	1406	56	1916	NOAH	444	344	244	144	44	244	144	44	244	144	44	244
2003	2001	2713	346	1725	1405	57	1917	NOAH	445	345	245	145	45	245	145	45	245	145	45	245
2004	2000	2714	347	1724	1404	58	1918	NOAH	446	346	246	146	46	246	146	46	246	146	46	246
2005	1999	2715	348	1723	1403	59	1919	NOAH	447	347	247	147	47	247	147	47	247	147	47	247
2006	1998	2716	349	1722	1402	60	1920	NOAH	448	348	248	148	48	248	148	48	248	148	48	248
2007	1997	2717	350	1721	1401	61	1921	NOAH	449	349	249	149	49	249	149	49	249	149	49	249
2008	1996	2718	351	1720	1400	62	1922	NOAH	450	350	250	150	50	250	150	50	250	150	50	250
2009	1995	2719	352	1719	1399	63	1923	NOAH	451	351	251	151	51	251	151	51	251	151	51	251
2010	1994	2720	353	1718	1398	64	1924	NOAH	452	352	252	152	52	252	152	52	252	152	52	252
2011	1993	2721	354	1717	1397	65	1925	NOAH	453	353	253	153	53	253	153	53	253	153	53	253
2012	1992	2722	355	1716	1396	66	1926	NOAH	454	354	254	154	54	254	154	54	254	154	54	254
2013	1991	2723	356	1715	1395	67	1927	NOAH	455	355	255	155	55	255	155	55	255	155	55	255
2014	1990	2724	357	1714	1394	68	1928	NOAH	456	356	256	156	56	256	156	56	256	156	56	256
2015	1989	2725	358	1713	1393	69	1929	NOAH	457	357	257	157	57	257	157	57	257	157	57	257
2016	1988	2726	359	1712	1392	70	1930	NOAH	458	358	258	158	58	258	158	58	258	158	58	258
2017	1987	2727	360	1711	1391	71	1931	NOAH	459	359	259	159	59	259	159	59	259	159	59	259
2018	1986	2728	361	1710	1390	72	1932	NOAH	460	360	260	160	60	260	160	60	260	160	60	260
2019	1985	2729	362	1709	1389	73	1933	NOAH	461	361	261	161	61	261	161	61	261	161	61	261
2020	1984	2730	363	1708	1388	74	1934	NOAH	462	362	262	162	62	262	162	62	262	162	62	262
2021	1983	2731	364	1707	1387	75	1935	NOAH	463	363	263	163	63	263	163	63	263	163	63	263
2022	1982	2732	365	1706	1386	76	1936	NOAH	464	364	264	164	64	264	164	64	264	164	64	264
2023	1981	2733	366	1705	1385	77	1937	NOAH	465	365	265	165	65	265	165	65	265	165	65	265
2024	1980	2734	367	1704	1384	78	1938	NOAH	466	366	266	166	66	266	166	66	266	166	66	266
2025	1979	2735	368	1703	1383	79	1939	NOAH	467	367	267	167	67	267	167	67	267	167	67	267
2026	1978	2736	369	1702	1382	80	1940	NOAH	468	368	268	168	68	268	168	68	268	168	68	268
2027	1977	2737	370	1701	1381	81	1941	NOAH	469	369	269	169	69	269	169	69	269	169	69	269
2028	1976	2738	371	1700	1380	82	1942	NOAH	470	370	270	170	70	270	170	70	270	170	70	270
2029	1975	2739	372	1699	1379	83	1943	NOAH	471	371	271	171	71	271	171	71	271	171	71	271
2030	1974	2740	373	1698	1378	84	1944	NOAH	472	372	272	172	72	272	172	72	272	172	72	272
2031	1973	2741	374	1697	1377	85	1945	NOAH	473	373	273	173	73	273	173	73	273	173	73	273
2032	1972	2742	375	1696	1376	86	1946	NOAH	474	374	274	174	74	274	174	74	274	174	74	274
2033	1971	2743	376	1695	1375	87	1947	NOAH	475	375	275	175	75	275	175	75	275	175	75	275
2034	1970	2744	377	1694	1374	88	1948	NOAH	476	376	276	176	76	276	176	76	276	176	76	276
2035	1969	2745	378	1693	1373	89	1949	NOAH	477	377	277	177	77	277	177	77	277	177	77	277
2036	1968	2746	379	1692	1372	90	1950	NOAH	478	378	278	178	78	278	178	78	278	178	78	278
2037	1967	2747	380	1691	1371	91	1951	NOAH	479	379	279	179	79	279	179	79	279	179	79	279
2038	1966	2748	381	1690	1370	92	1952	NOAH	480	380	280	180	80	280	180	80	280	180	80	280
2039	1965	2749	382	1689	1369	93	1953	NOAH	481	381	281	181	81	281	181	81	281	181	81	281
2040	1964	2750	383	1688	1368	94	1954	NOAH	482	382	282	182	82	282	182	82	282	182	82	282
2041	1963	2751	384	1687	1367	95	1955	NOAH	483	383	283	183	83	283	183	83	283	183	83	283
2042	1962	2752	385	1686	1366	96	1956	NOAH	484	384	284	184	84	284	184	84	284	184	84	284
2043	1961	2753	386	1685	1365	97	1957	NOAH	485	385	285	185	85	285	185	85	285	185	85	285
2044	1960	2754	387	1684	1364	98	1958	NOAH	486	386	286	186	86	286	186	86	286	186	86	286
2045	1959	2755	388	1683	1363	99	1959	NOAH	487	387	287	187	87	287	187	87	287	187	87	287
2046	1958	2756	389	1682	1362	100	1960	NOAH	488	388	288	188	88	288	188	88	288	188	88	288
2047	1957	2757	390	1681	1361	101	1961	NOAH	489	389	289	189	89	289	189	89	289	189	89	289
2048	1956	2758	391	1680	1360	102	1962	NOAH	490	390	290	190	90	290	190	90	290	190	90	290
2049	1955	2759	392	1679	1359	103	1963	NOAH	491	391	291	191	91	291	191	91	291	191	91	291
2050	1954	2760	393	1678	1358	104	1964	NOAH	492	392	292	192	92	292	192	92	292	192	92	292
2051	1953	2761	394	1677	1357	105	1965	NOAH	493	393	293	193	93	293	193	93	293	193	93	293
2052	1952	2762	395	1676	1356	106	1966	NOAH	494	394	294	194	94	294	194	94	294	194	94	294
2053	1951	2763	396	1675	1355	107	1967	NOAH	495	395	295	195	95	295	195	95	295	195	95	295
2054	1950	2764	397	1674	1354	108	1968	NOAH	496	396	296	196	96	296	196	96	296	196	96	296
2055	1949	2765	398	1673	1353	109	1969	NOAH	497	397	297	197	97	297	197	97	297	197	97	297

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno e Diluvio.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of Sicyon.	Kingdom of the Argivi.	In the YEAR of the LIFE of												
2056	1948	2766	399	1172	37	25	92	498	398	363	333	178	TERAH	48	38	SARAI	ISHMAEL.	ISAAC	1234567	
2057	1947	2767	400	1171	38	26	91	499	399	364	334	179	ABRAM	49	39	ABRAM				
2058	1946	2768	401	1170	39	1	90	500	400	365	335	180	HEBER	50	40	HEBER				
2059	1945	2769	402	1169	40	2	89	501	401	366	336	181	TERAH	51	41	TERAH				
2060	1944	2770	403	1168	41	3	88	502	402	367	337	182	ABRAM	52	42	ABRAM				
2061	1943	2771	404	1167	42	4	87	503	403	368	338	183	SARAI	53	43	SARAI				
2062	1942	2772	405	1166	43	5	86	504	404	369	339	184	HEBER	54	44	HEBER				
2063	1941	2773	406	1165	44	6	85	505	405	370	340	185	TERAH	55	45	TERAH				
2064	1940	2774	407	1164	45	7	84	506	406	371	341	186	ABRAM	56	46	ABRAM				
2065	1939	2775	408	1163	46	8	83	507	407	372	342	187	SARAI	57	47	SARAI				
2066	1938	2776	409	1162	47	9	82	508	408	373	343	188	HEBER	58	48	HEBER				
2067	1937	2777	410	1161	48	10	81	509	409	374	344	189	TERAH	59	49	TERAH				
2068	1936	2778	411	1160	49	11	80	510	410	375	345	190	ABRAM	60	50	ABRAM				
2069	1935	2779	412	1159	50	12	79	511	411	376	346	191	SARAI	61	51	SARAI				
2070	1934	2780	413	1158	51	13	78	512	412	377	347	192	HEBER	62	52	HEBER				
2071	1933	2781	414	1157	52	14	77	513	413	378	348	193	TERAH	63	53	TERAH				
2072	1932	2782	415	1156	53	15	76	514	414	379	349	194	ABRAM	64	54	ABRAM				
2073	1931	2783	416	1155	54	16	75	515	415	380	350	195	SARAI	65	55	SARAI				
2074	1930	2784	417	1154	55	17	74	516	416	381	351	196	HEBER	66	56	HEBER				
2075	1929	2785	418	1153	56	18	73	517	417	382	352	197	TERAH	67	57	TERAH				
2076	1928	2786	419	1152	57	19	72	518	418	383	353	198	ABRAM	68	58	ABRAM				
2077	1927	2787	420	1151	58	20	71	519	419	384	354	199	SARAI	69	59	SARAI				
2078	1926	2788	421	1150	59	21	70	520	420	385	355	200	HEBER	70	60	HEBER				
2079	1925	2789	422	1149	60	22	69	521	421	386	356	201	TERAH	71	61	TERAH				
2080	1924	2790	423	1148	61	23	68	522	422	387	357	202	ABRAM	72	62	ABRAM				
2081	1923	2791	424	1147	1	24	67	523	423	388	358	203	SARAI	73	63	SARAI				
2082	1922	2792	425	1146	2	25	66	524	424	389	359	204	HEBER	74	64	HEBER				
2083	1921	2793	426	1145	3	26	65	525	425	390	360	205	TERAH	75	65	TERAH				
2084	1920	2794	427	1144	4	27	64	526	426	391	361	76	ABRAM	76	66	ABRAM				
2085	1919	2795	428	1143	5	28	63	527	427	392	362	77	SARAI	77	67	SARAI				
2086	1918	2796	429	1142	6	29	62	528	428	393	363	78	HEBER	78	68	HEBER				
2087	1917	2797	430	1141	7	30	61	529	429	394	364	79	TERAH	79	69	TERAH				
2088	1916	2798	431	1140	8	31	60	530	430	395	365	80	ABRAM	80	70	ABRAM				
2089	1915	2799	432	1139	9	32	59	531	431	396	366	81	SARAI	81	71	SARAI				
2090	1914	2800	433	1138	10	33	58	532	432	397	367	82	HEBER	82	72	HEBER				
2091	1913	2801	434	1137	11	34	57	533	433	398	368	83	TERAH	83	73	TERAH				
2092	1912	2802	435	1136	12	35	56	534	434	399	369	84	ABRAM	84	74	ABRAM				
2093	1911	2803	436	1135	13	36	55	535	435	400	370	85	SARAI	85	75	SARAI				
2094	1910	2804	437	1134	14	37	54	536	436	401	371	86	HEBER	86	76	HEBER				
2095	1909	2805	438	1133	15	38	53	537	437	402	372	87	TERAH	87	77	TERAH				
2096	1908	2806	439	1132	16	39	52	538	438	403	373	88	ABRAM	88	78	ABRAM				
2097	1907	2807	440	1131	17	40	51	539	439	404	374	89	SARAI	89	79	SARAI				
2098	1906	2808	441	1130	18	41	50	540	440	405	375	90	HEBER	90	80	HEBER				
2099	1905	2809	442	1129	19	42	49	541	441	406	376	91	TERAH	91	81	TERAH				
2100	1904	2810	443	1128	20	43	48	542	442	407	377	92	ABRAM	92	82	ABRAM				
2101	1903	2811	444	1127	21	44	47	543	443	408	378	93	SARAI	93	83	SARAI				
2102	1902	2812	445	1126	22	45	46	544	444	409	379	94	HEBER	94	84	HEBER				
2103	1901	2813	446	1125	23	46	45	545	445	410	380	95	TERAH	95	85	TERAH				
2104	1900	2814	447	1124	24	47	44	546	446	411	381	96	ABRAM	96	86	ABRAM				
2105	1899	2815	448	1123	25	48	43	547	447	412	382	97	SARAI	97	87	SARAI				
2106	1898	2816	449	1122	26	49	42	548	448	413	383	98	HEBER	98	88	HEBER				
2107	1897	2817	450	1121	27	50	41	549	449	414	384	99	TERAH	99	89	TERAH				
2108	1896	2818	451	1120	28	51	40	550	450	415	385	100	ABRAM	100	90	ABRAM				
2109	1895	2819	452	1119	29	52	39	551	451	416	386	101	SARAI	101	91	SARAI				
2110	1894	2820	453	1118	30		38	552	452	417	387	102	HEBER	102	92	HEBER				
2111	1893	2821	454	1117	31	1	37	553	453	418	388	103	TERAH	103	93	TERAH				
2112	1892	2822	455	1116	32	2	36	554	454	419	389	104	ABRAM	104	94	ABRAM				
2113	1891	2823	456	1115	33	3	35	555	455	420	390	105	SARAI	105	95	SARAI				
2114	1890	2824	457	1114	34	4	34	556	456	421	391	106	HEBER	106	96	HEBER				
2115	1889	2825	458	1113	35	5	33	557	457	422	392	107	TERAH	107	97	TERAH				

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno e Dulvio.	Year before the first Olympiad.	Kings of the Egyptians.	First of the Ptolemies.	Kings of the Argivi.	First of the Athenians.	In the YEAR of the LIFE.											
2116	1888	2826	459	1112	36	6	32	372	578	1217	293	HEBIR	108	ABRAHAM	98	SARAH	23	ISHMAEL	10	ISAAC
2117	1887	2827	460	1111	37	7	31	331	579	424	294	HEBIR	109	ABRAHAM	99	SARAH	24	ISHMAEL	11	ISAAC
2118	1886	2828	461	1110	38	8	30	330	580	425	295	HEBIR	110	ABRAHAM	100	SARAH	25	ISHMAEL	12	ISAAC
2119	1885	2829	462	1109	39	9	29	329	581	426	296	HEBIR	111	ABRAHAM	101	SARAH	26	ISHMAEL	13	ISAAC
2120	1884	2830	463	1108	40	10	28	328	582	427	297	HEBIR	112	ABRAHAM	102	SARAH	27	ISHMAEL	14	ISAAC
2121	1883	2831	464	1107	41	11	27	327	583	428	298	HEBIR	113	ABRAHAM	103	SARAH	28	ISHMAEL	15	ISAAC
2122	1882	2832	465	1106	42	12	26	326	584	429	299	HEBIR	114	ABRAHAM	104	SARAH	29	ISHMAEL	16	ISAAC
2123	1881	2833	466	1105	43	13	25	325	585	430	300	HEBIR	115	ABRAHAM	105	SARAH	30	ISHMAEL	17	ISAAC
2124	1880	2834	467	1104	44	14	24	324	586	431	301	HEBIR	116	ABRAHAM	106	SARAH	31	ISHMAEL	18	ISAAC
2125	1879	2835	468	1103	45	15	23	323	587	432	302	HEBIR	117	ABRAHAM	107	SARAH	32	ISHMAEL	19	ISAAC
2126	1878	2836	469	1102	46	16	22	322	588	433	303	HEBIR	118	ABRAHAM	108	SARAH	33	ISHMAEL	20	ISAAC
2127	1877	2837	470	1101	47	17	21	321	589	434	304	HEBIR	119	ABRAHAM	109	SARAH	34	ISHMAEL	21	ISAAC
2128	1876	2838	471	1100	48	18	20	320	590	435	305	HEBIR	120	ABRAHAM	110	SARAH	35	ISHMAEL	22	ISAAC
2129	1875	2839	472	1099	49	19	19	319	591	436	306	HEBIR	121	ABRAHAM	111	SARAH	36	ISHMAEL	23	ISAAC
2130	1874	2840	473	1098	50	20	18	318	592	437	307	HEBIR	122	ABRAHAM	112	SARAH	37	ISHMAEL	24	ISAAC
2131	1873	2841	474	1097	1	21	17	317	593	438	308	HEBIR	123	ABRAHAM	113	SARAH	38	ISHMAEL	25	ISAAC
2132	1872	2842	475	1096	2	22	16	316	594	439	309	HEBIR	124	ABRAHAM	114	SARAH	39	ISHMAEL	26	ISAAC
2133	1871	2843	476	1095	3	23	15	315	595	440	310	HEBIR	125	ABRAHAM	115	SARAH	40	ISHMAEL	27	ISAAC
2134	1870	2844	477	1094	4	24	14	314	596	441	311	HEBIR	126	ABRAHAM	116	SARAH	41	ISHMAEL	28	ISAAC
2135	1869	2845	478	1093	5	25	13	313	597	442	312	HEBIR	127	ABRAHAM	117	SARAH	42	ISHMAEL	29	ISAAC
2136	1868	2846	479	1092	6	26	12	312	598	443	313	HEBIR	128	ABRAHAM	118	SARAH	43	ISHMAEL	30	ISAAC
2137	1867	2847	480	1091	7	27	11	311	599	444	314	HEBIR	129	ABRAHAM	119	SARAH	44	ISHMAEL	31	ISAAC
2138	1866	2848	481	1090	8	28	10	310	600	445	315	HEBIR	130	ABRAHAM	120	SARAH	45	ISHMAEL	32	ISAAC
2139	1865	2849	482	1089	9	29	9	309	601	446	316	HEBIR	131	ABRAHAM	121	SARAH	46	ISHMAEL	33	ISAAC
2140	1864	2850	483	1088	10	30	8	308	602	447	317	HEBIR	132	ABRAHAM	122	SARAH	47	ISHMAEL	34	ISAAC
2141	1863	2851	484	1087	11	31	7	307	603	448	318	HEBIR	133	ABRAHAM	123	SARAH	48	ISHMAEL	35	ISAAC
2142	1862	2852	485	1086	12	32	6	306	604	449	319	HEBIR	134	ABRAHAM	124	SARAH	49	ISHMAEL	36	ISAAC
2143	1861	2853	486	1085	13	33	5	305	605	450	320	HEBIR	135	ABRAHAM	125	SARAH	50	ISHMAEL	37	ISAAC
2144	1860	2854	487	1084	14	34	4	304	606	451	321	HEBIR	136	ABRAHAM	126	SARAH	51	ISHMAEL	38	ISAAC
2145	1859	2855	488	1083	15	35	3	303	607	452	322	HEBIR	137	ABRAHAM	127	SARAH	52	ISHMAEL	39	ISAAC
2146	1858	2856	489	1082	16	1	2	302	608	453	323	HEBIR	138	ABRAHAM	128	SARAH	53	ISHMAEL	40	ISAAC
2147	1857	2857	490	1081	17	2	1	301	609	454	324	HEBIR	139	ABRAHAM	129	SARAH	54	ISHMAEL	41	ISAAC
2148	1856	2858	491	1080	18	3	1	300	610	455	325	HEBIR	140	ABRAHAM	130	SARAH	55	ISHMAEL	42	ISAAC
2149	1855	2859	492	1079	19	4	2	299	611	456	326	HEBIR	141	ABRAHAM	131	SARAH	56	ISHMAEL	43	ISAAC
2150	1854	2860	493	1078	20	5	3	298	612	457	327	HEBIR	142	ABRAHAM	132	SARAH	57	ISHMAEL	44	ISAAC
2151	1853	2861	494	1077	21	6	4	297	613	458	328	HEBIR	143	ABRAHAM	133	SARAH	58	ISHMAEL	45	ISAAC
2152	1852	2862	495	1076	22	7	5	296	614	459	329	HEBIR	144	ABRAHAM	134	SARAH	59	ISHMAEL	46	ISAAC
2153	1851	2863	496	1075	23	8	6	295	615	460	330	HEBIR	145	ABRAHAM	135	SARAH	60	ISHMAEL	47	ISAAC
2154	1850	2864	497	1074	24	9	7	294	616	461	331	HEBIR	146	ABRAHAM	136	SARAH	61	ISHMAEL	48	ISAAC
2155	1849	2865	498	1073	25	10	8	293	617	462	332	HEBIR	147	ABRAHAM	137	SARAH	62	ISHMAEL	49	ISAAC
2156	1848	2866	499	1072	26	11	9	292	618	463	333	HEBIR	148	ABRAHAM	138	SARAH	63	ISHMAEL	50	ISAAC
2157	1847	2867	500	1071	27	12	10	291	619	464	334	HEBIR	149	ABRAHAM	139	SARAH	64	ISHMAEL	51	ISAAC
2158	1846	2868	501	1070	28	13	11	290	620	465	335	HEBIR	150	ABRAHAM	140	SARAH	65	ISHMAEL	52	ISAAC
2159	1845	2869	502	1069	29	14	12	289	621	466	336	HEBIR	151	ABRAHAM	141	SARAH	66	ISHMAEL	53	ISAAC
2160	1844	2870	503	1068	30	15	13	288	622	467	337	HEBIR	152	ABRAHAM	142	SARAH	67	ISHMAEL	54	ISAAC
2161	1843	2871	504	1067	31	16	14	287	623	468	338	HEBIR	153	ABRAHAM	143	SARAH	68	ISHMAEL	55	ISAAC
2162	1842	2872	505	1066	32	17	15	286	624	469	339	HEBIR	154	ABRAHAM	144	SARAH	69	ISHMAEL	56	ISAAC
2163	1841	2873	506	1065	33	18	16	285	625	470	340	HEBIR	155	ABRAHAM	145	SARAH	70	ISHMAEL	57	ISAAC
2164	1840	2874	507	1064	34	19	17	284	626	471	341	HEBIR	156	ABRAHAM	146	SARAH	71	ISHMAEL	58	ISAAC
2165	1839	2875	508	1063	35	20	18	283	627	472	342	HEBIR	157	ABRAHAM	147	SARAH	72	ISHMAEL	59	ISAAC
2166	1838	2876	509	1062	36	21	19	282	628	473	343	HEBIR	158	ABRAHAM	148	SARAH	73	ISHMAEL	60	ISAAC
2167	1837	2877	510	1061	37	22	20	281	629	474	344	HEBIR	159	ABRAHAM	149	SARAH	74	ISHMAEL	61	ISAAC
2168	1836	2878	511	1060	38	23	21	280	630	475	345	HEBIR	160	ABRAHAM	150	SARAH	75	ISHMAEL	62	ISAAC
2169	1835	2879	512	1059	39	24	22	279	631	476	346	HEBIR	161	ABRAHAM	151	SARAH	76	ISHMAEL	63	ISAAC
2170	1834	2880	513	1058	40	25	23	278	632	477	347	HEBIR	162	ABRAHAM	152	SARAH	77	ISHMAEL	64	ISAAC
2171	1833	2881	514	1057	41	26	24	277	633	478	348	HEBIR	163	ABRAHAM	153	SARAH	78	ISHMAEL	65	ISAAC
2172	1832	2882	515	1056	42	27	25	276	634	479	349	HEBIR	164	ABRAHAM	154	SARAH	79	ISHMAEL	66	ISAAC
2173	1831	2883	516	1055	43	28	26	275	635	480	350	HEBIR	165	ABRAHAM	155	SARAH	80	ISHMAEL	67	ISAAC
2174	1830	2884	517	1054	44	29	27	274	636	481	351	HEBIR	166	ABRAHAM	156	SARAH	81	ISHMAEL	68	ISAAC
2175	1829	2885	518	1053	45	30	28	273	637	482	352	HEBIR	167	ABRAHAM	157	SARAH	82	ISHMAEL	69	ISAAC

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	John the Baptist	Year before the birth of Christ	Kings of the Egyptians	Kings of Sicyon	Princes of the Argivi	Kingdom of the Argivi	Year of the life of Christ	In the YEAR of the LIFE of
2176	2886	519	1001	46	31	29	272	3639	1
2177	1827	2887	1051	47	32	30	271	3638	2
2178	1828	2888	1052	48	33	31	270	3637	3
2179	1825	2890	1049	49	34	32	269	3636	4
2180	1824	2890	1048	1	35	33	268	3635	5
2181	1823	2891	1047	2	36	34	267	3634	6
2182	1822	2892	1046	3	37	35	266	3633	7
2183	1821	2893	1045	4	38	36	265	3632	8
2184	1820	2894	1044	5	39	37	264	3631	9
2185	1819	2895	1043	6	40	38	263	3630	10
2186	1818	2896	1042	7	41	39	262	3629	11
2187	1817	2897	1041	8	42	40	261	3628	12
2188	1816	2898	1040	9	43	41	260	3627	13
2189	1815	2899	1039	10	44	42	259	3626	14
2190	1814	2900	1038	11	15	43	258	3625	15
2191	1813	2901	1037	12	1	44	257	3624	16
2192	1812	2902	1036	13	2	45	256	3623	17
2193	1811	2903	1035	14	3	46	255	3622	18
2194	1810	2904	1034	15	4	47	254	3621	19
2195	1809	2905	1033	16	5	48	253	3620	20
2196	1808	2906	1032	17	6	49	252	3619	21
2197	1807	2907	1031	18	7	50	251	3618	22
2198	1806	2908	1030	19	8	1	250	3617	23
2199	1805	2909	1029	20	9	2	249	3616	24
2200	1804	2910	1028	21	10	3	248	3615	25
2201	1803	2911	1027	22	11	4	247	3614	26
2202	1802	2912	1026	23	12	5	246	3613	27
2203	1801	2913	1025	24	13	6	245	3612	28
2204	1800	2914	1024	25	14	7	244	3611	29
2205	1799	2915	1023	1	15	8	243	3610	30
2206	1798	2916	1022	2	16	9	242	3609	31
2207	1797	2917	1021	3	17	10	241	3608	32
2208	1796	2918	1020	4	18	11	240	3607	33
2209	1795	2919	1019	5	19	12	239	3606	34
2210	1794	2920	1018	6	20	13	238	3605	35
2211	1793	2921	1017	7	21	14	237	3604	36
2212	1792	2922	1016	8	22	15	236	3603	37
2213	1791	2923	1015	9	23	16	235	3602	38
2214	1790	2924	1014	10	24	17	234	3601	39
2215	1789	2925	1013	11	25	18	233	3600	40
2216	1788	2926	1012	12	26	19	232	3599	41
2217	1787	2927	1011	13	27	20	231	3598	42
2218	1786	2928	1010	14	28	21	230	3597	43
2219	1785	2929	1009	15	29	22	229	3596	44
2220	1784	2930	1008	16	30	23	228	3595	45
2221	1783	2931	1007	17	31	24	227	3594	46
2222	1782	2932	1006	18	32	25	226	3593	47
2223	1781	2933	1005	19	33	26	225	3592	48
2224	1780	2934	1004	20	34	27	224	3591	49
2225	1779	2935	1003	21	35	28	223	3590	50
2226	1778	2936	1002	22	36	29	222	3589	51
2227	1777	2937	1001	23	37	30	221	3588	52
2228	1776	2938	1000	24	38	31	220	3587	53
2229	1775	2939	999	25	39	32	219	3586	54
2230	1774	2940	998	26	40	33	218	3585	55
2231	1773	2941	997	27	41	34	217	3584	56
2232	1772	2942	996	28	42	35	216	3583	57
2233	1771	2943	995	29	43	36	215	3582	58
2234	1770	2944	994	30	44	37	214	3581	59
2235	1769	2945	993	31	45	38	213	3580	60

LEVI. Archbishop Usher fixes his birth A. M. 9248.

1 2 3 4 5 6 7 8 9 10 11 12

TABLE II. *Chronology of ancient Lividians.*

A. M.	P. C.	Year B.C.	Year A.D.	Year O. C.	Year P. C.	Year Q. C.	Year R. C.	Year S. C.	Year T. C.	Year U. C.	Year V. C.	Year W. C.	Year X. C.	Year Y. C.	Year Z. C.	In the YEAR of the LIFE of
2206	1713	2946	579	982	19	15	7	31	11	347	133	68	70	68	68	LEV
2207	1767	2947	580	981	20	16	8	32	12	3578	134	69	71	69	69	LEV
2208	1766	2948	581	980	21	17	9	33	13	3577	135	70	72	70	70	LEV
2209	1765	2949	582	980	22	18	10	34	14	3576	136	71	73	71	71	LEV
2210	1764	2950	583	980	23	19	11	35	15	3575	137	72	74	72	72	LEV
2211	1763	2951	584	980	24	20	12	36	16	3574	138	73	75	73	73	LEV
2212	1762	2952	585	980	25	21	13	37	17	3573	139	74	76	74	74	LEV
2213	1761	2953	586	980	26	22	14	38	18	3572	140	75	77	75	75	LEV
2214	1760	2954	587	980	27	23	15	39	19	3571	141	76	78	76	76	LEV
2215	1759	2955	588	980	28	24	16	40	20	3570	142	77	79	77	77	LEV
2216	1758	2956	589	980	29	25	17	41	21	3569	143	78	80	78	78	LEV
2217	1757	2957	590	980	30	26	18	42	22	3568	144	79	81	79	79	LEV
2218	1756	2958	591	980	31	27	19	43	23	3567	145	80	82	80	80	LEV
2219	1755	2959	592	979	32	28	20	44	24	3566	146	81	83	81	81	LEV
2220	1754	2960	593	978	33	29	21	45	25	3565	147	82	84	82	82	LEV
2221	1753	2961	594	977	34	30	22	46	26	3564	148	83	85	83	83	LEV
2222	1752	2962	595	976	35	31	23	47	27	3563	149	84	86	84	84	LEV
2223	1751	2963	596	975	36	32	24	48	28	3562	150	85	87	85	85	LEV
2224	1750	2964	597	974	37	33	25	49	29	3561	151	86	88	86	86	LEV
2225	1749	2965	598	973	38	34	26	50	30	3560	152	87	89	87	87	LEV
2226	1748	2966	599	972	39	35	27	51	31	3559	153	88	90	88	88	LEV
2227	1747	2967	600	971	40	36	28	52	32	3558	154	89	91	89	89	LEV
2228	1746	2968	601	970	41	37	29	53	33	3557	155	90	92	90	90	LEV
2229	1745	2969	602	969	42	38	30	54	34	3556	156	91	93	91	91	LEV
2230	1744	2970	603	968	43	39	31	55	35	3555	157	92	94	92	92	LEV
2231	1743	2971	604	967	44	40	32	56	36	3554	158	93	95	93	93	LEV
2232	1742	2972	605	966	45	41	33	57	37	3553	159	94	96	94	94	LEV
2233	1741	2973	606	965	46	42	34	58	38	3552	160	95	97	95	95	LEV
2234	1740	2974	607	964	47	43	35	59	39	3551	161	96	98	96	96	LEV
2235	1739	2975	608	963	48	44	36	60	40	3550	162	97	99	97	97	LEV
2236	1738	2976	609	962	49	45	37	61	41	3549	163	98	100	98	98	LEV
2237	1737	2977	610	961	50	46	38	62	42	3548	164	99	101	99	99	LEV
2238	1736	2978	611	960	51	47	39	63	43	3547	165	100	102	100	100	LEV
2239	1735	2979	612	959	52	48	40	64	44	3546	166	101	103	101	101	LEV
2240	1734	2980	613	958	53	49	41	65	45	3545	167	102	104	102	102	LEV
2241	1733	2981	614	957	54	50	42	66	46	3544	168	103	105	103	103	LEV
2242	1732	2982	615	956	55	51	43	67	47	3543	169	104	106	104	104	LEV
2243	1731	2983	616	955	56	52	44	68	48	3542	170	105	107	105	105	LEV
2244	1730	2984	617	954	57	53	45	69	49	3541	171	106	108	106	106	LEV
2245	1729	2985	618	953	58	54	46	70	50	3540	172	107	109	107	107	LEV
2246	1728	2986	619	952	59	55	47	71	51	3539	173	108	110	108	108	LEV
2247	1727	2987	620	951	60	56	48	72	52	3538	174	109	111	109	109	LEV
2248	1726	2988	621	950	61	57	49	73	53	3537	175	110	112	110	110	LEV
2249	1725	2989	622	949	62	58	50	74	54	3536	176	111	113	111	111	LEV
2250	1724	2990	623	948	63	59	51	75	55	3535	177	112	114	112	112	LEV
2251	1723	2991	624	947	64	60	52	76	56	3534	178	113	115	113	113	LEV
2252	1722	2992	625	946	65	61	53	77	57	3533	179	114	116	114	114	LEV
2253	1721	2993	626	945	66	62	54	78	58	3532	180	115	117	115	115	LEV
2254	1720	2994	627	944	67	63	55	79	59	3531	181	116	118	116	116	LEV
2255	1719	2995	628	943	68	64	56	80	60	3530	182	117	119	117	117	LEV
2256	1718	2996	629	942	69	65	57	81	61	3529	183	118	120	118	118	LEV
2257	1717	2997	630	941	70	66	58	82	62	3528	184	119	121	119	119	LEV
2258	1716	2998	631	940	71	67	59	83	63	3527	185	120	122	120	120	LEV
2259	1715	2999	632	939	72	68	60	84	64	3526	186	121	123	121	121	LEV
2260	1714	3000	633	938	73	69	61	85	65	3525	187	122	124	122	122	LEV
2261	1713	3001	634	937	74	70	62	86	66	3524	188	123	125	123	123	LEV
2262	1712	3002	635	936	75	71	63	87	67	3523	189	124	126	124	124	LEV
2263	1711	3003	636	935	76	72	64	88	68	3522	190	125	127	125	125	LEV
2264	1710	3004	637	934	77	73	65	89	69	3521	191	126	128	126	126	LEV
2265	1709	3005	638	933	78	74	66	90	70	3520	192	127	129	127	127	LEV

TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno Diluvio.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.	Year before the present year of Christ, 1812.	In the YEAR of the LIFE of		
2296	1708	3006	639	932	24	3	4	152	3519	128	69	37
2297	1707	3007	640	931	25	4	5	151	3518	129	70	38
2298	1706	3008	641	930	26	5	6	150	3517	130	71	39
2299	1705	3009	642	929	1	6	7	149	3516	131	72	40
2300	1704	3010	643	928	2	7	8	148	3515	132	73	41
2301	1703	3011	644	927	3	8	9	147	3514	133	74	42
2302	1702	3012	645	926	4	9	10	146	3513	134	75	43
2303	1701	3013	646	925	5	10	11	145	3512	135	76	44
2304	1700	3014	647	924	6	11	12	144	3511	136	77	45
2305	1699	3015	648	923	7	12	13	143	3510	137	78	46
2306	1698	3016	649	922	8	13	14	142	3509	138	79	47
2307	1697	3017	650	921	9	14	15	141	3508	139	80	48
2308	1696	3018	651	920	10	15	16	140	3507	140	81	49
2309	1695	3019	652	919		16	17	139	3506	141	82	50
2310	1694	3020	653	918	1	17	18	138	3505	142	83	51
2311	1693	3021	654	917	2	18	19	137	3504	143	84	52
2312	1692	3022	655	916	3	19	20	136	3503	144	85	53
2313	1691	3023	656	915	4	20	21	135	3502	145	86	54
2314	1690	3024	657	914	5	21	22	134	3501	146	87	55
2315	1689	3025	658	913	6	22	23	133	3500	147	88	56
2316	1688	3026	659	912	7	23	24	132	3499		89	57
2317	1687	3027	660	911	8	24	25	131	3498		90	58
2318	1686	3028	661	910	9	25	26	130	3497		91	59
2319	1685	3029	662	909	10	26	27	129	3496		92	60
2320	1684	3030	663	908	11	27	28	128	3495		93	61
2321	1683	3031	664	907	12	28	29	127	3494		94	62
2322	1682	3032	665	906	13	29	30	126	3493		95	63
2323	1681	3033	666	905	14	30	31	125	3492		96	64
2324	1680	3034	667	904	15	31	32	124	3491		97	65
2325	1679	3035	668	903	16	32	33	123	3490		98	66
2326	1678	3036	669	902	17	33	34	122	3489		99	67
2327	1677	3037	670	901	18	34	35	121	3488		100	68
2328	1676	3038	671	900	19	35	36	120	3487		101	69
2329	1675	3039	672	899	20	36	37	119	3486		102	70
2330	1674	3040	673	898	21	37	38	118	3485		103	71
2331	1673	3041	674	897	22	38	39	117	3484		104	72
2332	1672	3042	675	896	23	39	40	116	3483		105	73
2333	1671	3043	676	895	24	40	41	115	3482		106	74
2334	1670	3044	677	894	25	41	42	114	3481		107	75
2335	1669	3045	678	893	26	42	43	113	3480		108	76
2336	1668	3046	679	892	27	43	44	112	3479		109	77
2337	1667	3047	680	891	28	44	45	111	3478		110	78
2338	1666	3048	681	890	29	45	46	110	3477		111	79
2339	1665	3049	682	889	30	46	47	109	3476		112	80
2340	1664	3050	683	888	1	1	48	108	3475		113	81
2341	1663	3051	684	887	2	2	49	107	3474		114	82
2342	1662	3052	685	886	3	3	50	106	3473		115	83
2343	1661	3053	686	885	4	4	51	105	3472		116	84
2344	1660	3054	687	884	5	5	52	104	3471		117	85
2345	1659	3055	688	883	6	6	53	103	3470		118	86
2346	1658	3056	689	882	7	7	54	102	3469		119	87
2347	1657	3057	690	881	8	8	55	101	3468		120	88
2348	1656	3058	691	880	9	9	56	100	3467		121	89
2349	1655	3059	692	879	10	10	57	99	3466		122	90
2350	1654	3060	693	878	11	11	58	98	3465		123	91
2351	1653	3061	694	877	12	12	59	97	3464		124	92
2352	1652	3062	695	876	13	13	60	96	3463		125	93
2353	1651	3063	696	875	14	14	61	95	3462		126	94
2354	1650	3064	697	874	15	15	62	94	3461		127	95
2355	1649	3065	698	873	16	16	63	93	3460		128	96

TABLE II. *Chronology of ancient kingdoms.*

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TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Julian Period.	Anno e-Julian.	Year before the first Olympiad.	Kings of the Egyptians.	Legs or Sicyon.	Kings of the Argives.	Kings of the Athenians.	Year before the present year of Christ, 1812.	In the YEAR of the LIFE of						
2416	1588	3126	759	812	8	29	54	52	3399	Before the reign of Cærops.	AARON	MOSES	JOSHUA			
2417	1587	3127	760	811	9	20	1	31	3398							
2418	1586	3128	761	810	10	31	2	50	3397							
2419	1585	3129	762	809	11	22	3	29	3396							
2420	1584	3130	763	808	12	33	4	28	3395							
2421	1583	3131	764	807	1	34	5	27	3394							
2422	1582	3132	765	806	2	35	6	26	3393							
2423	1581	3133	766	805	3	36	7	25	3392							
2424	1580	3134	767	804	4	37	8	24	3391							
2425	1579	3135	768	803	5	38	9	23	3390							
2426	1578	3136	769	802	1	39	10	22	3389	Cærops, the first monarch.						
2427	1577	3137	770	801	1	40	11	21	3388							
2428	1576	3138	771	800	2	41	12	20	3387							
2429	1575	3139	772	799	3	42	13	19	3386							
2430	1574	3140	773	798	4	43	14	18	3385							
2431	1573	3141	774	797	5	44	15	17	3384							
2432	1572	3142	775	796	6	45	16	16	3383							
2433	1571	3143	776	795	7	46	17	15	3382							
2434	1570	3144	777	794	8	47	18	14	3381							
2435	1569	3145	778	793	9	48	19	13	3380							
2436	1568	3146	779	792	10	49	20	12	3379	Marchon.						
2437	1567	3147	780	791	11	50	21	11	3378							
2438	1566	3148	781	790	12	51	22	10	3377							
2439	1565	3149	782	789	13	52	23	9	3376							
2440	1564	3150	783	788	14	53	24	8	3375							
2441	1563	3151	784	787	15	54	25	7	3374							
2442	1562	3152	785	786	16	55	26	6	3373							
2443	1561	3153	786	785	17	56	27	5	3372							
2444	1560	3154	787	784	18	57	28	4	3371							
2445	1559	3155	788	783	19	58	29	3	3370							
2446	1558	3156	789	782	20	59	30	2	3369	Tropas.						
2447	1557	3157	790	781	21	60	31	1	3368							
2448	1556	3158	791	780	22	61	32	1	3367							
2449	1555	3159	792	779	23	62	33	2	3366							
2450	1554	3160	793	778	24	1	34	3	3365							
2451	1553	3161	794	777	25	2	35	4	3364							
2452	1552	3162	795	776	26	3	1	5	3363							
2453	1551	3163	796	775	27	4	2	6	3362							
2454	1550	3164	797	774	28	5	3	7	3361							
2455	1549	3165	798	773	29	6	4	8	3360							
2456	1548	3166	799	772	30	7	5	9	3359	Cærops, the first monarch.						
2457	1547	3167	800	771	31	8	6	10	3358							
2458	1546	3168	801	770	32	9	7	11	3357							
2459	1545	3169	802	769	33	10	8	12	3356							
2460	1544	3170	803	768	34	11	9	13	3355							
2461	1543	3171	804	767	35	12	10	14	3354							
2462	1542	3172	805	766	36	13	11	15	3353							
2463	1541	3173	806	765	37	14	12	16	3352							
2464	1540	3174	807	764	38	15	13	17	3351							
2465	1539	3175	808	763	39	16	14	18	3350							
2466	1538	3176	809	762	40	17	15	19	3349	Cærops, the first monarch.						
2467	1537	3177	810	761	41	18	16	20	3348							
2468	1536	3178	811	760	42	19	17	21	3347							
2469	1535	3179	812	759	43	20	18	22	3346							
2470	1534	3180	813	758	44	21	19	23	3345							
2471	1533	3181	814	757	45	22	20	24	3344							
2472	1532	3182	815	756	46	23	21	25	3343							
2473	1531	3183	816	755	47	24	22	26	3342							
2474	1530	3184	817	754	48	25	23	27	3341							
2475	1529	3185	818	753	49	26	24	28	3340							

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TABLE II. *Chronology of ancient kingdoms.*

A. M.	B. C.	Ancient Egypt	Ancient Greece	Ancient Rome	Ancient Assyria	Ancient Babylonia	Ancient Persia	Ancient India	Ancient China	Ancient Japan	Ancient Arabia	Ancient Africa	Ancient Asia	Ancient Europe	Ancient America
2476	1528	3186	419	747	507	37	15	1	1	1	1	1	1	1	1
2477	1527	3185	420	746	508	38	16	2	2	2	2	2	2	2	2
2478	1526	3184	421	745	509	39	17	3	3	3	3	3	3	3	3
2479	1525	3183	422	744	510	40	18	4	4	4	4	4	4	4	4
2480	1524	3182	423	743	511	41	19	5	5	5	5	5	5	5	5
2481	1523	3181	424	742	512	42	20	6	6	6	6	6	6	6	6
2482	1522	3180	425	741	513	43	21	7	7	7	7	7	7	7	7
2483	1521	3179	426	740	514	44	22	8	8	8	8	8	8	8	8
2484	1520	3178	427	739	515	45	23	9	9	9	9	9	9	9	9
2485	1519	3177	428	738	516	46	24	10	10	10	10	10	10	10	10
2486	1518	3176	429	737	517	47	25	11	11	11	11	11	11	11	11
2487	1517	3175	430	736	518	48	26	12	12	12	12	12	12	12	12
2488	1516	3174	431	735	519	49	27	13	13	13	13	13	13	13	13
2489	1515	3173	432	734	520	50	28	14	14	14	14	14	14	14	14
2490	1514	3172	433	733	521	51	29	15	15	15	15	15	15	15	15
2491	1513	3171	434	732	522	52	30	16	16	16	16	16	16	16	16
2492	1512	3170	435	731	523	53	31	17	17	17	17	17	17	17	17
2493	1511	3169	436	730	524	54	32	18	18	18	18	18	18	18	18
2494	1510	3168	437	729	525	55	33	19	19	19	19	19	19	19	19
2495	1509	3167	438	728	526	56	34	20	20	20	20	20	20	20	20
2496	1508	3166	439	727	527	57	35	21	21	21	21	21	21	21	21
2497	1507	3165	440	726	528	58	36	22	22	22	22	22	22	22	22
2498	1506	3164	441	725	529	59	37	23	23	23	23	23	23	23	23
2499	1505	3163	442	724	530	60	38	24	24	24	24	24	24	24	24
2500	1504	3162	443	723	531	61	39	25	25	25	25	25	25	25	25
2501	1503	3161	444	722	532	62	40	26	26	26	26	26	26	26	26
2502	1502	3160	445	721	533	63	41	27	27	27	27	27	27	27	27
2503	1501	3159	446	720	534	64	42	28	28	28	28	28	28	28	28
2504	1500	3158	447	719	535	65	43	29	29	29	29	29	29	29	29
2505	1499	3157	448	718	536	66	44	30	30	30	30	30	30	30	30
2506	1498	3156	449	717	537	67	45	31	31	31	31	31	31	31	31
2507	1497	3155	450	716	538	68	46	32	32	32	32	32	32	32	32
2508	1496	3154	451	715	539	69	47	33	33	33	33	33	33	33	33
2509	1495	3153	452	714	540	70	48	34	34	34	34	34	34	34	34
2510	1494	3152	453	713	541	71	49	35	35	35	35	35	35	35	35
2511	1493	3151	454	712	542	72	50	36	36	36	36	36	36	36	36
2512	1492	3150	455	711	543	73	51	37	37	37	37	37	37	37	37
2513	1491	3149	456	710	544	74	52	38	38	38	38	38	38	38	38
2514	1490	3148	457	709	545	75	53	39	39	39	39	39	39	39	39
2515	1489	3147	458	708	546	76	54	40	40	40	40	40	40	40	40
2516	1488	3146	459	707	547	77	55	41	41	41	41	41	41	41	41
2517	1487	3145	460	706	548	78	56	42	42	42	42	42	42	42	42
2518	1486	3144	461	705	549	79	57	43	43	43	43	43	43	43	43
2519	1485	3143	462	704	550	80	58	44	44	44	44	44	44	44	44
2520	1484	3142	463	703	551	81	59	45	45	45	45	45	45	45	45
2521	1483	3141	464	702	552	82	60	46	46	46	46	46	46	46	46
2522	1482	3140	465	701	553	83	61	47	47	47	47	47	47	47	47
2523	1481	3139	466	700	554	84	62	48	48	48	48	48	48	48	48
2524	1480	3138	467	699	555	85	63	49	49	49	49	49	49	49	49
2525	1479	3137	468	698	556	86	64	50	50	50	50	50	50	50	50
2526	1478	3136	469	697	557	87	65	51	51	51	51	51	51	51	51
2527	1477	3135	470	696	558	88	66	52	52	52	52	52	52	52	52
2528	1476	3134	471	695	559	89	67	53	53	53	53	53	53	53	53
2529	1475	3133	472	694	560	90	68	54	54	54	54	54	54	54	54
2530	1474	3132	473	693	561	91	69	55	55	55	55	55	55	55	55
2531	1473	3131	474	692	562	92	70	56	56	56	56	56	56	56	56
2532	1472	3130	475	691	563	93	71	57	57	57	57	57	57	57	57
2533	1471	3129	476	690	564	94	72	58	58	58	58	58	58	58	58
2534	1470	3128	477	689	565	95	73	59	59	59	59	59	59	59	59
2535	1469	3127	478	688	566	96	74	60	60	60	60	60	60	60	60

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A. M.	B. C.	Julian Period.	Anno e Diluvio.	Year before the first Olympiad.	Kings of Sicyon.	Kings of the Argivi.	Kings of the Athenians.	Year before the present year of Christ, 1812.	In the YEAR of the LIFE of							
2536	1468	3246	879	692	37	Echytus	19	3279	106	AARON	103	MOSES	85	JOSHUA	62	Caleb
2537	1467	3247	880	691	38		20	3278	107		104		86		63	
2538	1466	3248	881	690	39		21	3277	108		105		87		64	
2539	1465	3249	882	689	40		22	3276	109		106		88		65	
2540	1464	3250	883	688	41		23	3275	110		107		89		66	
2541	1463	3251	884	687	42		24	3274	111		108		90		67	
2542	1462	3252	885	686	43		25	3273	112		109		91		68	
2543	1461	3253	886	685	44		26	3272	113		110		92		69	
2544	1460	3254	887	684	45		27	3271	114		111		93		70	
2545	1459	3255	888	683	46		28	3270	115		112		94		71	
2546	1458	3256	889	682	47		29	3269	116		113		95		72	
2547	1457	3257	890	681	48		30	3268	117		114		96		73	
2548	1456	3258	891	680	49		31	3267	118		115		97		74	
2549	1455	3259	892	679	50		32	3266	119		116		98		75	
2550	1454	3260	893	678	51		33	3265	120		117		99		76	
2551	1453	3261	894	677	52		34	3264	121		118		100		77	
2552	1452	3262	895	676	53		35	3263	122		119		101	Joshua died A.M. 2561.	78	
2553	1451	3263	896	675	1	Corax	36	3262	123		120		102		79	
2554	1450	3264	897	674	2		37	3261		Aaron died A.M. 2553.			103	Moses died A.M. 2558.	80	How long Caleb lived is not recorded.
2555	1449	3265	898	673	3		38	3260					104			
2556	1448	3266	899	672	4		39	3259					105			
2557	1447	3267	900	671	5		40	3258					106			
2558	1446	3268	901	670	6		41	3257					107			
2559	1445	3269	902	669	7		42	3256					108			
2560	1444	3270	903	668	8		43	3255					109			
2561	1443	3271	904	667	9		44	3254					110			

In the foregoing chronological Tables, the numbers in the different columns are synchronical, taken collaterally, so that any event that has happened within the limits of the Tables, may be found in from 10 to 17 different epochs. Thus, if the Reader wishes to know in what year of the various epochs, the death of Nahor the father of Abraham happened, he will at once see by a reference to Tab. II. that this event took place in the year from the *creation*, according to Abp. Ussher, 1997, the year before the *Incarnation*, 2007, in the year of the *Julian* period 2707, in the year from the *Deluge* 340, and in the year before the first *Olympiad* 1231, all of which correspond with the 15th year of the reign of *Apachnas* king of the *Egyptians*: and the 31st of the reign of *Europs* king of the *Sicyonians*:—which also correspond with the 941st year of the life of *Noah*:—the 139th of that of *Shem*:—the 339th of *Arphaxad*:—the 304th of *Salah*:—the 274th of *Heber*:—the 210th of *Reu*:—the 178th of *Serug*:—and the 119th year of the life of *Terah*.

N.B. The numbers in Tab. II. pointing out the years of the Life of the different Patriarchs, are all adapted to the *commencement* of the corresponding tabular years of the world; so that the year of the birth of any Patriarch, is not to be referred to the A.M. corresponding to the tabular year of his Life 1, but to the year immediately preceding. Thus Aaron was born some time in A.M. 2430; but at the *beginning* of A.M. 2431. Tab. II. shows him to have been in the *first* year of his Life: yet, before the conclusion of that year he entered upon his *second* year, therefore A.M. 2432 corresponds to the tabular year of his Life, 2.

PREFACE TO THE BOOK

OF

J O S H U A.

JOSHUA, the son of Nun, of the Tribe of Ephraim, was first called *Oshed* or *Hoshea* חֹשֶׁה, Num. xiii. 16. which signifies *saved*, a *Saviour*, or *Salvation*; but afterwards Moses, guided no doubt, by a prophetic spirit, changed his name into יְהוֹשֻׁעַ *Ychoshua*, or *Joshua*, which signifies, *he shall save*, or *the Salvation of Jehovah*; referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the Promised Land. On the change and meaning of the name, see the note on Num. xiii. 16. By the Septuagint he is called Ἰησοῦς Νουν, *Jesus Nave*, or *Jesus son of Nave*: and in the New Testament, he is expressly called Ἰησοῦς *JESUS*. See Acts vii. 45. Heb. iv. 8. Joshua was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *Aid du camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see Exod. xvii. 14. and under the instruction of this great Master, he was fully qualified for the important office. He was a great and pious man, and God honoured him in a most extraordinary manner, as the sequel of the history amply proves. From the preceding Books it appears, that he became attached to Moses shortly after the Exodus from Egypt; that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the Mount, when he went up to receive the Law from God. These were the highest honours he could possibly receive, during the life-time of Moses.

Commentators and critics are divided in opinion, whether the Book that goes under his name, were actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *trans-actions* in it, which did not exist till considerably after Joshua's time. The account we have chap. iv. 9. of the twelve stones set up by Joshua in the midst of Jordan, *remaining to the present day*, seems to prove that the Book, at least this verse, was not written till after Joshua's time: the

same may be said of the account of *Ai*, that Joshua made it *a heap for ever, even a desolation to the present day*, chap. viii. 28. which is a proof however, that the Book was not written after the time of the *Kings*, as *Ai* subsisted after the return from the captivity, see *Ezra* ii. 28. *The men of Beth-el and Ai two hundred twenty and three*. It is supposed also, that the relation of the marriage of *Achsah*, daughter of *Caleb*, with *Othniel* the son of *Kenaz*, necessarily belongs to the time of the *Judges*; *Josh.* xv. 16—19. as also the account of the capture of *Leshem* by the *Danites*, chap. xix. 47. compared with *Judges* xviii. 7, 29.

“What is related chap. xv. 63. concerning the *Jebusites dwelling with the children of Judah at Jerusalem unto this day*; must certainly have been written *before the time of David*; for he took the strong hold of *Zion*, and expelled the *Jebusites*. See *2 Sam.* v. 7—9. Also, what is said chap. xvi. 10. *they drave not out the Canaanites that dwelt in Gezer: but they dwell among the Ephraimites unto this day*—must have been written before the time of *Solomon*; for in his time, *Pharaoh* king of *Egypt*, had taken *Gezer*, burnt it with fire, slain the *Canaanites* that dwelt in it, and gave it a present to his daughter, the wife of *Solomon*, *1 Kings* xix. 16. The country of *Cabul* mentioned chap. xix. 27. had not this name till the time of *Solomon*, as appears from *1 Kings* ix. 13. and the city called *Joktheel* chap. xv. 38. had not this name till the reign of *Joash*, as appears from *2 Kings* chap. xiv. 7. it having been previously called *Selah*. The like may be said of *Tyre*, chap. xix. 29. and of *Galilee*, chap. xx. 7. and xxi. 32.”

These are the principal objections which are made against the Book, as being the work of *Joshua*. Some of these difficulties might be so removed, as to render it still probable that *Joshua* was the author of the whole Book, as some think to be intimated chap. xxiv. 26. *And Joshua wrote these words in the book of the law of the Lord*: (but this probably refers to nothing more, than the words of the *Covenant* which was then made, and which is included in ver. 2—24.) but there are other difficulties that cannot be removed on the above supposition; and therefore it has been generally supposed, that the Book was written by some inspired person, *after the time of Joshua*; and positively *before* many kings had reigned in *Israel*. The Book has been attributed to *Samuel*; though some give this honour to *Ezra*.

After all, I cannot help considering the Book in the main, as the composition of *Joshua* himself. It is certain that *Moses* kept an accurate register of all the events that took place during his administration in the wilderness; at least from the giving of the *Law*, to the time of his death. And in that wilderness he wrote the Book of *Genesis*, as well as the others that bear his name. Now, it is not likely that *Joshua* the constant servant and companion of *Moses*, could see all this, be convinced, as he must be, of its utility, and not adopt the same practice; especially, as, at the death of *Moses*, he came into the same office. I therefore take it for granted, that the Book of *Joshua* is as truly *his work*, as the *Commentaries* of *Cæsar*, are *his*, and all the *real* difficulties mentioned above, may be rationally and satisfactorily accounted for, on the ground, that in transcribing this Book in after ages, especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were *then* known, instead of those by which they had been anciently denominated. This Book therefore, I conceive to be not the work of *Ezra*, nor of *Samuel*, nor of any other person of those times; nor can I allow that “it is called the Book

of Joshua, because he is the chief subject of it, as the heroic poem of Virgil is called the *Æneid*, because of the Prince whose travels and actions it relates;" but I conceive it to be called the Book of Joshua, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the Promised Land. 3. Because it contains a multitude of *particulars* that only *himself*, or a constant *eyewitness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the Book of Deuteronomy*, and is so *connected* with it, in narrative, as to prove that it must have been immediately *commenced*, on the *termination* of the other. 5. I might add to this, that with the exception of a few individuals, the whole of the ancient Jewish and Christian Churches, have uniformly acknowledged Joshua to be its Author.

The Book of Joshua is *one* of the most important writings in the Old Covenant; and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between *this Book* and the *five Books of Moses*, there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The PENTATEUCH contains a history of the *Acts* of the great Jewish *Legislator*, and the *Laws* on which the *Jewish Church* should be established. The *Book of Joshua* gives an account of the *establishment* of that Church in the Land of Canaan, according to the oft repeated promises and declarations of God. The *GOSPELS* give an account of the *transactions* of JESUS CHRIST, the great Christian *legislator*, and of those *Laws* on which *his Church* should be established; and by which it should be governed. The *Acts of the Apostles*, give an account of the *actual establishment* of that Church, according to the predictions and promises of its great Founder. Thus then, the *Pentateuch* bears as pointed a relation to the *Gospels*, as the *Book of Joshua* does to the *Acts of the Apostles*. And we might, with great appearance of probability, carry this analogy yet farther, and shew that the writings of several of the *Prophets* bear as strict a relation to the *Apostolical Epistles*, as the *Books of Ezekiel and Daniel* do to the *Apocalypse*. On this very ground of analogy, Christ obviously founded the Christian Church: hence he had his *twelve disciples*, from whom the *Christian Church* was to spring, as the *Jewish Church*, or *twelve tribes* sprang from the *twelve sons of Jacob*. He had his *seventy, or seventy-two disciples*, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron, in the administration of justice, &c. among the people. CHRIST united in his person the characters both of Moses and Aaron, or Legislator and High-priest; hence he ever considers *himself*; and is considered by his *Apostles* and *followers*, the *same* in the *Christian Church*, that MOSES and AARON were in the Jewish. As a rite of initiation into his Church, he instituted *baptism* in the place of *circumcision*; both being types of the purification of the heart, and holiness of life: and as a rite of *establishment* and *confirmation*, the holy *eucharist* in place of the *paschal lamb*; both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so *abundant*, and indeed *universal*, that time would fail to enumerate them. On this very principle, it would be a matter of high utility, to read these *Old Testament and the New Testament Books together*; as they reflect a strong and mutual light on each other; bear the most decided testimony to the words and truth of prophecy; and shew the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five Books of Moses*, and the *Book of Joshua*, compared and collated with the

four Gospels and *the Acts of the Apostles*; and the analogy will be the more complete as to the number of those Books, though that is a matter of minor consideration, when we consider Joshua as we ought, a *continuation* of the Book of Deuteronomy, though written by a different hand, which *two* books should be rated only as *one* history. Of *Judges* and *Ruth* it may be said, they are a sort of supplement to the Book of Joshua.

Whoever goes immediately from the reading of the *Pentateuch*, to the reading of the *Gospels*; and from the reading of *Joshua*, to that of the *Acts*, will carry with him advantages, which, on no other plan, he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have constant reference to the Mosaic Law, where this is shadowed forth. *Without* this *reference*, the Law of Moses is a system of expensive and burthensome ceremonies, destitute of adequate meaning: and without this entering in of the Law, that the offence might abound, to shew the exceeding sinfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient *necessity* to explain and justify it. By the LAW is the *knowledge of sin*; and by the GOSPEL, its CURE. Either, taken separately, will not answer the purpose, for which God gave these astonishing revelations of his *justice* and his *grace*.

TABLE OF CONTENTS TO THE BOOK OF JOSHUA.

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Three thousand men being sent against *Ai*, are repulsed, and thirty-six of them slain: Joshua being distressed, and the people greatly discouraged, he enquires of the Lord why they fell be-

fore their enemies? And is answered, that contrary to the express command of God, some of the people had secreted part of the spoils of Jericho, which they had been ordered wholly to destroy. An enquiry is instituted; and *Achan*, the son of *Zerah*, is discovered to have taken a rich Babylonish garment, 200 shekels of silver, and a wedge of gold. He is sentenced to be stoned.—He and all his property, his asses, sheep, oxen, and tent, are destroyed in the valley of *Achor*, and a heap of stones raised over the place.—Chap. vii.

Thirty thousand men attack *Ai*, and take it by stratagem: they put the inhabitants to the sword, to the amount of twelve thousand persons, and hang the king; they preserve the cattle and spoil to themselves. Joshua builds an altar to the Lord, and offers sacrifices, writes the Law upon the stones of it, and reads all the blessings and curses over against Mount *Geri-zim* and *Ebal*, as the Lord commanded Moses.—Chap. viii.

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The kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, attack the Gibeonites, because they had made a league with the Israelites. They send to Joshua for assistance. Joshua attacks those five kings, and during the battle, by an extraordinary fall of hail-stones, many are killed; and at the intercession of Joshua, the sun and moon stand still, and the day is prolonged till all the confederate Amorites are destroyed. The five kings are taken in a cave at Makkedah, brought out and hanged. The Israelites afterwards take and destroy Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, Debir, and all the country of the *hills, south, vale, and springs*.—Chap. x.

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Joshua, and Eleazar, the priest, begin the distribution of the land by lot.—Caleb's portion.—Chap. xiv.

The borders of the tribe of Judah described.—Othniel smites Kirjath-sepher, and marries Achsah, the daughter of Caleb.—The cities of the tribe of Judah are enumerated.—Chap. xv.

The boundaries of the children of Joseph.—The Canaanites of Gezer not expelled, but become tributary to the Ephraimites.—Chap. xvi.

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Six cities of refuge are appointed, at the commandment of God.—Chap. xx.

The Levites have forty-eight cities appointed to them out of the different tribes.—They and their suburbs are described.—The people enjoy rest, all the promises of God being accomplished. Chap. xxi.

Joshua dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh.—On their return, they build an altar of testimony on the east side of the Jordan, at which the other tribes are alarmed, fearing some idolatrous design; and preparing to go to war with them, they first send Phinehas and ten of the princes to require an explanation.—They enquire into the business, and find that the altar was built to Jehovah, merely to prevent all idolatrous worship: and the people are satisfied.—Chap. xxii.

Joshua, in his old age, exhorts the people to be faithful to their God.—Chap. xxiii.

He assembles all the tribes at Shechem—recounts God's merciful dealings with them, and the deliverances he had wrought for them and their fathers; and causes them to make a solemn covenant, which he writes in the book of the Law.—Joshua dies, aged 110 years; and shortly after, Eleazar, the high-priest, dies also.—Chap. xxiv.

N.B. In pursuance of the promise made in the *General Preface*, I have given in the Chronological note, at the head of each transaction, in the following Book, not only the *Year of the World*, the *Year before Christ*, and the *Year of the Exodus* from Egypt, but also the *Year before the first OLYMPIAD*. According to the *Arundelian Marbles*, and the most accurate computation, the *first OLYMPIAD* commenced in the 3938 year of the *Julian Period*; 3228 years from the *Creation*; 780 years from the *foundation* of the *Athenian Empire*; 408 years after the *taking of Troy*; 24 years before the *building of Rome*, and 776 before the *Incarnation of our Lord*.

THE BOOK

OF

J O S H U A.

Year before the common Year of Christ, 1451.—Julian Period, 3263.—Cycle of the Sun, 10.—Dominical Letter, E.—
Cycle of the Moon, 10.—Indiction, 15.—Creation from Tisri or September, 2553.

CHAPTER I.

Moses being dead, God commissions Joshua to bring the people into the promised land, 1, 2. The extent of the land to be possessed, 3, 4. Joshua is assured of victory over all his enemies, and is exhorted to courage and activity, 5, 6, and to be careful to act, in all things, according to the Law of Moses, in which he is to meditate day and night, 7, 8. He is again exhorted to courage, with the promise of continual support, 9. Joshua commands the officers to prepare the people for their passage over Jordan, 10, 11. The Reubenites, Gadites, and half tribe of Manasseh, are put in mind of their engagement to pass over with their brethren, 12—15. They promise the strict obedience, and pray for the prosperity of their leader, 16—18.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40
Anno ante
I. Olymp. 67.

^a minister, saying,

NOW after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses'

2 ^b Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40
Anno ante
I. Olymp. 67.

^a Exod. 24. 13. Deut. 1. 38.

^b Deut. 34. 5.

NOTES ON CHAP. I.

Verse 1. *Now after the death of Moses*] *וַיָּמָת מֹשֶׁה*, and it was, or happened, after the death of Moses. Even the first words in this book shew it to be a continuation of the preceding, and intimately connected with the narrative in the last chapter of Deuteronomy, of which I suppose Joshua to have been the author; and that chapter to have originally made the commencement of this book: see the notes there. The time referred to here, must have been at the conclusion of the thirty days, in which they mourned for Moses.

Verse 2. *Moses my servant*] The word servant, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's prime minister, the person

by whom he issued his orders; and by whom he accomplished all his purposes and designs. No person ever bore this title in the like sense, but the Redeemer of mankind; of whom both Moses and Joshua were types.

Go over this Jordan] The account given by Josephus of this river, may not be unacceptable here. "Peraea is thought to be the fountain of Jordan; but in reality it is carried thither in an occult manner, from the place called *Phiala*. This place lies on the road to Trachonitis, and is one hundred and twenty furlongs from Caesarea, not far out of the road, on the right hand. It has its name *Phiala*, (a bowl or basin) very justly, from the roundness of its circumference, being round like a wheel. It is always full, without ever

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.
Anno ante
I. Olymp. 675.

3 ¶ ^a Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 ^b From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites; and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ ^c There shall not any man be able to stand before thee all the days of thy life: ^d as I was with Moses, so ^e I will be with thee: ^f I will not fail thee, nor forsake thee.

6 ^g Be strong and of a good courage: for ^h unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

^a Deut. 11. 24. ch. 14. 9.—^b Gen. 15. 16. Exod. 23. 31. Numb. 31. 5.—^c Deut. 7. 21.—^d Exod. 3. 12.—^e Deut. 31. 8, 23. ver. 9, 17. ch. 3. 7. & 6. 27. Isai. 43. 2, 5.—^f Deut. 31. 6, 8. Hebr. 13. 5.—^g Deut. 31. 7, 23.

sinking or running over. This origin of the Jordan was not known till the time of Philip, Tetrarch of Trachonitis, who having ordered some *chaff* to be thrown in at *Phiala*, it was found at *Panium*. Jordan's visible stream arises from this cavern (*Phiala*) and divides the marshes and fens of the lake *Semchon*: and when it has run another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Gennesareth*, after which, running a long way over the desert, it empties itself in the lake *Asphaltites*." WAR. B. III. c. x. s. 7. See the note on Num. xxxiv. 12. and see the Map.

Verse 3. *The sole of your foot shall tread upon*] That is, of the whole land occupied by the seven Canaanitish nations; and as far as the Euphrates on the east; for this was certainly the utmost of the grant now made to them; and all that was included in what is termed the *Promised Land*, the boundaries of which have already been defined; see Deut. chap. xxxiv. 1—4. and see ver. 4. below. It has been supposed, that the words *every place that the sole of your foot shall tread on*, were intended to express the ease with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God, that rendered the conquest, in any case, difficult.

Verse 4. *From the wilderness and this Lebanon*] Joshua appears to be standing with his face towards the promised land, and pointing out the different places, or their situation, with his hand, *THIS Lebanon*, &c. The utmost of their limits should be from the Desert of Arabia *Petrea* on the SOUTH, to *Lebanon* on the NORTH: and from the *Euphrates* on the EAST, to the *Mediterranean Sea* on the WEST. The Israelites did not possess the full extent of this grant, till the days of David. See 2 Sam. viii. 3, &c. and 2 Chron. ix. 26.

Land of the Hittites] These are generally reputed to have

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: ^k turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 ^m This book of the law shall not depart out of thy mouth; but ⁿ thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ^o have good success.

9 ^p Have not I commanded thee? Be strong and of a good courage; ^q be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

^h Or, thou shalt cause this people to inherit the land, &c.—ⁱ Numb. 27. 23. Deut. 31. 7. ch. 11. 15.—^k Deut. 5. 32. & 28. 14.—^l Or, do wisely. Deut. 29. 9.—^m Deut. 17. 18, 19.—ⁿ Ps. 1. 2.—^o Or, do wisely. ver. 7.—^p Deut. 31. 7, 8, 23.—^q Ps. 27. 1. Jer. 1. 8.

been the most hardy and warlike of all the Canaanitish nations; and as they occupied the mountainous countries on the south of the land of Canaan, it is natural to suppose that they would be the most difficult to subdue: and on this account, it is supposed, God particularly specifies *these*—ye shall subdue and possess even all the land of the *Hittites*: but it is probable, that under this one term, all the other nations are included; as it is certain they are in other places, under the term *Amorites*.

Great Sea] The *Mediterranean* called *great*, in respect of the lakes in the land of Judea, such as the sea of *Gennesareth*, or sea of *Tiberias*, and the *Dead Sea*, which were but comparatively small lakes; but the Hebrews gave the name of *sea*, *yam*, to every large collection of waters.

Verse 5. *Be able to stand before thee*] Because God shall be with thee, therefore thou shalt be irresistible. This promise was most punctually and literally fulfilled.

Verse 7. *Only be thou strong and very courageous*] ισχυε ον, και ανδριζου σφοδρα, Sept. Be strong therefore, and play the man to the uttermost. Though God had promised him that no man should be able to stand before him; yet it was on condition that he should use all his military skill; and avail himself to the uttermost of all the means, natural and providential, which God should place within his reach. God will not help them, who refuse to help themselves.

Verse 8. *This book of the law shall not depart out of thy mouth*] The Law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the Law laid up in the Sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success. If he kept God's word, God would keep him in body and soul,—

A. M. 2337.
B. C. 1441.
An. Exod. 1st.
40.
Anno mdo.
1 Olymp. 676.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for ^a within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember ^b the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren ^c armed, all the mighty men of valour, and help them;

15 Until the Lord hath given your brethren rest, as *he hath given you*, and they also have possessed the land which the Lord your God giveth them: ^d then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you on this side Jordan, toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God ^e be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

^a Ch. 3. 2. See Deut. 9. 1. & 11. 3. — Num. 10. 20, 21. ch. 22. 2. 3, 4. — Heb. *marshalled for fight*: as Exod. 13. 13.

^b Ch. 22. 4. &c. — ver. 5. 1 Sam. 20. 15. 1 Kings 1. 7.

if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God, lack no manner of thing that is good.

Verse 10. *Commanded the officers*] שְׂטָרִים *shoterim*, these were different from the שְׂפָטִים *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. Calmet conjectures, that the *shoterim* here, may have been the *heralds* of the army, like those so often met with in Homer, who were called the *messengers both of the gods and men*; who bore sceptres, and whose persons were ever held sacred. See on Deut. i. 13, 15.

Verse 11. *Prepare you victuals*] צָרָה *tsedah*, such *prey* or *provisions* as they had taken from the conquered countries, such as corn, oxen, sheep, &c. for the word signifies *prey*, or what is taken by *hunting*, &c. This was necessary, as they were about to undergo considerable fatigue in marching, and in making preparations for the passage of the Jordan; for although the manna had not yet ceased to fall, yet such other provisions as are mentioned above, were necessary on this occasion.

For within three days ye shall pass] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e. on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The Text therefore is supposed to mean *prepare victuals for three days march*, for ^a on the third day after your decampment from *Shittim*, ye shall pass over the Jordan."

Verse 12. *Remember the word*] He puts the Reubenites, &c. in remembrance of the engagements they had made with Moses, see Num. xxxii. 20. when he granted them their portion on the east side of Jordan.

Verse 14. *Your wives, your little ones*] And with these it appears from Num. xxxii. 17. were left behind 70,580 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the *nine* tribes and half to conquer the land. See chap. iv. 13.

Armed] הִתְחַזְקוּ *hitkhazu*, *by force*; in several lines, *in front*; probably the usual method of marching, but it seems to signify, *arrayed, equipped, accoutred, well armed, and ready for battle*. See the note on Exod. xiii. 18.

Verse 15. *Toward the sunrising*] That is, the EAST; as *toward the going down of the sun*, signifies the WEST.

Verse 16. *All that thou commandest us, we will do*] Here they acknowledge the divine mission of Joshua, as they had done that of Moses; and consequently promise to follow his directions in all things.

Verse 17. *Only the Lord thy God be with thee*] Provided God be with thee, as he was with Moses, we will implicitly obey thee. The words however may mean no more than an earnest prayer for Joshua's prosperity. May God be with thee, as he was with Moses!

Verse 18. *He shall be put to death*] This was *martial law*; he who disobeyed the command of his general, should be put to death. To this the people agreed; and it was essentially necessary, in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness: they rejected the authority of Moses, mutined and made themselves *leaders* to

duct them back to Egypt; see Num. xiv. 4. And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death. It was necessary therefore, that they should give him the most positive assurance, that they would not act as their fathers had done.

1. Notwithstanding the great honour God put on his servants Moses, Aaron, Phinehas, and Joshua; yet we find him using every means to induce the people to trust in *himself* alone. Hence he is ever shewing them, that even those great men had nothing but what they had received, and that *they* were as fully dependant upon himself, as the meanest of the people. What was even *Moses*, without his GOD?

2. Is it not strange that at the death of Moses, utter despair had not overwhelmed the whole camp; as he whom they expected to give them rest, had died before any conquest was made in Canaan. We find however, that they are not discouraged: He who gave them *Moses*, has now given them *Joshua* in his place; and they had now fully learned, that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself suitable instruments; and though one, which he has greatly honoured, appear to fail, we should know that he is not confined to work by that one alone. He has way every where, and all things serve the purposes of his will. He will as surely

support his Church on earth, as he will support the earth itself; and while the sun and moon endure, the Church shall flourish: this is for his own honour; and he certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own *co-operation*. He requires the use of every power and talent he has given: even Joshua himself *must be strong and very courageous*, and the people *must obey him in all things*, in order that they may go over the Jordan to possess the good land: and without this, they had never got into the promised rest. Shall we suppose then, that if we be not workers together with God, that we shall be saved? Vain expectation! He works in us to *will* and to *do*; i. e. he gives the *principle of volition* in things that are holy, and the *principle of power* to bring the *acts of will* into good practical effect—therefore, says the Apostle, *work out your own salvation with fear and trembling. Will, therefore, under the influence of the gracious principle of volition: act, under the influence of the principle of power.* Without the power you can neither *will* nor *do*: but having the power it is your duty to *will* and *do*. It is enough that God gives the power. It is our duty, when we receive these talents, to improve them. In a million of cases, a man may be both able to *will* and to *do*, and yet do neither to the salvation of his soul.

CHAPTER II.

Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are entertained at the house of Rahab, 1. The king of Jericho is informed of their being in the town, and sends to Rahab, commanding her to deliver them up, 2, 3. She hides the spies, and tells the messengers that the men were departed and gone towards the mountain, 4, 5. When the officers of the king of Jericho were departed, she took the spies to the house top, and covered them with flax, 6, 7. She relates to them that the fear of the Israelites had fallen on all the inhabitants of the country, on hearing of their victories over the Amorites; that she knew none could resist the God of Israel, and therefore desired them to give her an oath that when they took Jericho, they would preserve the lives of her and her family, 8—13. The spies swear to her, 14. She lets them down by a cord from the house top, and gives them directions how to proceed, in order to avoid the pursuers, 15, 16. She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare that house and its inhabitants, 17—19. Having bound her to secrecy, they depart, 20, 21. After three days stay in the mountain, they return to Joshua, and make a favourable report, 22—24.

A. M. 2565.
B. C. 1451.
An. Exod. Isr.
40.
Arno ante
I. Olymp. 675.

AND Joshua the son of Nun ^asent ^bout of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went,

and ^ccame into a harlot's house, named ^dRahab, and ^elodged there.

2 And ^fit was told the king of Jericho, saying, Behold, there came

A. M. 2565.
B. C. 1451.
An. Exod. Isr.
40.
Arno ante
I. Olymp. 675.

* Or, had sent—^b Numb. 25. 1.—^c Heb. 14. 31. Jam. 2. 25.

^d Matt. 1. 5. — ^e Heb. 14. — ^f Ps. 137. 1. Prov. 24. 30.

NOTES ON CHAP. II.

Verse 1. Joshua—sent—two men to spy secretly] It is very

likely that these spies had been sent out soon after the death of Moses; and therefore our marginal reading, *had sent*, is

A.M. 2553.
E.C. 1151.
An. Leod. 1st.
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Anno ante
I. Olymp. 675.

men in hither to night, of the children of Israel, ^a to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the

men that are come to thee, which
are entered into thine house: for
they be come to search out all the
country.

4th And the woman took the two

10.
I. Olymp. 67.

² (1991) 127-131, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948[illegible]

to be preferred. *Secretly*.—It is very probable also, that these were confidential persons: and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses, they might have no enemies in their rear. He sent the men therefore, to see the state of the city, avenues of approach, fortifications, &c. that he might the better concert his mode of attack.

[A harlot's house] Harlots and inn-keepers seem to have been called by the same name: as, no doubt, many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients, *even* a generally kept houses of entertainment; and among the Egyptians and Greeks this was common—I shall subjoin a few proofs. HERODOTUS, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says, *Εν τῇ αἰνῇ γυναικὲς ἀρχαὶστὶ καὶ κατασκευαὶ τὰ τοιαῦτα, καὶ οὐκ ἄνδρες, ὑφαισθῆναι*. "Among the Egyptians the women carry on all commercial concerns, and keep taverns; while the men continue at home and weave." Herod. in Euterp. c. xxxv. DIODORUS SICULUS, lib. i. s. 8. and c. xxvii. asserts, that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract, that the woman shall be the ruler of her husband; and that he shall obey her in all things." The same historian supposes, that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

NYMPHOPHORES, quoted by the ancient scholiast on the *Œdipus Colonus* of Sophocles, accounts for these customs: he says, that "Scsostris finding the population of Egypt rapidly increasing; fearing that he should not be able to govern the people, or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt, he says,

Επει γὰρ ὁ μὲν ἀπὸ τῆς κατὰ φύσιν
Θεοκρατίας ἵτοιχιστο· αἱ δὲ συναι-
τῆσαι ἐκείνην τῆς Θεοκρατίας ἀντι-
στασάντων.

Œdip. Col. v. 352.

“ There, the men stay in their houses weaving cloth; while the women *transact all business out of doors*, provide food for the family, &c.” It is on this passage, that the scholiast cites *Nymphodorus* for the information given above, and which,

he says, is found in the Fifth chap. of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks*, we have the following proof from APOLLONIUS. *Die zwei ersten pueri regimus, sed non compendimus, domos, et ad QUADAM ANU CAURONA illis persequor.* Metam. lib. i. p. 18. Edit. Bip. "Having entered into the first *an* I met with, and there seeing a certain OLD WOMAN, the INN-KEEPER, I enquired of her--"

It is very likely, that women kept the places of public entertainment among the *Philistines*; and that it was with *such an one*, and not with a *harlot*, that Sampson lodged; see Judges xvi. 1, &c. for, as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above; we may naturally expect it to have prevailed also among the *Canaanites* and *Philistines*, as we find from *Apuleius*, that it did afterwards among the *Greeks*. Besides, there is more than presumptive proof, that this custom obtained among the *Israelites* themselves, even in the most polished period of their history: for, it is much more reasonable to suppose that the *two women*, who came to Solomon for judgment, relative to the *dead child*, 1 Kings iii. 16, &c. were *inn-keepers*, than that they were *harlots*. It is well known, that common prostitutes, from their abandoned course of life, scarcely ever have children: and the laws were so strict against such in Israel, see Deut. xxiii. 18. that if these had been of that class, it is not at all likely, they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied, that the term זונה *zonah* in the text, which we translate *harlot*, should be rendered *turner* or *inn-keeper*, or *hostess*. The *spies*, who were sent out on this occasion, were undoubtedly the most confidential persons that Joshua had in his host: they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise, was extreme. Is it therefore likely, that persons who could not escape apprehension and death, without the miraculous interference of God, should in despite of that law, which at this time must have been so well known unto them, go into a place, where they might expect, not the blessing, but the curse of God? Is it not therefore more likely, that they went rather to an *inn* to lodge, than to a *brothel*? But what completes, in my judgment, the evidence on this point, is, that this very *Rahab*, whom we call a *harlot*, was actually married to *Salmi*, a *Levite*, as *Matthew* 1. 20. tells us. It is probable, that a *prince of Judah* would have taken to wife, such a person as our text represents *Rahab* to be?

It is granted, that the Septuagint, who are followed by Heb. xi. 31, and Jam. ii. 25. translate the Hebrew *אֵלֹהִים* so

A. M. 2553.
B. C. 1451.
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40.
Anno ante
I. Olymp. 675.

men, and hid them, and said thus, There came men unto me, but I wist not whence they were :

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out : whither the men went, I wot not : pursue after them quickly ; for ye shall overtake them.

6 But ^a she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, the way

* See Exod. 1. 17. 2 Sam. 17. 19.—^b Gen. 35. 5. Exod. 23. 27. Deut. 2. 25. & 31. 25.

nah, by πορνῇ, which generally signifies a prostitute ; but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows, that the Greek word πορνῇ comes from πείρω, to sell, as this does from πορῶ, to pass from one to another :—transire facio a me ad alterum : DAMN. But may not this be spoken as well of the woman's goods, as of her person ? In this sense the Chaldee Targum understood the term, and has therefore translated it אִתְּהָ פִּנְדָּקִיתָהּ *itetha pundakitha*, a woman, a TAVERN-KEEPER. That this is the true sense, many eminent men are of opinion : and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence, to know what moral character she sustained : as an inn-keeper, she might be respectable, if not honourable : as a public prostitute, she could be neither : and it is not very likely, that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument ; but whoever considers these two cases maturely, will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection, that her husband is no where mentioned in the account here given ; it appears to me to have little weight. She might have been either a single woman, or a widow : and in either of these cases, there could have been no mention of a husband : or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept religiously between her and the spies. If she were a married woman, her husband might be included in the general terms, *All that she had* : and, *All her kindred*, chap. vi. 23. But it is most likely, that she was a single woman, or a widow, who got her bread honestly, by keeping a house of entertainment for strangers. See below.

Verse 3. [The king of Jericho sent unto Rahab] This appears to be a proof of the preceding opinion : had she been a prostitute, or a person of ill-fame, he could at once have sent officers to have seized the persons lodged with her, as vagabonds : but if she kept a house of entertainment, the

to Jordan, unto the fords : and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof ;

9 And she said unto the men, I know that the LORD hath given you the land, and that ^b your terror is fallen upon us, and that all the inhabitants of the land ^c faint because of you.

10 For we have heard how the LORD ^d dried up the water of the Red sea for you, when ye came out of Egypt ; and ^e what ye did unto

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^c Heb. melt. Exod. 15. 15.—^d Exod. 14. 21. ch. 4. 23.—^e Numb. 21. 24, 34, 35.

persons under her roof were sacred, according to the universal custom of the Asiatics ; and could not be molested on any trifling grounds. A guest, or a friend, is sacred in whatever house he may be received, in every part of the East, to the present day.

Verse 4. *And hid them*] Probably she secreted them for the time being, in some private corner ; till she had the opportunity of concealing them on the house top, in the manner mentioned ver. 6.

Verse 5. *When it was dark*] So it appears, that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who lodged with her. The season itself was friendly to the whole plot : had these transactions taken place in day-light, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication : for God could have saved his messengers independently of her falsity. God never says to any, Do evil that good may come of it. See at the end of the chapter.

Verse 6. *Hid them with the stalks of flax*] It is a matter of little consequence, whether we translate פִּשְׁתִּי הָעֵץ *pistey ha'ets*, stalks of flax, or stalks of hemp : the word עֵץ *ets*, which signifies wood, serves to shew, that whether it was hemp or flax, it was in its rough unmanufactured state ; and as this was about the season, viz. the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's flax might have been recently pulled, and was now drying on the roof of her house. The Reader may find some useful remarks upon this subject in Mr. Harmer's Observations, vol. iv. p. 97, &c.

Upon the roof.] We have already seen, that all the houses in the East were made flat-roofed : for which a law is given Deut. xxii. 8. On these flat roofs, the Asiatics to this day, walk, converse, and oftentimes even sleep and pass the night. It is probable, that this hiding was after that referred to in the fourth verse.

Verse 9. *I know that the Lord hath given you the land*] It is likely, she had this only from conjecture, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay, to which the inhabitants of her own land were reduced.

A.M. 2583.
B.C. 1451.
An. Exod. 13.
D.
Amorites.
1 Olymp. 653.

11 And as soon as we had ^a heard *these things*, ^b our hearts did melt, neither ^c did there remain any more courage in any man, because of you: for ^d the Lord your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ^cswear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto ^emy fathers' house, and ^fgive me a true token :

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life ⁿ for
your's, if ye utter not this our business. And
it shall be, when the Lord hath given us the
land, that ⁱ we will deal kindly and truly with
thee.

15 Then she ^k let them down by a cord
through the window: for her house was upon

the town wall, and she dwelt upon
the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be
' blameless of this thine oath which thou hast
made us swear ;

18 ^m Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: ^a and thou shalt ^obring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless : and whosoever shall be with thee in the house, ^phis blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then

^a Exod. 19, 11; Lev. 23, 34-36; Isr. 19, 7 — ^b Heb. rev. up.
— ^c Deut. 4, 32 — ^d See 1 Sam. 20, 14; 19, 11. — ^e See 1 Tim. 2, 6
^f ver. 18.

[illegible]

Verse 11. *He is God in heaven above, and on earth beneath.* This confession of the true God is amazingly full, and argues considerable light and information. As if she had said, "I know your God to be omnipotent and omnipresent:" and in consequence of this faith, she had the spcs, and risked her own life in doing it. But how had she this clear knowledge of the Divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though *connected* with much superstition and idolatry: the people believing that there was a god for *every district*, and for *every people*: for the *mountains* and for the *vallies*. See 1 Kings xx. 23. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation: or, 3. She had had it from a supernatural influence of God upon her own soul. She probably made a better use of the light she had received, than the rest of her countrymen; and God increased that light.

Verse 12. *Swear unto me by the Lord.*] This is a farther proof that this woman had received considerable instruction in the Jewish faith: she acknowledged the *true God* by his essential character *Jehovah*: and knew that an *oath* in his name, was the deepest and most solemn obligation under which a Jew could possibly come. Does not this also refer to the command of God, *Thou shalt fear the Lord, and shalt swear by his name?* See the note on Deut. vi. 13.

Verse 13. *Deliver our lives from death.*] She had learnt either from the spies, or otherwise, that all the inhabitants of

the land were doomed to destruction; and therefore she obliges them to enter into a covenant with her, for the preservation of herself and her household.

Verse 14. *Our life for your's*] "May our life be destroyed, if we suffer your's to be injured!" This is what was anciently called, in our country, *pledging*—staking a man's life for that of his neighbour or friend.

Verse 15. *Then she let them down by a cord.* The natural place of this verse, is after the first clause of the 21st verse; for it is certain, that she did not let them down in the basket, till all those circumstances, marked from the 16th to the 20th verse inclusive, had taken place.

She dwelt upon the wall.] That is, either the wall of the city made a part of her house, or her house was builded close to the wall, so that the top or battlements of it were above the wall, with a window that looked out to the country. As the city gates were now shut, there was no way for the spies to escape, but through this window; and in order to this, they let them down the length of the wall, in a basket, suspended by a cord, till they reached the ground on the outside of the wall.

Verse 16. *Hide yourselves there three days*] They were to travel by night, and hide themselves in the day-time; otherwise they might have been discovered by the pursuers, who were in search of them.

Verse 18. This line of verse is *לֹא יִשְׁתַּחֲוֶה עַבְדְּךָ לַעֲלֹמָיִם* *The*
servant will not bow to idols. Probably this may mean, *no form of*
scarlet ornament; the word (*made*) of scarlet thread. Verse

A. M. 2553.
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An. Exod. I. r.
10.
Anno ante
I. Olymp. 675.

we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: ^a and the pursuers sought them throughout all the way, but found them not.

^a 2 Sam. 17. 22. Psal. 32. 6.

the Israelites took the city, this piece of red cloth seems to have been hung out of the window, by way of flag: and this was the sign on which she and the spies had agreed.

Verse 20. *If thou utter this our business*] It was prudent to make her life depend on her secrecy: had it been otherwise, she might have been tempted to have given information not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other motive, she kept the secret for the sake of her own personal safety, and that of all her relatives.

Verse 23. *So the two men returned*] Having concealed themselves in the mountain that night, all the next day, and the night ensuing: and on the third day, they returned to Joshua.

Verse 24. *Truly the Lord hath delivered into our hands all the land*] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted, that nothing could stand before them. This information was necessary to Joshua, to guide him in forming the plan of his campaign.

1. It may be asked, Did not Rahab *lye* in the account she gave to the officers of the king of Jericho, ver. 4, 5. *There came men unto me, &c.* I answer, She certainly did: and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes: for her hospitality and faith; not for her *lye*. But could she have saved the spies without telling a *lye*? Yes, she certainly might. But what notion could a woman of her occupation, though nothing worse than an *inn-keeper*, have of the *nicer* distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known.

2. There is a lax morality in the world, that recommends a *lye* rather than the *truth*, when the purposes of *religion* and *humanity* can be served by it! But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a *lye*, nor admit of one. On this vile subject, fine words have been spoken. *Tasso*, in his elegant episode of *Sophronia* and *Olindo*, in the *Jerusalem Liberata*, B. II. v. 22. represents the former as telling a *lye* to Saladin, relative to the stealing of an image; for which, as he

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befel them:

24 And they said unto Joshua, Truly ^b the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do ^c faint because of us.

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An. Exod. I. r.
10.
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^b Exod. 23. 31. ch. 6. 2. & 21. 41. — ^c Heb. *mit*. ver. 9.

could not discover the culprit, he doomed all the Christians in his power to death. Sophronia, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly innocent, of the theft. Her conduct on this occasion, the poet embellishes in the following manner, for which, the religion of that time, which dealt in *holy frauds*, would no doubt applaud him.

Ed ella: il reo si trova al tuo cospetto;

Opra è il furto, Signor, di questa mano:

Io l'immagine tolsi; Io son colei

Che tu ricerchi, e me punir tu dei.

Così al pubblico fato il capo altero

Offerse, e l'volle in se sol racorre.

MAGNANIMA MENZOGNA! or quando è il VERO

SI BELLO, che si possa a te preporre?

Then she: "Before thy sight the guilty stands;

The theft, O King! committed by these hands.

In me the thief, who stole the image, view;

To me the punishment decreed, is due."

Thus fill'd with public zeal, the generous dame

A victim for her people's ransom came.

O great deceit! O lie, divinely fair!

What truth with such a falsehood can compare! HOOLE.

Thus a *lye* is ornamented with splendid decorations, both by the *Italian* and *English* poet, and the whole formed into an anti-apostolic maxim; *Let us do EVIL, that GOOD may come of it.*

A purer morality was taught by one of the most ancient heathen writers, than is here preached by these *demi-christians*:

Εχθρος γὰρ μοι κείνος, ὁμῶς αἰδοῦ πολήτιν,

ὅς γ' ἑτέρον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει.

Iliad. ix. v. 312.

My soul detests him as the gates of hell,

Who knows the truth, and dares a falsehood tell.

The following is the advice of a genuine *Christian* poet, and one of the holiest men of his time.

LYE not: but let thy heart be true to God;

Thy tongue to it, thy actions to them both.

Cowards tell lies; and those who fear the rod:

The stormy working soul, spits lies and froth.

DARE TO BE TRUE! nothing can SLID a lie.

The fault that needs it most, grows TWO thereby.

HERBERT.

For other observations on this subject, see the notes on Gen. xii. end, and xv. 12.

3 Though the hand of God was evidently in every thing that concerned the Israelites; and they were taught to consider, that by *his might alone*, they were to be put in possession of the promised land; yet they were as fully convinced, that if they did not use the counsel, prudence, and strength, which they had received from him, they should not

succeed. Hence, while they depended on the Divine protection and power, they exercised their own prudence, and put both their *own strength*, and that they were to put together with him, and did not receive the promise of God in vain. The application of this maxim is easy, and we can not expect any success, either in things spiritual or temporal, unless we walk by the same rule, and mind the same thing.

CHAPTER III.

The Israelitish camp removes from Shittim to Jordan, 1. The officers inform them how they are to pass the river, and the distance they are to keep from the ark, 2-4. Joshua directs the people, 5, 6. And the Lord gives directions to Joshua, 7, 8. He delivers the Lord's message to the people, and foretells the miracle about passage and division of Jordan, 9-13. The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over, 14-17.

A. M. 2553.
B. C. 1491.
An. Exod. Isr.
40.
Anno ante
1 Olymp. 75.

AND Joshua rose early in the morning; and they removed ^afrom Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass ^bafter three days, that the officers went through the host;

3 And they commanded the people, saying, ^cWhen ye see the ark of the covenant of the LORD your God, ^dand the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 ^eYet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this way* ^fheretofore.

5 ¶ And Joshua said unto the people, ^gSanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, ^hTake up the ark of the covenant, and pass over before the people. And they took up the

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^aCh. 2, 4.—^bCh. 1, 10, 11.— See Num. 10, 33.—^cDeut. 31, 9, 25.—^dExod. 19, 12.—^eHeb. since ye do not, and the first day.—^fExod.

19, 19, 11, 13.—^gLev. 19, 7.— Num. 11, 13. Ch. 7, 13. 1 Sam. 13, 3. 2 Sam. 1, 1.— Num. 4, 13.

NOTES ON CHAP. III.

Verse 1. *Joshua rose early*] Archbishop Usher supposes, that this was upon *Wednesday*, the 28th of April, A.M. 2553, the fortieth year after the Exodus from Egypt. From Shittim, where they had lately been encamped, to Jordan, was about sixty stadia, according to Josephus; that is, about eight English miles.

Verse 2. *After three days*] These three days are probably to be thus understood. As soon as Joshua took the command of the army, he sent the spies to ascertain the state of Jericho, as we have seen chap. i. 12. They returned at the end of three days, or rather on the third day, and made their report. It was at this time, immediately on the return of the spies, that he made the proclamation mentioned here; in consequence of which, the people immediately struck their tents, and marched forward to Jordan.

Verse 4. *About two thousand cubits*] This distance they were to keep, 1. For the greater *respect*, because the presence of the ark was the symbol and pledge of the Divine presence. 2. That the ark, which was to be their *pilot* over these waters, might be the more *conspicuous*, which it could not have been, had the people crowded upon it.

Verse 5. *Sanctify yourselves*] What was implied in this command, we are not informed: but it is likely, that it was the same as that given by Moses, Exod. xv. 10—14. They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. *Spake unto the priests, saying, Take up the ark*] It is remarkable, that the *priests*, not the *Levites*, whose ordinary business it was, were employed to carry the ark on this occasion. Calmet conjectures, that this was, because it was probably carried *without being wrapped up in curtains*, as it always was, when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on certain occasions, the priests alone performed this office. 1. In the present case. 2. When they encompassed Jericho, chap. vi. 6. 3. When it was carried to the war against the Philistines by the priests, the sons of Eli, 2 Sam. xv. 23. 4. When David sent it back to Jerusalem, at the time he was obliged to fly from it, through the rebellion of his son Absalom, 2 Sam. xv. 25. And 5. At the time that it was taken out of the tabernacle, to be deposited in the temple, see 1 Kings viii. 6—11. These were the same

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ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to ^a magnify thee in the sight of all Israel, that they may know that, ^b as I was with Moses, so I will be with thee.

8 And thou shalt command ^c the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ^d ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that ^e the living God is among you, and that he will, without fail, ^f drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

^a Ch. 4. 14. 1 Chron. 29. 25. 2 Chron. 1. 1. — ^b ch. 1. 5. — ^c ver. 3. — ^d ver. 17. — ^e Deut. 5. 26. 1 Sam. 17. 26. 2 Kings 19. 4. Hos. 1. 10. Matt. 16. 16. 1 Thess. 1. 9. — ^f Exod. 33. 2. Deut. 7. 1. Ps. 44. 2.

solemn occasions, and on such alone, we may presume, the priests performed this office, instead of the Levites.

In all their former marches, the ark was carried in the centre of this immense camp: see the scheme at the end of chap. ii. of the book of Numbers, but now it was to proceed at the head of the army, and to go before them, and at such a distance, about three quarters of a mile, as the whole camp might see it as their guide.

Verse 7. *This day will I begin to magnify thee*] By making him the instrument in this miraculous passage, he did him honour, and gave him high credit in the sight of the people: hence his authority was established, and obedience to him as their leader fully secured. What must have confirmed this authority, was his circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests had touched them, ver. 14. This demonstrated, that the secret of the Lord was with him.

Verse 8. *Ye shall stand still in Jordan.*] The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested, the waters collecting above the place where the priests stood, while the stream fell off, towards the Dead Sea; so that the whole channel below where the priests were standing, became dry. The whole camp, therefore, passed over below where the priests were standing, keeping at the distance of 2000 cubits from the ark; this they could readily do, as the whole bed of the river was dry, for many miles below the place where the priests entered.

Verse 10. *Hereby ye shall know that the LIVING GOD is among you*] The Israelites were apt to be discouraged, and to faint at even the appearance of danger; it was necessary,

11 Behold, the ark of the covenant of ^e the LORD of all the earth, passeth over before you, into Jordan.

12 Now therefore ^a take you twelve men out of the tribes of Israel, out of every tribe a man;

13 And it shall come to pass, ⁱ as soon as the soles of the feet of the priests that bear the ark of the LORD, ^k the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they ^l shall stand upon a heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ^m ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and ⁿ the feet of the priests that bare the ark, were dipped in the brim of the

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^e Ver. 13. Mic. 4. 13. Zech. 4. 14. & 6. 5. — ^a ch. 4. 2. — ⁱ ver. 15. 16. — ^k ver. 11. — ^l Ps. 78. 13. & 111. 3. — ^m Acts 7. 45. — ⁿ ver. 15.

therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in and help them, but gods of wood, stone, and metal: whereas they are to have the living God in the midst of them—HE who is the author of life and of being—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes this manifestation of God, the proof that he will drive out the Hittites, Hivites, &c. before them.

With regard to the situation of each of these nations in the land of Canaan, Calmet remarks, that those called CANAANITES, chiefly inhabited what is called *Phœnicia*, the environs of Tyre and Sidon: the HITTITES occupied the mountains, southward of the promised land. The HIVITES dwelt by Ebal and Gerizim, Sichem and Gibeon, towards the mountains of Hermon. The PERIZZITES were probably not a distinct nation or tribe, but rather villagers, scattered through the country in general. The GIRGASHITES possessed the country beyond the Jordan, towards the lake of Genesareth: the JEBUSITES possessed Jerusalem: and the AMORITES occupied the mountainous country in the vicinity of the western part of the Dead Sea; and also that part of the land of Moab, which the Israelites conquered from Sihon and Og.

Verse 12. *Take you twelve men*] See the note on chap. iv. 2.

Verse 15. *And the feet of the priests—were dipped in the brim of the water*] Thus we find, that every thing occurred exactly in the way in which Joshua had foretold it. This must have greatly increased his credit among the people.

A.M. 2035. water, (for 'Jordan overfloweth all
B.C. 1761. his banks' all the time of harvest,)
As I read in. 16 That the waters which came
A.M. 2035. down from above, stood and rose up
B.C. 1761. upon a heap, very far from the city Adam, that
is beside Zaretan: and those that came down
toward the sea of the plain, even the salt
sea, failed, and were cut off: and the peo-

ple passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed over Jordan.

* 1 Chron. 12. 15. Jer. 17. 6. & 19. 19. Ezech. 21. 2. Gen. 1. 10. & 2. 10. 11.

1 Kings 4. 17. & 2. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

[For Jordan overfloweth all his banks, &c.] It has often been remarked, that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable; being but about twenty yards in breadth. But the circumstance marked here by the sacred historian proves, that there was a time in the year, viz. in the harvest, that this said river overflowed his banks: and this is confirmed by another place in Scripture, 1 Chron. xii. 15. As the miracle reported here, took place about the beginning of April, a time in which rivers in general are less than in winter, it may be asked, how there could be such an increase of waters at this time? The simple fact is, that the Jordan, as we have already seen, has its origin at the foot of Mount Lebanon; which mountain is always covered with snow, during the winter months: in those months, therefore, the river is low; but when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; and this accounts for the statement in the text, that the Jordan overfloweth his banks all the time of harvest: and this was the time which God chose they should pass over it; that a miraculous interposition might be necessary; and that by the miracle they should be convinced of his omnipotence, who was not only their guide, but had promised to put them in possession of this good land.

[Verse 16. Rose up upon a heap] That is, they continued to accumulate, filling up the whole of the channel towards the source, and the adjacent ground over which they were now spread, to a much greater depth; the power of God giving a contrary direction to the current. We need not suppose them to be gathered up like a mountain, instar montis, as the Vulgate expresses it; but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Genesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

[Very far from the city Adam—beside Zaretan] Where these places were, it is difficult to say. The city Adam is wholly unknown. From 1 Kings iv. 12. we learn, that Zaretanah was below Jezreel, near Beth-shean, or Scythopolis; and not far from Succoth, 1 Kings vii. 46. And it appears from Gen. xxxiii. 17. Josh. xiii. 27. that Succoth lay on the east side of Jordan, not far from the lake of Genesareth; and probably Adam was on the same side, to the north of Succoth. It is probable, that the Israelites crossed the Jordan near Bethabara, where John baptized, John i. 28. and which probably had its name, the house of passage, from this very circumstance. See Calnet's Commentary, and the Map. After

all, it is extremely difficult to ascertain the exact situation of these places; as in the lapse of upwards of 1000 years, the face of the country must have been totally changed. Seas, rivers, and mountains, change not, and though we cannot ascertain the spot, it is extremely evident that we are not near to the place. It has been asserted, and a host of Jews is against the truth of the story, that the situation of Jericho is not now be exactly ascertained. There are even many ancient cities and considerable towns in Europe, the ruins of which they still bear their former name, and do not occupy the same spot; there are not a few of those even in England, among such, Norwich, Salisbury, &c. may be ranked.

[Right against Jericho.] It would be impossible for the whole camp to pass over in the space opposite to Jericho, as they must have taken up some miles in breadth, besides the 200,000 men, which were left on the right, between them and the ark; but the river was divided opposite to Jericho, and there the camp began to pass over.

[Verse 17. The priests—stood firm on dry ground] They stood in the mid channel, and shifted not their position, till the camp, consisting of nearly 600,000, all brave men, besides women, children, &c. had passed over.

1. Is it not surprising, that the Canaanites did not dispute this passage with the Israelites? It is likely they would, had they had any expectation, that such a passage would have been attempted. They must have known, that the Israelitish camp was on the other side of the Jordan; but could they have supposed, that a passage for such a host was possible, when the banks of the Jordan were quite overflowed? It was not merely because they were prone to mock, that they did not dispute this passage; but because they must have supposed it impossible; and when they found the attempt was made, the passage was effected, before they could prepare to prevent it.

2. GOD now appears in such a way, and works in such a manner, as to leave no doubt concerning his presence or his power, nor of his love to Israel. After this, was it possible for this people ever to doubt his being or his bounty? This, with the miraculous passage of the Red Sea, were well calculated to have established their faith for ever: and those who did not yield to the evidence afforded by these two miracles, were incapable of rational conviction.

3. In some respects, the passage of the Jordan was more strikingly miraculous, than that even of the Red Sea. In this latter, God was pleased to employ an agent: the sea went back by a strong east-wind all that night, and made the sea dry land. Exod. xiv. 21. Nothing of this kind appeared in the passage of the Jordan: a very rapid river, for so all travellers agree

it to be, went back to its source, without any kind of agency, but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history, these miracles, so circumstantially related, were never denied by any; but on the contrary, conscientiously believed by all. Nor did any of them in their revolts from God, which were both foul and frequent, ever call these great facts in question; when even so full of enmity against God, as to blaspheme his name, and give his glory to *such idols!* Is not this a

manifest proof that these facts were incontestible? and that Jehovah had so done his marvellous works, that they should be had in everlasting remembrance? Reader, the same God who is over all, is rich in mercy to all that call upon him. HE *changes not*, neither is he weary: trust in the Lord for ever; for in the Lord Jehovah is everlasting strength; and HE ever saves his followers out of the hands of all their enemies, and having guided them by his counsel, will receive them into his glory.

CHAPTER IV.

When the people were passed over, Joshua commands twelve men, one taken out of each tribe, to take up a stone on his shoulder, out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1—7. They do so, and set up the stones in the place where they encamp the first night, 9. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up out of the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15—18. This miraculous passage takes place the tenth day of the first month, 19. The stones are set up in Gilgal; and Joshua teaches the people what use they are to make of them, 20—24.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
Ann. ante
1 Olymp. 75.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
Ann. ante
1 Olymp. 75.

D. 1. 27. 2. ch. 3. 17. — 1 ch. 3. 12. — 2 ch. 3. 13. — 3 ver. 19, 20.

¶ Ver. 21. 1. ch. 1. 26. 2. 1. 11. Deut. 6. 20. 18. 11. 1. & 70. 3. 1. 3. 6. 1. Heb. to me. — 2 ch. 3. 13. 16. — 3 Exod. 12. 11. Num. 10. 40.

NOTES ON CHAP. IV.

Verse 2. *Take you twelve men*] From chap. iii. 12, it appears, that these twelve men had been before appointed, one taken out of each of the twelve tribes: and now they are employed for that purpose for which they had been before selected.

Verse 3. *Where ye shall lodge this night.*] This was in the place that was afterwards called *Gilgal*. See ver. 19.

Verse 4. *Twelve men, whom he had prepared*] This must refer to their appointment, chap. iii. 12.

Verse 6. *This may be a sign*] Stand as a continual memorial of this miraculous passage; and consequently a proof of their lasting obligation to God.

Verse 9. *And Joshua set up twelve stones in the midst of Jordan*] It seems from this chapter, that there were two sets

The children of Reuben, Gad, and half tribe CHAP. IV. *of Manassah pass over; all their brethren.*

A. M. 2493
B. C. 1493
An. Eccl. 13.
A. M. 2493
1 Olymp. 100 10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished then the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened, and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And ^athe children of Reuben, and the children of Gad, and half the tribe of Manassah, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ^bprepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord ^cmagnified Jo-

shua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the Lord spake unto Joshua, saying,

16 Command the priests that bare the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were ^clifted up unto the dry land, that the waters of Jordan returned unto their place, ^fand ^gflowed over all his banks, as *they did* before.

19 And the people came up out of Jordan on the tenth day of the first month, and encamped ^hin Gilgal, in the east border of Jericho.

^a Numb. 32, 20, 27, 23. — ^b Or, *mighty men*. — ^c ch. 5, 7. — ^d Exod. 15.

16, 12. — Heb. *passed over*. — ^e ch. 3, 10. — Heb. *cast*. — ^f ch. 3, 9.

of stones, erected as a memorial of this great event: twelve at Gilgal, ver. 20. and twelve in the bed of Jordan, ver. 9. The twelve stones in the bed of Jordan might have been so placed, on a base of strong stone work, so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal*, would stand as a monument of the place of the *first encampment*, after this miraculous passage. Though this appears to me to be the meaning of this place, yet Dr. Kennicott's criticism here, should not be passed by. "It is well known," says he, "that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river, had been made dry. But *where* was this memorial to be set up? The ninth verse says—*Joshua set up these stones in the midst of Jordan*. But is it likely, that the stones should be placed, or set down, *where* they were *taken up*: and that the memorial should be erected there, *where*, when the river was again united, it would be *concealed*, and of course could be no *memorial* at all? This, however, flatly contradicts the rest of the chapter; which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that *בְּתֶּךְ* *betec*, *in the midst*, should be here *בְּתֶּכֶךְ* *mitoc*, *FROM the midst*, as in ver. 3, 8, 20. and as the word is here also in the *Syriac* version. The true rendering therefore is, *And Joshua set up the twelve stones (taken) FROM the midst of Jordan, &c.*" I confess I see no need for this criticism, which is not supported by a single MS. either in his own or De Rossi's collection, though they amount to *four hundred and ninety-four* in number. Twelve stones might be gathered in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in

Gilgal, as a memorial of their first encampment in Canaan; it is still more likely, that twelve would be set up in the bed of the river, to shew where it had been divided, and the place where the whole Israelish host had passed over dry shod. The Reader may follow the opinion he judges most likely.

Verse 10. *And the people hastened, and passed over*.] How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to *hasten* to get over, with as much *speed* as possible. The circumstance itself, thus marked, is a proof that the *relator* was an eye-witness of this miraculous passage.

Verse 12. *The children of Reuben, and Gad, and half the tribe of Manassah, passed over armed*.] Concerning the numbers of these tribes that stood behind, to take care of the women, children, and cattle, and which amounted to 70,580 men, see the note on Numb. chap. xxxii. 17.

Passed over armed.] See the note on chap. i. ver. 14.

Verse 13. *The Lord magnified Joshua*.] See the note on chap. iii. 7.

Verse 18. *The waters of Jordan returned unto their place*.] It is particularly remarked by the sacred historian, that as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off, chap. iii. 15. and the course of the river continued to be inverted all the time they continued in its channel: and that, as soon as the soles of their feet had touched the dry land, on the other side, in the bed of the river, the waters immediately resumed their natural course. All this was done by the sovereign command of that God, whose presence was represented by the ark in the forefront.

Verse 19. *On the tenth day of the first month*.] As the Israelites left Egypt on the 15th day of the first month, A. M. 2493, see Exod. xxi. and they encamped into Canaan

A. M. 2553. 20 ¶ And ^a those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, ^b When your children shall ask their fathers ^c in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, ^d Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, ^e which he dried up from before us, until we were gone over:

24 ^f That all the people of the earth might know the hand of the LORD, that it is ^g mighty: that ye might ^h fear the LORD your God ⁱ for ever.

^a Ver. 3. — ^b ver. 6. — ^c Heb. to-morrow. — ^d ch. 3. 17. — ^e Exod. 14. 21. — ^f 1 King. 8. 42, 43. — ^g Kings 19. 19. — ^h Ps. 106. 8. — ⁱ Exod. 15.

16. 1 Chron. 20. 12. — ^g Ps. 89. 13. — ^h Exod. 14. 31. — ⁱ Deut. 6. 2. — ^j Ps. 89. 7. — ^k Jer. 10. 7. — ^l Heb. all days.

the tenth of the first month, A. M. 2553, it is evident that forty years, wanting five days, had elapsed, from the time of their exodus from Egypt, to their entrance into the promised inheritance.

Encamped in Gilgal] That is, in the place that was afterwards called Gilgal, see chap. v. 9. for here the name is given it by *anticipation*. In Hebrew, גלגל signifies to roll; and the doubling of the root גלגל galgal, or gilgal, signifies rolling round and round, or rolling off, or away, because, in circumcising the children that had been born in the wilderness, Joshua rolled away, rolled off completely, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. 1. It was the place where the Israelitish camp rested the first night of their entering into that land, which had been promised to their fathers from the days of Abraham. 2. It was the place in which Joshua circumcised all the people who had been born in the wilderness, during the forty years of their wandering, after they left Egypt. 3. It was the place in which Joshua had what we might term his fortified camp; and to which he and his army constantly returned, after each of their expeditions against the inhabitants of the land. 4. It appears to have been the place where all the women, children, cattle, and goods, &c. were lodged, probably, during the whole of the Canaanitish war. 5. It was the place where they celebrated the first Pass-over they kept in the promised land. 6. It was the place where Saul, the first king of Israel, was proclaimed. 7. There the manna ceased to fall. And, 8. there the ark was fixed, till after the conquest of the country it was removed to Shiloh.

Gilgal was about ten furlongs from Jericho, and fifty from Jordan: Jericho being on the west, and Jordan on the east, Gilgal being between both. See Josephus, De Bello, lib. v. c. 4. and Calmet on this place. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

Verse 20. *Those twelve stones*] It is very likely that a base of mason-work was erected of some considerable height, and then the twelve stones placed on the top of it; and that this was the case both in Jordan and in Gilgal: for twelve such stones as a man could carry a considerable way on his shoulder, see ver. 3. could scarcely have made any observable altar,

or pillar of memorial: but erected on a high base of mason-work, they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

Verse 22. *Then ye shall let your children know*] The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it, have an awful account to give to the Judge of quick and dead.

Verse 24. *That all the people of the earth might know*] It is very likely that כל עמי הארץ col ammey ha-arets, means simply, all the people of this land—all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to shew his eternal power and God-head, the excellence of his protection, and the unavailability of human might against his omnipotence; and the miracles he wrought for this people in the sight of the heathen, were well calculated to make these things known.

1. God intends that his religion should be maintained and propagated in the earth: therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name. 2. This is one great use of the ordinances of the Gospel, and the rites of religion. They are all significant of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of enquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden science. 4. If we wish our children to be happy, we should shew them where happiness is to be found. If we wish them to be wise, we should lead them unto God, by means of his word and ordinances. It is natural for a child to enquire, "What do you mean by this baptism?—By this sacrament?—By praying?—By singing psalms and hymns?" &c. And what fine opportunities do such questions give pious and intelligent parents to instruct their children in every article of the Christian faith, and in every fact on which these articles are established! Oh why is this neglected, while the command of God is before our eyes, and the importance of the measure so strikingly obvious!

CHAPTER V.

The effect produced on the minds of the Canaanites by the late success, 1. Joshua is commanded to circumcise the Israelites, 2. He obeys, 3. Who they were that were circumcised, and, how it was now done, 4-7. They cheer in camp till they are made, 8. The place is called Gilgal, and why, 9. They keep the Passover in the same place, 10. They eat unleavened cakes and parched corn, on the morrow after the Passover, 11. The noise ceases, 12. The command of the Lord, that appears to Joshua, 13-14.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, * which were by the sea, † heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were

passed over, that their heart melted, ‡ neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the Lord said unto Joshua, Make thee † sharp knives, and circumcise again, the children of Israel, the second time.

* Numb. 13, 29.—† Exod. 15, 14, 15. ch. 2, 9, 10, 11. Ps. 33, 6. Ezek. 21, 7.

‡ 1 Kings 10, 3.— Or, *they were as wax*.—Exod. 1, 17.

NOTES ON CHAP. V.

Verse 1. *The Amorites, which were on the side of Jordan westward*] It has already been remarked, that the term *Amorite* is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse, that there were people thus denominated that dwelt on both sides of the Jordan. Those on the East side had already been destroyed in the war which the Israelites had with *Sidon* and *Og*: with those on the West side, Joshua had not yet waged war. It is possible, however, that the *Amorites*, of whom we read in this verse, were the remains of those who dwelt on the East side of the Jordan, and who had taken refuge here on the defeat of *Og* and *Sidon*.

Verse 2. *Make thee sharp knives*] חַרְבֵּי חֲבִית *charbak tsurim*, knives of rock, stone, or flint. Before the use of iron was common, all the nations of the earth had their edge-tools made of stones, flints, &c. In the lately discovered islands this is found to be a common case. Our ancestors in these countries, made their *arrows* and *spear-heads* of flint: these I have often seen turned up by the plough. But we cannot suppose, that at the time here referred to, the Israelites were destitute of iron, and were therefore obliged to use knives made of stone or flint: their different manufactures in the wilderness, prove that they must have had both iron and steel. Why then use knives made of stone? Probably it was unlawful to use metal of any kind in this religious rite; and, indeed, this seems likely from the circumstance of Zipporah, Exod. iv. 25. taking a sharp stone, and circumcising her son: and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of metal to make incisions in the human body, when preparing it for embalming: see the note on Gen. 1. 2. and on Exod. iv. 25. That it was deemed improper to use any other kind of instrument in circumcision, we have a proof in the tribe *Atnajab*, in Æthiopia, who follow the Mosaic institution, and perform the rite of circumcision, according to Luder, *castris lapideis*.

with knives made of stone. Hist. Æthiop. lib. 14. c. 1. And as God commanded the people to make him an altar of unhewn stone, on which no tool of iron had been lifted up, because this would pollute it, see Exod. xx. 25. and Deut. xxviii. 5. he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him, to be his house and temple; the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of stone in this operation: "the wound suffers less through inflammation, and is sooner healed." For this a reason may be given. It is almost impossible to get an edge made so even and firm as not to leave particles of the metal in the incisions made even in the most delicate flesh. These particles would soon become oxidized by the action of the air, and extra inflammation in the part would be the consequence. The great aptitude of iron to be oxidized, i. e. to be converted to rust, is well known; but how far this reasoning, thus applied, may be supported by fact, I cannot pretend to determine: but it is sufficiently evident, that it was a common custom to use knives of stone in circumcision, and in all operations on those parts of the human body. I shall give a few examples. Phry says, when they amputate certain parts, they do it with a sharp stone, because nothing else could be employed without danger. *Samia testa virilitatem inspiciebant: non alio extra periculo.*

Ovid, Fast. lib. iv. ver. 237. relates a circumstance where the *scarra aculea*, or sharp stone, was used about those parts:

*Ille etiam SANO corpus laesit ACULO,
Languida, nec mirabile, perire cuncta coacta est.
Fur fuit: Merui meritis deum sanguine parvas,
Ah! perant partes, quæ necesse manu
Ah, perant! dantur, etiam, nec mirabile, dantes;
Nudaque sunt sublimis signa teneræ cæci.*

A. M. 233.
B. C. 1527.
An. Exod. 4r.
40.
A. M. 233.
B. C. 1527.

3 And Joshua made him sharp knives, and circumcised the children of Israel at "the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: ^bAll the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness, by the way as they came forth out of Egypt, *then* they had not circumcised.

6 For the children of Israel walked ^cforty years in the wilderness, till all the people *that were*

men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that ^dhe would not shew them the land, which the LORD swore unto their fathers that he would give us; ^ea land that floweth with milk and honey.

7 And ^ftheir children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, ^gwhen they had done circumcising all the people, that they abode in their places in the camp, ^htill they were whole.

A. M. 233.
B. C. 1527.
An. Exod. 4r.
40.
A. M. 233.
B. C. 1527.

- Or, *Eden*. - ^a Num. 31. 24. 25. 26. 61. 62. - ^b Deut. 2. 15. - ^c Num. 31. 24. - ^d Deut. 1. 3. & 2. 7, 14. - ^e Ps. 95. 10.

^d Num. 31. 24. - ^e Ps. 95. 11. - ^f Heb. 8. 11. - ^g Exod. 3. 8. - ^h Num. 31. 31. - ⁱ Deut. 1. 30. - ^j Heb. *when the people had made an end to be circumcised.* - ^k See Gen. 31. 20.

This quotation is produced in order to prove, that a *knife* made of a sharp stone, was used in making incisions and amputations of certain parts of the body, even when the use of iron was well known: but a translation of the verses is not necessary, and would be improper. The

Mollia qua LAPID servat GENITALIA TESTA of *Jurnal* (Sat. vi. ver. 513.) is a further proof of this. Many other proofs might be produced; but those who wish for more, may consult *Cabnet* and *Scheuchzer*.

Circumse again the children of Israel the second time.] This certainly does not mean, that they should repeat circumcision on those who had already received it. This would have been as absurd as impracticable: but the command implies, that they were to *renew* the observance of a rite which had been neglected in their travels in the desert; which is sufficiently evident from the following verses.

Vers 4. *This is the cause why Joshua did circumcise*] The text here explains itself. Before the Israelites left Egypt all the males were circumcised; and some learned men think, that all those who were born during their encampment at *Sinai* were circumcised also, because there they celebrated the Pass-over: but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite: but as they are about to celebrate another Pass-over, it was necessary that all the males should be circumcised; for, without this, they could not be considered within the covenant, and could not keep the Pass-over, which was a seal of that covenant. As baptism is generally understood to have succeeded to circumcision, and the holy eucharist to the Pass-over; hence, in the Church of England, and probably in most others, no person is permitted to receive the sacrament of the *Lord's supper*, till he has been

Vers 8. *They abode—in the camp, till they were whole.*]

This required several days: see the notes on Gen. xxxiv. Sir J. Chardin informs us, that when adults were circumcised, they were obliged to keep their beds for about three weeks; or, at least, during that time they are not able to walk about but with great difficulty. The account he had from several renegadoes, who had received circumcision among the Mohammedans. Is it not strange, that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected! See the case of the poor Shechemites, as related in Gen. xxxiv. with the notes there. Joshua, as an able general, would at once perceive, that this very measure must expose his whole host to the danger of being totally annihilated; but he knew that GOD could not err, and that it was *his* duty to obey: therefore, in the very teeth of his enemies, he reduced the major part of his army to a state of total helplessness, simply trusting for protection in the arm of Jehovah! The sequel shews, that his confidence was not misplaced: during the whole time, God did not permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not God order them to be circumcised while they were on the East side of the Jordan, in a state of great security? Because he chose to bring them into straits and difficulties, where no counsel or might, but his own, could infallibly direct, and save them; and this he did, that they might see that the excellence of the power was of God, and not of man. For the same reason, he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to shew them, that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases, how apparent are the wisdom, power, and goodness of God!

9 And the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called ^a Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the Pass-over ^b on the fourteenth day of the month at even, in the plains of Jericho.

^a Gen. 31. 11. 1 Sam. 10. 26. See Lev. 19. 34. Jer. 31. 10. 12. 10. 7. & 23. 3. 34. 1 Mac. 1. 21. 1. 27. 1. 29.

Verse 9. *The reproach of Egypt* Their being circumcised, made them like the uncircumcised Egyptians; and the Hebrews ever considered all those which were uncircumcised as being in a state of the grossest impurity. Being now circumcised, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure. The Israelites had this rite from Abraham; and Abraham had it from the express order of God himself. See Gen. xvii. 10. and the note there.

The place is called Gilgal A rolling away, or rolling off. See the note on chap. iv. 19. where the word is largely explained.

Verse 10. *Kept the Pass-over on the fourteenth day of the month* If the ceremony of circumcision was performed on the eleventh day of the month, as many think; that the sore was at the worst on the thirteenth, and that the Pass-over was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a *miraculous restoration* here. We have already seen, from the account of Sir J. Chardin, that it required about three weeks to restore to soundness adults, who had submitted to circumcision: if any thing like this took place in the case of the Israelites at Gilgal, they could not have celebrated the Pass-over on the third or fourth day after their circumcision. The apparent impossibility of this, led Mr. Harmer to suppose, that they kept the Pass-over on the fourteenth day of the *second* month, the preceding time having been employed in the business of the circumcision. See his *Observations*, Vol. iv. p. 127, &c.

Verse 11. *They did eat of the old corn of the land* The Hebrew word עֶבֶר *ābur*, which we translate *old corn*, occurs only in this place in such a sense; in that sense it is the noun, though of doubtful signification, is certainly derived from עָבַר *ābar*, to pass over, to go beyond, &c. It may be translated simply, *the produce*, *the harvest*, &c. from the land into the hands of the cultivator; or, according to Cocceius, what passes from person to person, in the way of traffic; hence *harvest corn*—what they purchased from the inhabitants of the land.

On the morrow after the Pass-over That is, on the fifteenth day; for then the feast of unleavened bread began. But they could neither eat bread, nor parched corn, nor

11 And they did eat of the old corn of the land on the morrow after the Pass-over, unleavened cake, and parched corn in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan, that year.

^b Lev. 23. 5. Num. 9. 9. Exod. 12. 18.

green ears, till the *beginning* of the harvest, and so on at the tabernacle, see Levit. xxiv. 9, &c. And therefore, in this case, we may suppose, that the Israelites had offered a sheaf of the *barley-harvest*, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. *And the manna ceased—after they had eaten of the old corn* This miraculous supply continued with them as long as they needed it. While they were in the wilderness, they required such a provision; nor could such a multitude, in such a place, be supported without a miracle. Now they are got into the promised land, the anathematized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the ordinary way of Providence, there is no longer any need of a miraculous supply; therefore the manna ceased, which they had enjoyed for forty years. The circumstances in which it was first given, its continuance with them, through all their peregrinations in the wilderness; its accompanying them over Jordan, and ceasing as soon as they got a supply in the ordinary way of Providence, all prove that it was a preternatural gift.

On the fourteenth of Nisan they sacrificed the Paschal Lamb: on the fifteenth, i. e. according to our calculation, the same day after sun-set, they disposed themselves for eating it, and actually did eat it. On the morrow, the sixteenth, after having offered to God the *homer*, they began eating the corn of the country; and the seventeenth the manna ceased to fall from heaven. What supports this calculation is, that the *homer*, or *sheaf*, was offered the sixteenth of Nisan, in broad day-light, though pretty late. Now the manna did not fall till night, or very early in the morning; so that it cannot be said to have ceased falling the same day that the Israelites began to eat of the produce of the country.—Dodd.

Verse 13. *When Joshua sent by Jericho* The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the commandments which Joshua and then the people on the land, and which is continued to verse 5th of chap. vi. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho, when he had this vision; and while contemplating the strength of the place, and probably reflecting on the extreme difficulty of recovering it, God, to encourage

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13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood ^a a man over against him, ^b with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* ^c captain of the

host of the Lord, am I now come. And Joshua ^d fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, ^e Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

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^a Gen. 13. 2. & 32. 21. Exod. 23. 23. Zech. 1. 8. Acts 1. 10.—^b Numb. 22. 23.

^c Or, prince. See Exod. 23. 20. Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. & 19. 11, 14.—^d Gen. 17. 3.—^e Exod. 3. 5. Acts 7. 33.

him, granted him this vision, and instructed him in the means by which the city should be taken.

There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here, was no other than the Lord Jesus in that form, which, in the fulness of time, he was actually to assume, for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name *Jehovah* is given him, (chap. vi. 2.) and he received from Joshua divine adoration, we may presume that no created angel is intended.

And Joshua went unto him] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of fact. The whole history of Joshua shews him to have been a man of the most *undaunted mind*, and *intrepid courage*—a genuine HERO. An ordinary person, seeing this man armed with a drawn sword in his hand, would have endeavoured to have regained the camp, and sought safety in flight: but Joshua, undismayed, though probably slightly armed, walks up to this terrible person, and immediately questions him, *Art thou for us, or for our adversaries?* Probably, at first, supposing that he might be the Canaanitish general, coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. *But as captain of the host of the Lord, am I now come*] By this saying, Joshua was both encouraged and instructed. As if he had said, "Fear not: Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord's host; and the Lord of hosts is Israel's Captain. Thou thyself shalt only be captain under me; and I am now about to instruct thee relative to thy conduct in this war."

And Joshua—did worship] Nor was he reprehended for offering divine worship to this person, which he would not have received, had he been a created angel.—See Rev. xxii. 8, 9.

Verse 15. *Loose thy shoe from off thy foot, &c.*] These were the same words which the angel, on mount Sinai, spake to Moses, see Exod. iii. 5—8. and from this, it seems likely that it was the same person that appeared in both places: in the *first*, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land: in the *second*, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

There is scarcely a more unfortunate division of chapters in the whole Bible than that here.—Through this very circumstance, many persons have been puzzled to know what was intended by this extraordinary appearance, because they supposed that the whole business ends with the chapter, whereas, it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating the state of Jericho at the time that Joshua was favoured by this encouraging vision. We may draw two useful reflexions from the subjects of this chapter:

1. As the manna had now failed, the people, always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had He not given them this strong assurance, that the angel of his presence should be with them as the guide and protector of the whole camp: for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord's host.

2. By this vision he shewed them that their help came from himself, and that it was not by human might or power, but by the Lord of hosts they were to have the victory over all their adversaries; and he gave them the most convincing proof of this in the miraculous destruction of Jericho. By this means he continued to keep them dependant on his arm alone, without which dependance the spirit of religion could not have been preserved among them.

CHAPTER VI.

The inhabitants of Jericho close their gates, 1. Continuation of the discourse between the captain of the Lord's host and Joshua: He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout, while marching round it on the seventh, and promises, that then the walls of the city shall fall down, 2—5. Joshua delivers these directions to the priests and to the people, 6, 7. The priests and

people obey; the order of their procession, 8—16. He commands them to pass the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which God had devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spoils are ordered to be taken of Rahab and her family—the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the Lord, 22—24. Rahab dwells among the Israelites, 25. And the city had under a vine, 26.

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NOW Jericho^a was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the Lord said unto Joshua, See, ^bI have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven^d trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and^e the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of

the city shall fall down^f flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and^g seven priests bear seven trumpets of rams' horns, before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests

^a Heb. *did shut up, and was shut up.*—^b ch. 2. 21 & 8. 1. —^c Deut. 7. 24.

^d See Josh. 7. 16, 22. —^e Num. 10. 5. —^f Heb. *and it fell.*

NOTES ON CHAP. VI.

Verse 1. *Now Jericho was straitly shut up*] The king of Jericho finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent every thing of the kind in future, by keeping the city shut both day and night; having, no doubt, laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. *And the Lord said unto Joshua*] This is the same person who, in the preceding chapter, is called the captain or prince of the Lord's host; the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the five first verses of this are unnaturally divided.

I have given into thy hand Jericho, &c.] From ver. 11 of chap. xxiv. it seems as if there had been persons of all the seven Canaanitish nations then in Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites. The Targum intimates that the place was very strong, having *gates of iron, and bars of brass*—and was shut up so closely, that none came out either to combat, or make offers of peace.

Verse 3. *Ye shall compass the city*] In what order the people marched round the city, does not exactly appear from the text. Some think they observed the same order, as in their ordinary marches in the desert, see the note on Num. x. 14. and see the *plans*, Num. ii.; others think that the soldiers marched first, then the priests, who blew the trumpets, then those who carried the ark, and lastly the people.

Verse 4. *Seven trumpets of rams' horns*] The Hebrew word *שופר* *shofar*, does not signify *ram's horn*; see the note on Levit. xxv. 11. nor do any of the ancient versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion, were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver: and the text in this place may be rendered, *And seven priests shall bear before the ark the seven trumpets*; for they appear to have been the same kind as those used on the jubilee.

Seven times] The time was thus lengthened out, that the besiegers, and the besieged might be the more deeply impressed with that supernatural power, by which alone the walls fell.

Verse 5. *The wall of the city shall fall down flat*] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this, the text says nothing: *והחומה תפול תחתיהם* *u-hachomah tufol tichtheyah*, literally translated, is, *The wall of the city shall fall down under them*; which appears to manifestly shew, that the wall shall fall down from its very foundations. And this probably was the case in every part, though large breaches in different places might be easily sufficient to admit the armed men first, after whom the whole host might enter, in order to destroy the city.

Verse 9. *The armed men went before the ark*] The word *והחזק* *u-hazak*, from *חזק* *chazak*, to collect or gather together, may

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that blew with the trumpets, ^a and the ^brereward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor ^cmake any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, ^dand the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the

city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be ^eaccursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because ^fshe hid the messengers that we sent.

18 And ye, ^gin any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, ^hand trouble it.

19 But all the silver, and gold, and vessels

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^a Numb. 10. 25.—^b Heb. *gathered*, lost.—^c Heb. *make your voice to be heard*.—^d Deut. 31. 25.

^e Or, *devoted*. Lev. 27. 29. Mic. 4. 13.—^f ch. 2. 4.—^g Deut. 7. 26, & 13. 17. ch. 7. 1, 11, 12.—^h ch. 7. 25. 1 Kings 18. 17, 18. Jonah 1. 12.

signify either the *rereward*, as our translation understands it, or the people who carried the baggage of the army; for on the seventh day this was necessary, as much fighting might be naturally expected in the assault, and they would need a supply of arms, darts, &c. as well as conveniencies for those who might happen to be wounded: or the persons here intended, might be such as carried the sacred articles belonging to the ark, or merely such people as might follow in the procession, without observing any particular *order*. The Jews think the division of Dan is meant, which always brought up the rear.—See Num. x.

Verse 14. *So they did six days.*] It is not likely that the whole Israelitish host went each day round the city.—This would have been utterly impossible: the fighting men alone amounted to nearly 600,000 independantly of the people, who must have amounted at least to two or three millions; we may therefore safely assert, that only a select number, such as was deemed necessary for the occasion, were employed. Jericho could not have been a large city; and to reduce it could not have required a hundredth part of the armed force under the command of Joshua.

Verse 15. *The seventh day—they rose early.*] Because on this day, they had to encompass the city seven times; a proof that the city could not have been very *extensive*, else this going round it seven times, and having time sufficient left to sack and destroy it, would have been impossible.

It is evident that, in the course of these seven days, there must have been a *sabbath*; and that on this sabbath, the host must have encompassed the city as on the other days: the

Jews themselves allow this; and *Rab. D. Kimchi* says, “He, who had ordained the observation of the sabbath, commanded it to be broken for the destruction of Jericho.” But it does not appear that there could be any *breach* in the sabbath, by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done. Therefore *Murcion's* objection, that the God of the Hebrews shewed a changeableness of disposition in commanding the sabbath to be kept sacred at one time, and then to be broken at another, is without foundation: for I must contend, that no breach took place on this occasion; unless it could be made to appear that the day on which Jericho was taken, was the sabbath, which is very unlikely, and which none can prove. But if even this were to be conceded, it is a sufficient answer to all such cavils, that the God who commanded the sabbath to be set apart for rest and religious purposes, has always authority to suspend for a season, the operation of merely ceremonial laws; or to abrogate them entirely, when the purpose of their institution is fulfilled. ‘The Son of man is lord even of the sabbath.’

Verse 17. *The city shall be accursed.*] That is, it shall be devoted to destruction—ye shall take no spoils, and put *all* that resist to the sword. Though this may be the meaning of the word *חרם* *cherem* in some places, see the note on Levit. xxvii. 29. yet here it seems to imply the *total* destruction of all the inhabitants, see ver. 21. but it is likely that peace was offered to this city, and that the extermination of the inhabitants, was in consequence of the rejection of this offer.

of brass and iron, *are* consecrated
unto the Lord: they shall come into
the treasury of the Lord.

the treasury of the Lord.
20 ¶ So the people shouted when
the priests blew with the trumpet : and it came
to pass, when the people heard the sound of
the trumpet, and the people shouted with a
great shout, that ^b the wall fell down ^c flat, so
that the people went up into the city, every
man straight before him, and they took the
city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman,

and all that she had, "as ye were
unto her."

23 And the young men that were with her went in, and brought out Rachel, and her habitation, and her father, and her mother, and her brethren, and all that she had; and they brought out all her household, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua *sl*ughtered *them* at that

* Heb. holiness —^b ver. 5. Hebr. 11:30 —^c Heb. we are —^d 10:3
7. 2.

[illegible]

Verse 20. *The people shouted with a great shout, that the wall fell down*] There has been much learned labour spent to prove that the shouting of the people might be the natural cause that the wall fell down! To wait here, either to detail or refute any such arguments, would be lost time; enough of them may be seen in Schenckler. The whole relation evidently supposes it to have been a supernatural interference, as the blowing of the trumpets, and the shouting of the people, were too contemptible to be used even as instruments in this work, with the expectation of accomplishing it in a natural way.

VERSE 24. *They utterly destroyed*—*both men and women, &c.* As this act was ordered by God himself, who is the Maker and Judge of all men, it must be *right*: for the Judge of all the earth cannot do *wrong*. Nothing that breathed was permitted to live; hence the oxen, sheep, and asses, were destroyed, as well as the inhabitants.

Verse 23. *Brought out Rahab, and her father, &c.*] Rahab having been faithful to her vow of secrecy; the Israelites were bound by the oath of the spies, who acted as their representatives in this business, to preserve her and her family alive.

And left them without the camp] They were considered as persons *unclean*, and consequently left without the camp; see Levit. xiii. 46. Numb. xii. 14. When they had abjured heathenism, were purified, and the males received circumcision, they were doubtless admitted into the camp, and became incorporated with Israel.

Verse 24. *Only the silver and the gold—ye put into the treasury, &c.*] The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only, the spoils were brought. This is one proof that the agitation of the air, by the sound of the people's voice, was not the cause of the fall of the city walls.

They's of heat and of roof. Instead of $\Sigma 2$ $\Sigma 3$, Vossius; the Septuagint, in the Alexandrian copy, certainly have read $\Sigma 2$ $\Sigma 3$, A.L., with the omission of the $\Sigma 2$; for they translate in ver. 19. $\pi\alpha\varsigma \pi\alpha\tau\epsilon\rho\alpha\varsigma \nu\alpha\iota \alpha\lambda\epsilon\gamma\epsilon\iota$, A.L., *the heat and rain*; but this reading does not appear in any of Kennicott's or De Rossi's Mss.

And she dwelleth in Tirath even unto this day. This is one proof that the book was written *in the time* to which it is commonly referred; and certainly might have been done by the hand of Joshua himself, though doubtless many marginal notes may have since crept into the Text, which, to superficial observers, give it the appearance of having been written after the days of Joshua. See the *Preface* to this Book.

Verse 26. *And Jehovah said to them at that time.* It appears that he had received intimations from God, that this idolatrous city should continue a monument of the divine displeasure: and having convened the princes and elders of the people, he bound them by an oath, that they should never rebuild it: and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing, would be a permanent proof, not only of God's displeasure against idolatry; but of the miracle which he had wrought in behalf of the Israelites; and for these reasons, God willed that it should not be rebuilt, and he left men to the operation of their own free will, and recorded the penalty which those must pay who disobey him.

He shall lay the foundation thereof. &c.] This is a strange execration; but it may rather be considered in the light of a *prediction*. It seems to imply that the man should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation, to the completion of the walls; which the author of *1 Kings* xvi. 34.

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time, saying, ^a Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest

son shall he set up the gates of it. 27 ^b So the Lord was with Joshua: and ^c his fame was noised throughout all the country.

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^a 1 Kings 16. 34.

^b Ch. 1. 5.—^c ch. 9. 1, 3.

says was accomplished in Hiel the Bethelite, who rebuilt Jericho, under the reign of Ahaz, and laid the foundation of it in Abiam, his first-born; and set up its gates in his youngest son Segub: this was 550 years after Joshua pronounced the curse. But we are not sure that this means, that the children either died a natural or violent death on this occasion, for we may understand the history as relating to the slow progress of the work. Hiel having begun the work at the birth of his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each, was well known when this history was written: and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua, to the days of Hiel; if it be the same with the city of Palm-trees, mentioned Deut. xxiv. 3. We find it mentioned as an inhabited place in the beginning of Judges, chap. i. 16. a short time after the death of Joshua; And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees, with the children of Judah, &c. and this said city, if the same with the city of palm-trees, was taken from the Israelites by Eglon king of Moab, Judg. iii. 13. The ambassadors of David who were disgracefully treated by Hanun king of the Ammonites, were commanded to tarry at Jericho till their beards should grow, 2 Sam. x. 4, 5. It appears therefore, that there was a city which went under this name, long before the time of Hiel, unless we can suppose that the city of palm-trees was a different place from Jericho, or that the name Jericho was given to some part of the circumjacent country, after the city was destroyed, which is very probable.

After Hiel had rebuilt this city, it became of considerable consequence in the land of Judea: the courses of priests lodged there, who served in their turns at the temple; see Luke x. 30. There was a school of the prophets there, which was visited by Elijah and Elishah, 2 Kings ii. 4, 5, 18. and it was at this city that our Lord miraculously healed blind Bartimeus, Matt. x. 46. Luke xix. 1, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits. See Calmet.

Verse 27. So the Lord was with Joshua] Giving him miraculous assistance in all his enterprises: and this was what

he was naturally led to expect from the communication made to him by the captain of the Lord's host, chap. v. 14, &c.

1. Many attempts have been made either to deny the miracle in the fall of Jericho, or to account for it on natural causes. Reference has already been made to some of these in the note on ver. 20. But to those who believe the Divine authenticity of the New Testament, every objection of this kind is removed by the authority of the author of the Epistle to the Hebrews, chap. xi. 30. By FAITH the walls of Jericho fell down, after they had been compassed about seven days. Hence we find that it was a miraculous interference; and that Joshua's faith in the promise made to him by the captain of the Lord's host, was the instrument which God chose to employ in the accomplishment of this important purpose.

2. The same is said of Rahab, By FAITH the harlot Rahab perished not, with them that believed not, when she had received the spies with peace, Heb. xi. 31. She believed that the true God was on the side of the Hebrews; and that all opposition to them must be in vain; and this faith led her to put herself under the Divine protection, and in virtue of it, she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on faith, as the instrument by which he will perform his greatest miracles of justice and mercy. God, who cannot lie, has given the promise: he that believes shall have it accomplished; for, with God, nothing shall be impossible; and all things are possible to him that believes. These are scriptural maxims, and God cannot deny himself.

3. On the curse pronounced by Joshua on those who should rebuild Jericho, it may be necessary to make a few remarks. In ancient history we have many instances of execrations against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence or perfidy. Strabo observes, lib. xiii. p. 898. edit. 1707, that Agamemnon pronounced execrations on those who should rebuild Troy, as Cræsus did against those who should rebuild Sidon, in which the tyrant Glaucas had taken refuge; and this mode of execrating cities, according to Strabo, was an ancient custom—*εἶτε καὶ καταρασάμενου τοῦ Ἀγαμέμνονος κατὰ παλαιὸν ἔθος· καθάπερ καὶ ὁ Κροῖσος ἐξέλον τὴν Σιδῶνιν εἰς τὴν οὗ τυράννος κατέφυγε Γλαυκίας, ἀρὰς ἐθετο κατὰ τῶν τευχέουσιντων παλιν τὸν τόπον.*

The Romans made a decree, full of execrations, against those who should rebuild Carthage, which had been the rival of their empire; and which, from its advantageous situation, might again become formidable should it be rebuilt. See Sponar, Annal.

The *Amorites*, according to *Jer. vi.*, pronounced the most awful execrations on those who should rebel against the *Idols* destroyed by the *Phoenicians*; that they might remain to posterity, an endless monument of the impurity of those barbarians; and that none might put confidence in a people who

were resolved to make way on the good themselves. The *Amorites* were also called *Phoenicians* by the *Phoenicians*, and in the same way, because the *Amorites* had temples and public houses, and of the *Amorites* that should come out between the *Amorites*. See *Ch. vi.*, and see the notes on *Jer. vi.*

CHAPTER VII.

The trespass of the Israelites, 1. Joshua sends men to view the town of Ai, 2. They return with a favourable report, 3. Three thousand men are sent against it, who are defeated, and thirty six killed, 4, 5. Joshua is greatly distressed, prostrates himself, and accuses of the Lord the reason why he has abandoned Israel to their enemies, 6—9. The Lord raises him, and informs him, that, contrary to the command, some of the people had secreted some of the spoils of Jericho, 10—12. He is directed how to discover the delinquent, 13—15. Joshua enquires in what tribe the guilty person is, and finds it to be in the tribe of Judah—in what family, and finds it to be among the Zerahites—in what house, and finds it to be in that of Zabdi—in what individual, and finds it to be Achan, son of Carmi, son of Zabdi, 16—18. Joshua exhorts him to confess his sin, 19. He does so, and gives a circumstantial account, 20, 21. Joshua sends for the stolen articles, 22, 23. And Achan, and all that belonged to him, are brought to the Valley of Achor, stoned and burnt, 24—26.

A.M. 2083.
B.C. 1491.
An. Exod. Isr.
40.
Amorites
1. Ch. vi. 27.

BUT the children of Israel committed a trespass in the accursed thing: for ^a Achan, ^b the son of Carmi, the son of ^c Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up

and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let ^d about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: ^e and they fled before the men of Ai.

^a Ch. 22: 20.—^b 1 Chron. ii. 7, Achan.—^c Gen. xlviii. 13, Zerah 2: 6.

^d Heb. about 2000 men, or about 1300 men.—^e Lev. 25: 17, 18, 19.

NOTES ON CHAP. VII.

Verse 1. *The children of Israel committed a trespass*] It is certain that *one* only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole, till the trespass was discovered, and by a public act of justice inflicted on the culprit, the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be no where tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ver. 12.

The accursed thing] A portion of the spoil of the city of Jericho, the whole of which God had commanded to be destroyed.

For Achan, the son of Carmi, &c.] Judah had two sons by Tamar, Pharez and Zerah. Zerah was father of Zabdi,

and Zabdi of Carmi, the father of Achan. These five persons extend through a period of 265 years; and hence Calmet concludes, that they could not have had children before they were 50 or 60 years of age. This *Achan*, son of *Zabdi*, is called, in 1 Chron. ii. 6, *Achar, son of Zimri*; but this reading is corrected into *Achan* by some MSS. in the place above cited.

Verse 2. *Send men from Jericho to Ai*] This is the place called *Hai*, Gen. xii. 8. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From verses 1 and 2, it appears to have been situated upon a *hill*, and belonged to the Amorites, as we learn from verse 7. It is very likely that it was a *strong place*, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho, which it had lately witnessed.

Verse 4. *About three thousand*] The spies sent to reconnoitre the place, ver. 3, reported, that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

A. M. 2553.
L. C. 1151.
An Exod. lxx.
40.
Anno ante
I. Olymp. 673.

A. M. 2553. 5 And the men of Ai smote of
 B. C. 1441. them about thirty and six men: for
 An Exod. lxx. they chased them *from* before the
 40. gate *even* unto Shebarim, and smote
 L. Olymp. 670. them ^a in the going down: wherefore ^b the
 hearts of the people melted, and became as
 water.

6 ¶ And Joshua ^c rent his clothes, and fell to the earth upon his face before the ark of the LORD, until the eventide, he, and the elders of Israel, and ^d put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amo-

rites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when ^{1. Olym. 67.}
Israel turneth their ^fbacks before their ene-
mies?

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and ^e cut off our name from the earth : and ^h what wilt thou do unto thy great name ?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore ¹ liest thou thus upon thy face?

11 ^b Israel hath sinned, and they have also

A. M. 1557.
B. C. 1151.
An. Ex. d. 12r.
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Anno ante
I. Olymp. 673.

^a Or, in *Vered* — ^b ch. 9, 9, 11. Lev. 26, 36. Ps. 22, 14. — ^c Gen. 37, 29, 31. — ^d 1 Sam. 4, 12. 2 Sam. 1, 2. & 15, 19. Nch. 9, 1. Job 2, 12.

^e Exod. 5. 92. 2 Kings 3. 40.—^f Heb. *veel*.—^g Ps. 33. 4.—^h See Exod. 32. 12. Numb. 11. 13.—ⁱ Heb. *tal'at*.—^k ver. 1.

Verse 5. *They chased them from before the gate even unto Shebarim*] They seem to have presumed, that the men of *Ai* would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy appearing, they were put to flight, their ranks utterly broken, and thirty-six of them killed. *Shebarim* עֲבָרִים signifies breaches, or broken places, and may here apply to the ranks of the Israelites, which were broken by the men of *Ai*; for the people were totally routed, though there were but few slain. They were panic struck, and fled in the utmost confusion.

The hearts of the people melted] 'They were utterly discouraged; and by this gave an ample proof, that without the supernatural assistance of God, they could never have conquered the land.

Verse 6. *Joshua rent his clothes, &c.*] It was not in consequence of this slight discomfiture, simply considered in itself, that Joshua laid this business so much to heart: but, 1. because the *people melted, and became as water*, and there was little hope that they would make any stand against the enemy; and, 2. because this defeat evidently shewed that God had turned his hand against them. Had it not been so, their enemies could not have prevailed.

Put dust upon their heads.] *Renting the clothes, beating the breast, tearing the hair, putting dust upon the head, and falling down prostrate,* were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way. The example of the distressed family of king *Lutinus*, so affectingly related by Virgil, may be adduced in illustration of many passages in the history of the Patriarchs, Prophets, Apostles, &c.

*Regina ut tectis venientem pro patre hostem—
Purpureos morantura, manu disarmit amictus—
Filiu prima manu flavos Lavinia crines,
Et roseus laniata genas. —
..... It scissi veste Lavinus,—
Camitem inundo perfusam pulvere turpans.*

Æn. lib. xii. ver. 594.

“ The queen, who saw the foes invade the town,
And brands on tops of burning houses thrown,
She raves against the gods, she *beats her breast,*
And *tears*, with both her hands, her *purple vest.*
The sad Lavinia *rends* her *yellow hair,*
And *rosy cheeks* : the rest her sorrow share.
Latinus *tears his garments*, as he goes,
Both for his public and his private woes;
With filth his venerable beard besmears,
And *sordid dust* deforms his *silver hairs.*”

DRYDEN.

Verse 7. *Alas, O Lord God*] Particles of exclamations and distress, or what are called *interjections*, are nearly the same in all languages; and the reason is, because they are the simple voice of nature. The Hebrew word, which we translate *alas*, is אַה *ah, ah*. The complaint of Joshua, in this and the following verses, seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people: he felt for the thousands of Israel, whom he considered as abandoned to destruction; and he felt for the glory of God; for he knew, should Israel be destroyed, God's name would be blasphemed among the heathen; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impatience, are founded on God's own words, Deut. xxxii. 26, 27. and on the practice of Moses himself, who had used similar expressions on a similar occasion. See Exod. v. 22, 23. Num. xiv. 13—18.

Verse 10. *Wherefore liest thou thus upon thy face?*] It is plain there was nothing in Joshua's prayer, or complaint, that was offensive to God, for here there is no reprehension. *Why liest thou thus?* This is no time for complaint; something else is indispensably necessary to be done.

Verse 11. *Israel hath sinned*] It is impossible that God should turn *against* his people, if they had not turned away from him. *They have taken of the accursed thing—notwithstanding my severe prohibition: they have also stolen—supposing, if not seen by their brethren, I should either not see, or not regard it. They have dissembled—pretended to have*

A. M. 2200
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I Olymp. 675

transgressed my covenant which I commanded them; * for they have even taken of the accursed thing, and have also stolen, and *dissembled also, and they have put *it* even among their own stuff.

12 * Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because * they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, * sanctify the people, and say, * Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which * the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take, shall come man by man.

15 * And it shall be, *that* he that is taken with the accursed thing, shall be burnt with fire, he and all that he hath: because he hath * transgressed the covenant of the LORD, and because he * hath wrought * folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he

* Ch. 6. 17, 18. — * See Acts 5. 1, 2. — See Num. 1. 41, 42. — Jer. 2. 11. — * Deut. 7. 26. — Ch. 6. 18. — 1. 34. 19, 19. — * Ch. 3. 5.

* Prov. 16. 33. — * See 1. 8. — 14. — 19. — 21. — 22. — 23. — 24. — 25. — 26. — 27. — 28. — 29. — 30. — 31. — 32. — 33. — 34. — 35. — 36. — 37. — 38. — 39. — 40. — 41. — 42. — 43. — 44. — 45. — 46. — 47. — 48. — 49. — 50. — 51. — 52. — 53. — 54. — 55. — 56. — 57. — 58. — 59. — 60. — 61. — 62. — 63. — 64. — 65. — 66. — 67. — 68. — 69. — 70. — 71. — 72. — 73. — 74. — 75. — 76. — 77. — 78. — 79. — 80. — 81. — 82. — 83. — 84. — 85. — 86. — 87. — 88. — 89. — 90. — 91. — 92. — 93. — 94. — 95. — 96. — 97. — 98. — 99. — 100.

kept strictly the command I gave them: *and have put it amongst their own stuff*—considered it now as a part of their own property.

Verse 12. *Because they were accursed*] From this verse it appears, that the nature of the execration or anathema was such, that those who took of the thing doomed to destruction, fell immediately under the same condemnation. The inhabitants of Jericho, and all that they had, were accursed; therefore they, and all their substance, were to be destroyed. The Israelites took of the *accursed thing*, and therefore became accursed with it. This was certainly understood when the curse was pronounced—Every man who touches this property, shall be involved in the same execration. Achan, therefore, was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light, the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. *Up, sanctify the people*] Joshua, all the time that God spoke, lay prostrate before the ark; he is now commanded to get up, and sanctify the people; i. e. cause them to wash themselves, and get into a proper disposition to hear the judgment of the Lord, relative to the late transactions.

Verse 14. *Ye shall be brought according to your tribes*] It has been a subject of serious enquiry, in what manner, and by what means, the culpable *tribe, family, household, and individual*, were discovered. The Jews have many conceits on the subject: the most rational is, that the tribes being, in their representatives, brought before the high-priest, the stone on the breast-plate gave immediate intimation by suddenly losing its lustre, according to them. This is what is termed, consulting God by *Urim and Thummim*. It is, however, most probable, that the whole was determined by the lot; and that God chose this method to detect the guilty

tribe, next the family, thirdly the household, and lastly the individual. This was nearly the plan pursued in the election of Saul, by Samuel. “Now, therefore,” says he, “present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Mani was taken; and Saul the son of Kish was taken.” If the lot was used in the one case, it was doubtless used in the other also, as the procedure, in the main, was entirely similar. The same mode was used to find out who it was that transgressed the king’s command, when it was found that Jonathan had eaten a little honey, 1 Sam. xiv. 40—43. It is well known, that the promised land was divided by lot among the Israelites, see Num. xxi. 55. xxxiii. 54. Deut. i. 38, &c. and that the courses of the priests were regulated by lot in the days of David, 1 Chron. xiv. 5, &c. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from Lev. xvi. 8. Psal. xxii. 18. Prov. xvi. 33. xviii. 18. Acts i. 26.

Verse 17. *And he brought the family of Judah*] Dr. Kennicott observes, “All Israel came near by tribes, and one tribe was fixed on: then that tribe came by its families, and one family was fixed on: then came that family by its households, and one household was fixed on, and then that household, coming MAN by MAN, one man was fixed on. Yet, according to the present text, in the execution of this command, *all Israel* came, and the tribe of Judah was fixed on: secondly came the families of Judah, and the family of the Zarhites was fixed on, and the household of the Zarhites, MAN by MAN, and Saul was fixed on: and lastly came the household of Saul, MAN by MAN, and Jonathan was fixed on. So that, in the third article, the word, *lot*, is

A. M. 2553.
B. C. 1457.
An. Exod. Isr.
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Anno ante
I. Olymp. 75.
brought the family of the Zarahites man by man; and Zabdi was taken: 18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^a was taken.

19 ¶ And Joshua said unto Achan, My son, "give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and ^d tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ^c wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran

A. M. 2553.
B. C. 1457.
An. Exod. Isr.
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Anno ante
I. Olymp. 75.

^a 1 Sam. 14. 42.—^b See 1 Sam. 6. 5. Jer. 13. 16. John 9. 24.—
^c Numb. 5. 6, 7. 2 Chron. 30. 22. Ps. 51. 3. Dan. 9. 4.

^d 1 Sam. 14. 43.—^e Heb. tongue.

households, is most certainly left out; and the fourth article, *man by man*, is improperly expressed twice. Instead of לְבִיטִים *lebeirim*, MAN by MAN, in ver. 17. the true word לְבֵיתִים *lebeithim*, by HOUSEHOLDS, is preserved in six Hebrew copies, and the Syriac version. By this method was discovered *Achan*, as he is here five times called, though the valley in which he was stoned is called *Achor*. He is also called *Achar* in the text, and in all the versions, in 1 Chron. ix. 7. He is called *Achar* in the five places of *Joshua*, in the Syriac version; also, in all five, in the Greek of the Vatican MS. and twice in the Alexandrian MS. and so in Josephus." Kennicott's Observat.

Verse 19. *My son, give—glory to the Lord God*] The person being now detected, Joshua wishes him to acknowledge the omniscience of God, and confess his crime. And doubtless this was designed, not only for the edification of the people, and a vindication of the righteous judgment of God, but in reference to his own salvation: for as his life was now become forfeited to the Law, there was the utmost necessity of humiliation before God, that his soul might be saved. *Give glory to God*, signifies the same as make a thorough confession as in the presence of God, and disguise no part of the truth. In this way, and in these very words, the Jews adjured the man who had been born blind, that he would truly tell who had healed him; for they pretended to believe that Christ was such a sinner, that God would not work a miracle by him, John ix. 24.

Verse 20. *I have sinned against the Lord God*] This seems a very honest and hearty confession; and there is hope, that this poor culprit escaped perdition.

Verse 21. *A goodly Babylonish garment*] אֲדֶרֶת שִׁנָּר *adereth Shinar*, a splendid or costly robe of *Shinar*: but as Babylon, or Babel, was built in the plain of *Shinar*, the word has, in general, been translated *Babylon* in this place. It is very probable, that this was the robe of the king of Jericho; for the same word is used, Jonah iii. 6. to express the royal robe of the king of Niniveh, which he laid aside, in order to humble himself before God.

Bochart and Calmet have shewn at large, that Babylonish robes were very splendid, and in high reputation. "They are," says Calmet, "generally allowed to have been of various colours, though some suppose they were woven thus;

others, that they were embroidered with the needle; and others, that they were painted. *Silius Italicus* appears to think they were woven, thus:

Vestis spirantes referens subtemine vultus,
Quæ radio cœlat BABYLON. Punic. l. xiv. ver. 657.

"*Martial* seems to say they were embroidered with the needle:

Non ego pratulerim BABYLONICA PICTA superbe
Texta, Semiramia quæ variantur A U.
Lib. viii. E. 28. ver. 17.

"*PLINY* (lib. viii. c. 48.) and *APULEIUS* (Florid. lib. i.) speak of them as if painted: *Colores diversos picture interere Babylon maximè celebravit, & nomen imposuit.*"

Thus far *Calmet*; but it may be observed, that the clothes woven of divers colours at Babylon, which were so greatly celebrated, and hence called *Babylonian garments*, appear rather to have had the pictures woven or embroidered in them, than painted on them, as *Calmet* supposes; though it is most likely, the figures referred to, were the work of the needle, after the cloth came from the loom.

AQUILA translates the original, אֲדֶרֶת שִׁנָּר *adereth Shinar*, by ἡ βαβυλωνικὴ ἱμάτιον, a Babylonish robe—*SYMMACHUS*, ἡ σιναρικὴ ἱμάτιον, a robe of *Sinar*—the *SEPTUAGINT*, Ψαλλὴ ποικιλική, a fine garment of different colours—and the *VULGATE*, Pallium coccineum, a scarlet cloke. There is no doubt it was both beautiful and costly; and on these grounds it was coveted by Achan.

Two hundred shekels of silver] At three shillings per shekel, amount to about 30*l.* sterling.

A wedge of gold] A tongue of gold לשון זהב *leshon zahab*, what we commonly call an *ingot* of gold, a corruption of the word *lingot*, signifying a little tongue—of fifty shekels weight. These fifty shekels, in weight 29 oz. 15 $\frac{1}{2}$ gr. at 2*l.* 5*s.* 2 $\frac{1}{2}$ d. per sh. would be worth about 113*l.* 0*l.* 10 $\frac{1}{2}$ d.

This verse gives us a notable instance of the progress of sin. 1. It enters by the eye; 2. sinks into the heart; 3. actuates the hand; and, 4. leads to secrecy and dissimulation. I saw, &c. I coveted, &c. I took and hid them in the earth. Thus says St. James: "When lust (evil desire) is con-

A.M. 3133.
B.C. 1441.
An. Exod. 17.
10.
Amos 6.
1. Oly. p. 10.

unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and ^a laid them out before the Lord.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all

that he had: and they brought them ^b unto ^c the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. ^d And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So ^e the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, ^f The valley of ^g Achor, unto this day.

^a Heb. poured. — ^b ver. 26. ch. 13. 7. — ^c ex. 6. 12. 1 Chron. 2. 7. Gal. 3. 17. — ^d Deut. 17. 7.

^e Ch. 3. 29. 2 Sam. 13. 17. 1 Sam. 2. 31. — ^f Deut. 13. 17. — ^g Sam. 2. 24. — ^h ver. 24. Sam. 6. 19. H. 2. 13. — ⁱ Exod. 17. 10.

received, it bringeth forth sin; and when sin is finished, it bringeth forth death," chap. i. 15.

Verse 24. *Joshua—took Achan—and all that he had*] He, and his cattle and substance, were brought to the valley to be consumed; his sons and his daughters (probably) to witness the judgments of God inflicted on their disobedient parent.—See ver. 25.

Verse 25. *Why hast thou troubled us?*] Here is a reference to the meaning of Achan's or Ahar's name, *מַחַר עָאֵר* *meh ACAR-tanu*; and as *עָאֵר* *acar* is used here, and not *עָאֵן* *acan*, and the valley is called the *Valley of Acar*, and not the *Valley of Acan*, hence some have supposed that *Acar* was his proper name, as it is read in 1 Chron. ii. 7. and in some MSS. and ancient versions. See the note on ver. 17.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text, that the sons and daughters of Achan were stoned to death and burnt, as well as their father? The text certainly leaves it doubtful, but seems rather to intimate, that *Achan alone* was stoned, and that his *substance* was burnt with fire. The reading of the present HEBREW text is—*they stoned HIM with stones, and burnt THEM with fire, after they had stoned THEM with stones.* The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. The VULGATE is very clear: *Lapidavitque eum omnis Israel; & cuncta quæ illius erant, igne consumpta sunt*—"All Israel stoned him; and all that he had was consumed with fire." The SEPTUAGINT add this and the first clause of the next verse together: *και ελθοσολογισαι αυτοις λιθους πας Ισραηλ, και πυρηναι αυτου σαρκα λιθους μεγαν*—*And all Israel stoned HIM with stones, and raised over HIM a great heap of stones.* The SYRIAC says simply, *They stoned HIM with stones, and burned what pertained to HIM with fire.* The TARGUM is the same as the Hebrew. The ANGLO-SAXON seems to refer the whole to Achan and his GOODS: *And hine þær ƿærdon, 7 þær þing ƿombærƿodon*—*And HIM they stoned there, and burnt his goods.* The ARABIC version alone says, *They stoned HIM and his CHILDREN, and his goods.* *هو وبنه و ماله* Instead of *burnt HIM*, *و بنه و ماله* *otham*, two of De Rossi's MSS.

read *והם* *otho*, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his *household goods*, were destroyed; but his *sons* and *daughters* not injured. But it may be asked, Why are *they* brought out into the valley with the rest? Why, that they might see and fear, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice* and *mercy* of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: *he sinned against a known and positive law.* His *children* could not suffer with him, because of the law, DEUT. XXII. 16. unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely *dubious*, as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15. *"HE that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath."* Now, *all that he hath*, may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property, would answer every purpose of public justice, both as a punishment and preventative of the crime; and both *mercy* and *justice* require, that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent, to be involved in those public calamities, by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged; and therefore I conclude, that *Achan alone* suffered, and that his repentance and confession were genuine and sincere; and that while JUSTICE required his *life*, MERCY was extended to the salvation of his soul.

Verse 26. *They raised over him a great heap of stones*] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called *caissins*, which are so frequently to be met with, especially in northern countries.

From the whole of this account, we may see the exceeding sinfulness of sin, and the great danger of not *withstanding* its first approaches. By *covetousness* many lives and many souls have been destroyed; and yet the living lay it not to heart! Who fears the *love of money*, provided he can get riches? Through the intensity of this desire, every part of the surface of the earth, and as far as possible its bowels, are ransacked in order to get wealth; and God alone can tell, who sees all things, to how many private crimes, *frauds* and *dissimulations*, this gives birth; by which the wrath of God is brought down upon the community at large. Who is an enemy to his country? The sinner against his God. An *open foe* may be resisted and repelled, because he is *known*;

but the *covetous* man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp; nor would the Lord turn away from his displeasure till the evil was detected, and the criminal punished.

Reader, is the face of God turned against *thee*, because of some private transgression? Are not thy circumstances and family suffering in consequence of something in thy private life? O search and try thy ways, return to God, and humble thyself before him, lest thy iniquity instantly *find thee out*!

CHAPTER VIII.

The Lord encourages Joshua, and promises to deliver Ai into his hands; and instructs him how he is to proceed against it, 1, 2. Joshua takes thirty thousand of his best troops, and gives them instructions concerning his intention of taking Ai by stratagem, 3—8. The men dispose themselves according to these directions, 9—13. The king of Ai attacks the Israelites, *who, feigning to be beaten, fly before him*; in consequence of which, all the troops of Ai issue out, and pursue the Israelites, 14—17. Joshua, at the command of God, stretches out his spear towards Ai, and then five thousand men that he had placed in ambush in the valley, rise up, enter the city, and set it on fire, 18, 19. Then Joshua and his men turned against the men of Ai, and, at the same time, those who had taken the city, sallied forth, and attacked them in the rear; thus the men of Ai were defeated, their king taken prisoner, the city sacked, and twelve thousand persons slain, 20—26. The Israelites take the spoils, and hang the king of Ai, 27—29. Joshua builds an altar to God on Mount Ebal, and writes on it a copy of the law of Moses, 30—32. The elders, officers, and judges, stand on each side of the Ark, one half over-against mount Gerizim, and the other against mount Ebal, and read all the blessings and curses of the Law, according to the command of Moses, 33—35.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.
Anno ante
I.Olymp. 675.

AND the LORD said unto Joshua, ^a Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai:

see, ^b I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.
Anno ante
I.Olymp. 675.

^a Deut. 1. 21. & 7. 18. & 31. 8. ch. 1. 9.

^b Ch. 6. 2.

NOTES ON CHAP. VIII.

Verse 1. *Fear not*] The iniquity being now purged away, because of which, God had turned his hand against Israel, there was now no cause to dread any other disaster; and therefore Joshua is ordered to take courage.

Take all the people of war with thee] From the letter of this verse it appears, that all that were capable of carrying arms, were to march out of the camp on this occasion: thirty thousand chosen men formed an ambuscade in one place; five thousand he placed in another, who had all gained their positions in the night season: with the rest of the army he appeared the next morning before Ai, which the men of that city would naturally suppose were the whole of the Israelitish forces; and consequently be the more emboldened to come out and attack them. But some think that thirty thousand men were the whole that were employed on this occasion: five thousand of whom were placed as an ambuscade on the

west side of the city, between *Beth-El* and *Ai*, ver. 12. and with the rest he appeared before the city in the morning. The king of Ai seeing but about twenty-five thousand coming against him, and being determined to defend his city and crown to the last extremity, though he had but twelve thousand persons in the whole city, ver. 25. scarcely one-half of whom we can suppose to be effective men, he was determined to risk a battle; and accordingly issued out, and was defeated by the stratagem mentioned in the preceding part of this chapter.

Several eminent commentators are of opinion, that the whole Israelitish force was employed on this occasion, because of what is said in the first verse; but this is not at all likely. 1. It appears that but thirty thousand were chosen out of the whole camp for this expedition, the rest being drawn up in readiness, should their co-operation be necessary. See verses 3. and 10. 2. That *all the people* were mustered, in

^{A. M. 2553.}
^{E. C. 1461.}
^{A. C. 1561.}
^{Amos 1.}
^{1. Oxyrhynchus.} king as thou didst unto ¹ Jericho and her king: only ² the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thou an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, ^{even} behind the city: go not very far from the city, but be ye all ready:

5 And I and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that ^a we will flee before them,

6 (For they will come out after us) till we

have ^b drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye will set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

^a Ch. 6. 21.—^b Deut. 20. 17.—^c Judg. 20. 22.—^d Judg. 20. 23.

^e Deut. 20. 17.—^f Judg. 20. 22.

order to make this selection, ver. 1. 3. That those thirty thousand were sent off by night, ver. 3. Joshua himself continuing in the camp a part of that night, ver. 9. with the design to put himself at the head of the army next morning. 4. That of the thirty thousand men, *five thousand* were directed to lie in ambush between *Beth-El* and *Ai*, on the west side of the city, ver. 12. the twenty-five thousand having taken a position on the north side of the city, ver. 11. 5. That the whole of the troops employed against Ai on this occasion, were those on the north and west, ver. 13. which we know from the preceding verses, were composed of thirty thousand chosen men. 6. That Joshua went in the course of the night, probably before day-break, into the valley, between *Beth-El* and *Ai*, where the ambuscade of five thousand men was placed, ver. 13. and gave them the proper directions how they were to proceed, and agreed on the sign he was to give them, at the moment he wished them to act, see ver. 18. and that after having done so, he put himself at the head of the twenty-five thousand men on the north side of the city, for we find him among them when the men of Ai issued out, ver. 15. though he was the night before in the valley on the west side, where the ambuscade lay, ver. 13. 7. That as Ai was but a small city, containing only twelve thousand inhabitants, it would have been absurd to have employed an army of several hundred thousand men against them. 8. This is confirmed by the opinion of the *spice*, chap. vii. ver. 3. who, from the smallness of the place, the fewness of its inhabitants, and the panic-struck state in which they found them, judged that three thousand troops would be quite sufficient to reduce the place. 9. That it appears this judgment was correctly enough formed, as the whole population of the place amounted only to twelve thousand persons, as we have already seen, ver. 25. 10. That even a less force might have been sufficient for the reduction of this place, had they been supplied with battering-

rams, and such like instruments, which it does not appear the Israelites possessed. 11. That this is the reason why Joshua employed the stratagems detailed in this chapter, for having no proper instruments or machines by means of which he might hope to take the city by assault; and to reduce it by famine, which was quite possible, would have consumed too much time, he used the forged flight, ver. 14. to draw the inhabitants from the city, that the ambush, ver. 12. 15. might then enter, and take possession of it. 12. That had he advanced with a greater force against the city, the inhabitants would have had no confidence in making a battle, and consequently would have kept within their walls, which would have defeated the design of the Israelites, which was to get them to issue from their city. 13. That all these circumstances considered, thirty thousand men, disposed as above, were amply sufficient for the reduction of the city; and were the whole of the Israelitish troops which were employed on the occasion.

Verse 8. *Ye shall set the city on fire*. Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. For as the spoils of the city were to be divided among the people, had they at this time set fire to the city itself, all the property must have been consumed, for the five thousand men did not wait to save any thing, as they immediately issued out to attack the men of Ai in the rear.

Verse 10. *Numbered the people*. *וַיִּסְמְרוּ אֶת הָעָם* *et habita*, he visited the people, that is, he ordered them to make a list, to see whether every thing were in perfect readiness, that as soon as they should be needed, they might be called up to the attack. There is no doubt that Joshua had led the rest of the army so disposed and ready, part of which had probably marched towards Ai, that he might easily receive reinforcements, in case of any disaster to the thirty thousand that had advanced

A. M. 553.
P. C. 1151.
An. Exod. 137.
40.
Anno ante
I. Olymp. 675.
11 ^a And all the people, *even the* people of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ^b of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ^c their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^d wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel ^e made as if they were beaten before them; and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they

left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no ^f power to flee this way or that way: and the people that fled to the wilderness, turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^g let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made

^a Ver. 5. — ^c Or, *of Ai*. — ^e Heb. *their lying in wait*, ver. 4. — ^d Judg. 20. 34. Eccles. 9. 12. — ^e Judg. 20. 35, &c.

^f Heb. *hand*. — ^g Deut. 7. 2.

against the city: and this consideration will serve to remove a part of the difficulty which arises from the 1st, 3rd, and 10th verses, collated with other parts of this chapter. Had he brought all his troops in sight, the people of Ai would not have attempted to risk a battle, and would consequently have kept within their walls, from which it was the object of Joshua to decoy them. See the preceding observations, particularly the 10, 11, and 12.

Verse 17. *There was not a man left in Ai or Beth-El*] It is very likely, that the principal strength of Beth-El had been previously brought into Ai, as the strongest place to make a stand in: Beth-El being but about three miles distant from Ai, and probably not greatly fortified. Therefore Ai contained, on this occasion, *all the men of Beth-El*, all the warriors of that city, as well as its own troops and inhabitants. Others think, that the Bethelites, seeing the Israelites fly, sallied out of their city as against a common enemy, but that finding the men of Ai discomfited, and the city taken, they returned to Beth-El, which Joshua did not think proper to

attack at this time. From Judges i. 24. we find that Beth-El was taken by the house of Joseph.

Verse 18. *Stretch out the spear*] It is very probable that Joshua had a *flag* or *ensign* at the end of his spear, which might be easily seen at a considerable distance; and that the *unfurling* or *waving* of this, was the *sign* agreed on between him and the ambush.—See ver. 13. and the preceding observations on ver. 1. observation 6. and on seeing this *flag* or *ensign* unfurled, the men who lay in ambush arose, and entered the city; making the *fire* previously agreed on. See ver. 8.

Verse 19. *Set the city on fire*.] See on ver. 8.

Verse 20. *They had no power to flee this way or that way*] They were in utter consternation; they saw that the city was taken—they found themselves in the midst of their foes—that their wives, children, and property, had fallen a prey to their enemies, in consequence of which, they were so utterly panic-struck, as to be incapable of making any resistance.

Verse 24. *Returned unto Ai, and smote it with the edge of*

¹ A. M. 2303. L. C. 1491. And ver. 18. ² Accurate. L. C. 1491. an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them; and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ³ Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord, which he ⁴ commanded Joshua.

28 And Joshua burnt Ai, and made it ⁵ an heap for ever, *even* a desolation unto this day.

29 ⁶ And the king of Ai he hanged on a tree until eventide: ⁷ and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and ⁸ raise thereon a great heap of stones, *that remaineth unto this day*.

30 ⁹ Then Joshua built an altar unto the Lord God of Israel, ¹⁰ in mount Ebal.

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the ¹¹ book of the law of Moses, an altar of whole stones, over which no man hath laid up *any* iron: and ¹² they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 And ¹³ he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

¹ Numb. 31: 23, 26. — ² ver. 2. — ³ Deut. 13: 16. — ⁴ Ch. 10: 26. Ps. 107: 19 & 113: 9.

Deut. 21: 22, ch. 19: 3. — ⁶ ch. 7: 26. S. D. 7. — ⁷ Deut. 21: 22. — ⁸ Lev. 24: 23. — ⁹ Lev. 27: 6, 6, 6. — ¹⁰ Lev. 27: 21. — ¹¹ Deut. 27: 9.

the sword.] This must refer to the women, children, and old persons left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled. See ver. 16.

Verse 26. *Joshua drew not his hand back*] He was not only the general, but the *standard-bearer* or *ensign*, of his own army; and continued in this employment during the whole of the battle. See on ver. 18. Some commentators understand this, and 18 ver. *figuratively*, as if they implied that Joshua continued *in prayer to God* for the success of his troops; nor did he cease, till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word כִּידֹן *kidon*, which we render *spear*, is rendered by the Vulgate *clipeum*, buckler; and it must be owned, that it seems to have this signification in several passages of Scripture. See 1 Sam. xvii. 6. and 45. Job xxxix. 23. but it is clear enough also, that it means a *spear*, or some kind of *offensive arm*, in other places. See Job xli. 29. Jerem. vi. 23. I cannot therefore think that it has any *metaphorical* meaning, such as that attributed to the holding up of Moses's hands, Exod. xvii. 10—12, which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua is here; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exod. may be understood, that before us does not appear to have any metaphorical or equivocal meaning—Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit, till the forces of Ai were utterly discomfited.

Verse 27. *Only the cattle and the spoil*] In the case of Jericho, these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us, the cattle and

spoils were expressly given to the conquerors by the order of God. See ver. 2.

Verse 28. *Unto this day*] This last clause was probably added by a later hand.

Verse 29. *The king of Ai he hanged on a tree*] He had gone out at the head of his men, and had been taken prisoner, ver. 23. and the battle being over, he was ordered to be hanged, probably after having been *strangled*, or in some way deprived of life, as in the case mentioned, chap. x. 26. for in those times, it was not customary to hang people *alive*.

As soon as the sun was down] It was not lawful to let the bodies remain all night upon the tree. See the note on Deut. xxi. 23. The Septuagint say, the king of Ai was hanged on a *δένδρον* upon a *double tree*, which probably means a forked tree, or something in the form of a cross. The tree on which criminals were hanged among the Romans was called *arbor infelix*, and *lignum infelix*, the *unfortunate*, *illfated*, or *accursed tree*.

Raise thereon a great heap of stone] This was a common custom through all antiquity in every country, as we have already seen in the case of *Achan*. Chap. vi. 20.

Verse 30. *Then Joshua built an altar*] This was done in obedience to the express command of God. Deut. xxi. 4—7. See the notes there.

Verse 32. *A copy of the law of Moses*] כְּתִיבֵי מֹשֶׁה *ketivim moshe*, the *repetition* of the law; that is, a copy of the *law* and *curses*, as commanded by Moses—not a copy of the *Deuteronomy*, as some imagine; nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch, but merely of that part which contained the blessings and curses, and which was to be read on this solemn occasion. See the note on Deut. xxvii. 3.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.
Anno ante
1 Olymp. 675.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, ^a which bare the ark of the covenant of the LORD, as well ^b the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal: ^c as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

^a Deut. 31. 9, 25. — ^b Deut. 31. 12. — ^c Deut. 11. 29. & 27. 12.

VERSE 33. *Half of them over against mount Gerizim*] See the arrangement of the whole of this business in the note and observations on Deut. xxvii. 26. And see also the notes on chap. xxviii. of the same book.

Verse 33. *With the women, and the little ones*] It was necessary that *all* should know, that they were under the same obligation to obey—even the *women* are brought forward, not only because of their personal responsibility, but because, to them, was principally intrusted the education of the children.—The *children* also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply, impressed upon their hearts. Thus every precaution is taken to ensure obedience to the Divine precepts, and consequently to promote the happiness of the people: for this, every ordinance of God is remarkable, as he ever causes the *interest and duty* of his followers to go hand in hand.

1. It may be asked, seeing God promised to deliver *Ai* into the hands of the Israelites, why needed they to employ so many men, and so many stratagems, in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endued him, in every important purpose of life;—that he endued him with

34 And afterward ^d he read all the words of the law, ^e the blessings and cursings, according to all that is written in the book of the law.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.
Anno ante
1 Olymp. 675.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^f with the women, and the little ones, and ^g the strangers that ^h were conversant among them.

^d Deut. 31. 11. — ^e Neh. 8. 3. — ^f Deut. 12. 2, 15, 41. & 29. 29, 31. & 30. 15.
^g Deut. 31. 12. — ^h ver. 33. — ⁱ Heb. *walked*.

those powers, for this very end; and that it would be inconsistent with his gracious design, so to help man at any time, as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients has remarked, "Though God has made man without himself, he will not save him without himself;" and therefore man's own *concurrence of will*, and *co-operation of power* with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, *sine qua non*, on which God will help or save. But is not this "endeavouring to *merit* salvation by our own works?" No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess, came *from* and *of ourselves*, and that we held them *independently* of the power and beneficence of our Creator; and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase price for the bounty bestowed. For ever shall that word stand true in all its parts, Christ is the AUTHOR of eternal salvation to all them that OBEY him. Heb. v. 9.

CHAPTER IX.

All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua, 1, 2. The inhabitants of Gibeon hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him, 3—5. Their address to Joshua, and the means they used to deceive the Israelites, 6—13. The Israelitish elders are deceived, and make a league with them, which they confirm with an oath, 14, 15. After three days, they are informed that the Gibeonites belong to the seven Canaanitish nations, yet they spare their cities, 17. The congregation murmuring because of this, the elders excuse themselves, because of their oath, 18, 19. They purpose to make the Gibeonites, slaves to the congregation, 20, 21. Joshua calls them, and pronounces this sentence against them, 22, 23. They indicate themselves, and submit to their lot, 24, 25. They are spared, and made hewers of wood and drawers of water to the congregation, and to the altar, 26, 27.

A. M. 2553.
B. C. 1431.
An Exod. Ist.
40.
Anno into
1 Olymp. 675.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua, and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old

sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted, upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who

* Numh. 31. 6. — Exod. 3. 17. 6. 34. 35. — Ps. 133. 3. 5. — Heb. month. — ch. 10. 2. — Sam. 21. 1. 2. — ch. 6. 37.

* Ch. 3. 10. — Ch. 11. 19. — 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

NOTES ON CHAP. IX.

Verse 1. *And it came to pass when all the kings—heard thereof*] From this account, it appears, that the capture and destruction of *Jericho* and *Ai*, had been heard of to the remotest parts of the land: that a general fear of the Israelitish arms prevailed; and that the different dynasties or petty governments, into which the land was divided, felt all their interests at stake; and determined to make the defence of their country a common cause. This was the most prudent step they could take in their circumstances; and therefore they entered into a confederation, in order to arrest the progress of the Israelites. The *Great Sea* mentioned here, is the *Mediterranean Sea*, the coasts of which were inhabited by the *Phariseans*, *Tyrans*, *Sidonians*, and *Philistines*. It is very likely that all these united with the Canaanites, for their common safety.

Verse 3. *The inhabitants of Gibeon heard*] These alone, did not join the confederation. Gibeon is supposed to have been the capital of the *Hivites*. In the division of the land it fell to the lot of Benjamin, chap. xviii. 25. and was afterwards given to the priests, chap. xxi. 17. See the note on chap. x. 2.

Verse 4. *They did work wilily*] Finesse of this kind is allowed by the conduct of all nations: and *stratagems* in war, are all considered as legal. Nine tenths of the victories gained, are attributable to *stratagem*; all sides practise them, and therefore none can condemn them. Much time and labour have been lost in the enquiry, “did not the *Gibeonites* tell lies?” Certainly they did—and what is that to us? Does the word of God commend them for it? It does not. Are they held up to us as *examples*? surely no. They did what any other nation would have done in their circumstances; and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition, and without fraud, they had certainly fared much better. Lying and hypocrisy always defeat their own purpose; and at best, can succeed only for a short season. Truth and honesty never wear out.

Old sack—and wine bottles, old, &c.] They pretended to have come from a very distant country, and that their sacks and the goat skins that served them for carrying their wine and water, were worn out by the long way to the country.

Verse 5. *Old shoes and clouted*] Their sandals, they pretended, had been worn out by long and difficult travelling; and they had been obliged to have them frequently patched during the way; their garments also being worn thin, and what remained of their bread, mouldy, and spotted with age; or, as our old version has it, *barst*, pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks; and this is the most literal meaning of the original נִקְדֻּדִּים *nikkudim*, which means spotted, or pierced with many holes.

The old and clouted shoes, has been a subject of some controversy: the Hebrew word בִּיטָה *bitah*, signifies *to wear away*, from בָּיַח *bayach*, to wear away, and נִטְמָא *nitma*, from נָטַם *natam*, to spot, or patch, i.e. spotted with patches. Our word *clouted*, in the Anglo-saxon *geclouted*, signifies *clouted up*, *patched*, from *clot* a *claw*, i.e. or small piece or claw, used for piecing or patching. But some suppose, the word here comes from *cloute*, the diameter of *clout* a small path, with which the Gibeonites had fortified the soles of their shoes, to prevent them from wearing out in so long a journey; but this seems very unlikely: and our old English term *clouted*, *seamed* or *patched*, expresses the spirit of the Hebrew word.

Verse 6. *Make ye a league with us*] לָמַד בְּרִית *lamad berith*, out, or divide the covenant into two parts. From this it appears, that heathenism at this time, had its sacrifices; and covenants were ratified by sacrificing to, and invoking the objects of their adoration.

Verse 7. *Peradventure ye dwell among us*] It is strange, they should have had such a suspicion, as the Gibeonites had acted so artfully; and it is as strange, that having such a suspicion, they acted with so little caution.

Verse 8. *We are thy servants*] This appears to have been

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are ye? and from whence come ye?

9 And they said unto him, ^a From a very far country thy servants are come, because of the name of the LORD thy God: for we have ^b heard the fame of him, and all that he did in Egypt.

10 And ^c all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals ^d with you for the journey, and go to meet them, and say unto them, We are your servants? therefore now make ye a league with us.

12 This our bread we took hot for our provision, out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled,

were new; and, behold, they be rent: and these our garments, and our shoes, are become old by reason of the very long journey.

14 And ^e the men took of their victuals, ^f and asked not counsel at the mouth of the LORD.

15 And Joshua ^g made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours; and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were ^h Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel.

^a 1. Sam. 20. 15.—^b Exod. 15. 14. Josh. 2. 10. —^c Num. 21. 24. 33. —^d Heb. *in our hand*. —^e Or, they received the men by reason of their studies.

^f Num. 37. 21. Isai. 50. 1. 2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10. 11. & 30. 8. 2 Sam. 2. 1. & 5. 19. —^g ch. 11. 19. 2 Sam. 21. 2. —^h ch. 16. 25. 26. 28. —ⁱ Eccles. 5. 2. Ps. 15. 4.

the only answer they gave to the question of the Israelitish elders, and this they gave to Joshua, not to them, as they saw that Joshua was commander in chief, of the host.

Who are ye? and from whence come ye? To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully, by a mixture of truth, falsehood, and hypocrisy.

Verse 9. Because of the name of the Lord thy God] They pretend that they had undertaken this journey on a religious account: and seem to intimate, that they had the highest respect for Jehovah, the object of the Israelites' worship; this was hypocrisy.

We have heard the fame of him] This was true: the wonders which God did in Egypt, and the discomfiture of Sihon and Og, had reached the whole land of Canaan; and it was on this account, that the inhabitants of it were panic struck. The Gibeonites knowing that they could not stand, where such mighty forces had fallen, wished to make the Israelites their friends. This part of their relation was strictly true.

Verse 11. Wherefore our elders, &c.] All this, and what follows to the end of ver. 13, was false, contrived merely for the purpose of deceiving the Israelites; and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. The men took of their victuals] This was done in all probability, in the way of friendship: for, from time immemorial to the present day, eating together, in the Asiatic countries, is considered a token of unalterable friendship;

and those who eat, even salt together, feel themselves bound thereby in a perpetual covenant. But the marginal reading of this clause, should not be hastily rejected.

And asked not counsel at the mouth of the Lord] They made the covenant with the Gibeonites, without consulting God by Urim and Thummim, which was highly reprehensible in them, as it was a State transaction, in which the interests and honour of God their king, were intimately concerned.

Verse 15. Joshua made peace with them] Joshua agreed to receive them into a friendly connection with the Israelites; and to respect their lives and properties; and the elders of Israel bound themselves to the observance of it, and confirmed it with an oath. As the same words are used here, as in ver. 6. we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord. See on Gen. xv. 10, &c.

Verse 16. At the end of three days] Gibeon is reputed to be only about eight leagues distant from Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. The children of Israel—came unto their cities] Probably when the fraud was discovered, Joshua sent out a detachment to examine their country, and to see what use could be made of it in the prosecution of their war with the Canaanites. Some of the cities mentioned here, were afterwards in great repute among the Israelites; and God chose to make one of them, Kirjath-jearim, the residence of the ark of the covenant, for twenty years, in the reigns of Saul

A. M. 2300. B. C. 145. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest ^a wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be ^b hewers of wood and drawers of water unto all the congregation; as the princes had ^c promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^d We are very far from you; when ^e ye dwell among us?

23 Now therefore ye *are* ^f cursed, and there shall ^g none of you be freed from being bondmen, and ^h hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God ⁱ commanded his servant Moses to give you all the land, and to

^a See 2 Sam. 21. 1, 2, 6. Ezek. 17. 13, 15, 16, 19. Zech. 5. 3, 4. Mal. 3. 5. ^b Deut. 29. 11.—^c ver. 13.

^d Ver. 6, 9. ^e ver. 16. ^f Gen. 9. 25. ^g Heb. *not to be freed*. ^h ver. 21, 27. ⁱ Exod. 23. 22. Deut. 7. 1.

and David. There is no evidence that the preservation of the Gibeonites, was displeasing to Jehovah.

Verse 18. *All the congregation murmured*] Merely because they were deprived of the spoils of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. *We have sworn unto them*] Although the Israelites were deceived in this business, and the covenant was made on a certain supposition, which was afterwards proved to have had no foundation in truth, and consequently the whole engagement on the part of the deceived, was hereby vitiated, and rendered null and void; yet, because the elders had eaten with them, offered a covenant sacrifice, and sworn by Jehovah, they did not consider themselves at liberty to break the terms of the agreement, as far as the lives of the Gibeonites were concerned. That their conduct in this respect was highly pleasing to God, is evident from this, that Joshua is no where reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this, thought himself and the Israelites loosed from this obligation, and in consequence, oppressed and destroyed the Gibeonites, was punished for the breach of this treaty, being considered as the violater of a most solemn oath, and covenant engagement. See 2 Sam. xxi. 2—9. and see Ezek. xvii. 18, 19.

All these circumstances laid together, prove that the command to destroy the Canaanites was not so absolute as is generally supposed: and should be understood as rather referring to the destruction of the political existence of the Canaanitish nations, than to the destruction of their lives. See the notes on Deut. xx. 10, and 17.

Verse 21. *Hewers of wood and drawers of water*] Perhaps this is a sort of proverbial expression, signifying the lowest state of servitude, though it may also be understood literally. See below.

Verse 23. *Now therefore ye are cursed*] Does not this refer to what was pronounced by Noah, Gen. ix. 25. against

Ham and his posterity? Did not the curse of Ham imply slavery, and nothing else? *Cursed be Canaan, a servant of servants shall he be*—and does it not sufficiently appear that nothing else than perpetual slavery is implied in the curse of the Gibeonites? They were brought, no doubt, under tribute; performed the meanest offices for the Israelites, being in the same circumstances with the servile class of Hindostans, called the *Chetrees*; had their national importance annihilated, and yet were never permitted to incorporate themselves with the Israelites. And we may reasonably suppose, that this was the purpose of God relative to all the Canaanitish nations: those who would not renounce their idolatry, &c. were to be extirpated,—those who did, were to be preserved alive, on condition of becoming tributary, and serving as slaves. See the note on Deut. xx. 17.

Hewers of wood and drawers of water] The disgrace of this state, lay not in the laboriousness of it, but in its being the common employment of the females: at the ancient customs among the same people, were such as prevail now: the most intelligent travellers in those countries, represent collecting wood for fuel, and carrying water, as the peculiar employment of the females. The Arab women of Barbary do so, according to Dr. Shaw. The daughters of the Turcomans in Palestine, are employed, according to D'Arriex, in fetching wood and water for the accommodation of their respective families. From these circumstances Mr. Harmer reasons thus: "The bitterness of the doom of the Gibeonites, does not seem to have consisted in the laboriousness of the service enjoined them, for it was usual for women and children to perform what was required of them; but its degrading them from the characteristic employment of men, that of bearing arms; and condemning them and their posterity for ever, to the employment of females. The not receiving them as allies, was bitter; the disarming them who had been warriors, and condemning them to the employment of females, was worse; but the extending this degradation to their posterity, was bitterest of all. It is no wonder, that in these circumstances, they are said to have been cursed." (Vol. iv. p. 297.)

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destroy all the inhabitants of the land from before you, therefore ^a we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* ^b in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and deliver-

ed them out of the hand of the children of Israel, that they slew them not.

27 And Joshua ^c made them that day ^d hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, ^e in the place which he should choose.

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^a Exod. 15. 14.—^b Gen. 16. 6.—^c Heb. gave, or, delivered to be.

1 Chron. 9. 2. Ezra 8. 20.—^d ver. 21, 23.—^e Deut. 12. 5.

Verse 24. *We were sore afraid of our lives*] Self-preservation which is the most powerful law of nature, dictated to them those measures which they adopted; and they plead this as the *motive* of their conduct.

Verse 25. *We are in thine hand*] Entirely in thy power.

As it seemeth good and right unto thee—do.] Whatever justice and mercy dictate to thee to do to us, that perform. They expect *justice*, because they *deceived* the Israelites; but they expect *mercy* also, because they were driven to use this expedient for fear of losing their lives. The appeal to Joshua, is full of delicacy and cogent argument.

Verse 26. *And so did he unto them*] That is, he acted according to *justice* and *mercy*; he delivered them out of the hands of the people, so that they slew them not; here was *mercy*: and he made them hewers of wood and drawers of water to the congregation, and to the altar of God; here was *justice*. Thus Joshua did nothing but what was *good* and *right*, not only in his own eyes, but also in the eyes of the Lord.

How long the Gibeonites were preserved as a distinct people after this, we know not. That they existed in the time of David, is evident from the circumstance mentioned on ver. 19. They are not mentioned after the captivity; and it is probable that they were nearly annihilated by the persecution raised up against them by Saul. Some suppose that the Gibeonites existed under the appellation of *Nethi-*

nim; but of this there is no decisive proof; the Nethinim were probably slaves of a different race.

On what we meet with in this chapter, we may make the following observations.

1. The Gibeonites told lies, in order to save their lives. No expediency can justify this, nor are *we* called to attempt it. The Gibeonites were *heathens*, and we can expect nothing better from them.—See note at the end of chap. ii.

2. They did not profit by their falsity: had they come in fairly, sought peace, and renounced their idolatry, they would have had life on honourable terms. As it was, they barely escaped with their lives, and were utterly deprived of their political liberty. Even the *good* that is sought by *unlawful* means, has God's curse on it.

3. We need not be solicitous for the character of the Gibeonites here; they are neither our models, nor believers in the true God; and therefore pure religion is not concerned in their prevarication and falsity.

4. We see here of what solemn importance an *oath* was considered among the people of God; they swore to their own hurt, and changed not. When once they had bound themselves to their Maker, they did not believe that any changing circumstances could justify a departure from so awful an obligation. Thus, Reader, shouldst *thou* fear a lye, and tremble at an oath.

CHAPTER X.

Adoni-zedec, king of Jerusalem, hearing of the capture of Ai, and that the Gibeonites had made peace with Israel, calls to his assistance four other kings, to fight against Gibeon, 1—4. They join forces, and encamp against Gibeon, 5. The Gibeonites send to Joshua for succour, 6, who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces, 7—9, and defeats them—they fly; and multitudes of them are slain by a miraculous shower of hail-stones, 10, 11. Joshua finding, that the day began to fail, prayed that the Sun and Moon might stand still, that they might have time to pursue and utterly destroy these confederate forces, 12. The sun and moon stand still, and make that day as long as two, 13, 14. Joshua and the people return to their camp at Gilgal, 15. The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16—19. The Israelites return to Makkedah, bring forth the five kings, they

slay and hang them on five trees, 20—27. The Israelites take and destroy Makkedah, 28, and Lachish, 31, 32, and defeat Hohan, king of Gezer, 33, and take Eglon, 34, 35, and Hebron, 36, 37, and Debir, 38, 39, and all the country of the hills, south, vale and springs, and the whole country from Kadesh Barnea to Gibeon, 40—42. They return to Gilgal, 43.

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NOW it came to pass, when Adoni-zedec, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king; and ^c how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they ^d feared greatly, because Gibeon *was* a great city, as one of the ^e royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec, king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: ^f for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the 'five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^g gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua ^h to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and ⁱ all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord said unto Joshua, ^k Fear them not: for I have delivered them into thine hand; ^l there shall not a man of them stand before thee.

^a Ch. 6. 24.—^b ch. 8. 23, 26. ^c ch. 9. 15. ^d Exod. 15. 14, 15, 16 Deut. 11. 25.—^e Heb. cities of the kingdom.—^f ver. 1. ch. 9. 15.

^g Ch. 9. 2.—^h ch. 5. 10. & 9. 6.—ⁱ ch. 8. 1.—^k ch. 11. 6. Judg. 4. 14. ^l ch. 1. 5.

NOTES ON CHAP. X.

Verse 1. *Adoni-zedec*] This name signifies the *Lord of justice* or *righteousness*: and it has been conjectured that the Canaanitish kings assumed this name in imitation of that of the ancient patriarchal king of this city, Melchizedek, whose name signifies *king of righteousness*, or *my righteous king*: a supposition that is not improbable, when the celebrity of Melchizedek is considered.

Jerusalem] ירושלים *Yerushalam*, this word has been variously explained,—if it be compounded of שָׁלוֹם *shalom*, peace, perfection, &c. and רָאָה *rach*, *he saw*, it may signify the vision of peace—or, he shall see peace or perfection.

Verse 2. *As one of the royal cities*] Not a royal city, but great, well inhabited and well fortified, as those cities which served for the royal residence, generally were. It does not appear that the Gibeonites had any king—they seem to have been a small, but powerful, people, all the men thereof were mighty, merely governed by their elders; for, in their address to Joshua, chap. ix. 11. they mention no king, but simply state that they were sent by their elders and the inhabitants of their country: nor do we any where read of their king, and therefore we may naturally suppose that they had none.

Verse 3. *Hoham king of Hebron*] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Piram king of Jarmuth] There were two cities of this name; one belonged to the tribe of Issachar, see chap. xxi. 29. that mentioned here, fell to the tribe of Judah, see chap. xv. 35. it is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in Scripture: in that city *Amaziah* was slain by conspirators, 2 Kings xiv. 19. It was besieged by *Sennacherib*, 2 Kings xix. 14, 17. and without effect, by the king of Assyria, as we learn from Isai. xxxvii. 8. it was also besieged by the army of *Nebuchadnezzar*, see Jer. xxxiv. 7. it also fell to the lot of Judah. Josh. xv. 39.

Debir king of Eglon] Where this city was situated is very uncertain; but we learn from chap. xv. 32. that it fell to the lot of the tribe of Judah.

Verse 5. *The five kings of the Amorites*] This is a general name for the inhabitants of Canaan, otherwise called *Canaanites*—and it is very likely they had this appellation, because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were *Jebusites*, xv. 63. those of Hebron were *Hittites*, Genesis xxiii. 2, 3. xxv. 9, 10. and the Gibeonites were *Hivites*, Joshua ix. 7. and yet all these are called *Amorites* occasionally, probably, for the reason already mentioned, viz. because that tribe was most numerous and powerful.

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9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD ^a discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up ^b to Beth-horon, and smote them to ^c Azekah, and unto Makkedah.

^a Judg. 4. 15. 1 Sam. 7. 10, 12. Ps. 18. 14. Isai. 28. 21. — ^b ch. 16. 3, 5.
^c ch. 15. 35.

Verse 9. *Joshua—came unto them suddenly*] This he did by a forced march, during the night: for he went up from Gilgal all night; from Gilgal to Gibeon was about eighteen or twenty miles; and having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. *Slew them with a great slaughter at Gibeon*] Multitudes of them fell in the onset; after which they fled, and the Israelites pursued them by the way of Beth-Horon. There were two cities of this name, the upper and lower, both in the tribe of Ephraim, and builded by Sherah, the daughter of Ephraim, 1 Chron. vii. 24. The situation of these two cities is not exactly known.

To Azekah and unto Makkedah] These two cities were in the tribe of Judah, Josh. xv. 35—41.

Verse 11. *The Lord cast down great stones from heaven upon them*] Some have contended that stones, in the common acceptation of the word, are intended here: and that the term, *hail-stones* is only used to point out the celerity of their fall, and their quantity. That stones have fallen from the clouds, if not from a greater height, is a most incontestible fact. That these have fallen in different parts of the world is also true—the East Indies, America, France, Germany, England, &c. have all witnessed this phenomenon: of such stones I have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these, on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hail-stones, in the proper sense of the word, are meant, as well as expressed, in the text. That God on other occasions has made use of hail-stones, to destroy both men and cattle, we have ample proof in the plague of hail that fell on the Egyptians.—See the note on Exod. ix. 18. There is now before me a square of glass, taken out of a south window in the house of Mr. Ball of Crockerton, in the parish of Longbridge Deverell, county of Wilts, through which a hail-stone passed in a shower that fell there June 1, 1780, at two o'clock, P. M. The hole is an obtuse ellipsis, or oval, and is cut as true as if it had been done with a diamond: it is three inches and half in diameter; a proof that the stone that pierced it (which was about eleven inches in circumference) came with inconceivable velocity, else the glass must have been shivered to pieces.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, ^a that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones, than *they* whom the children of Israel slew with the sword.

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^a Ps. 18. 13, 14. & 77. 17. Isai. 30. 30. Eccles. 46. 6. Rev. 16. 21.

I have known a cannon ball go through a square of glass in the cabin window of a ship, and make precisely the same kind of hole, without either shattering or even starring the glass. It is needless to add that this hail-shower did great damage, breaking even trees in pieces, and destroying the vegetation through the whole of its extent. But allowing that extraordinary showers of hail have fallen in England or France, is it likely that such showers ever fall in the promised land? They certainly have. *Albertus Aquensis*, one of the writers in the collection, *Gesta Dei per Francos*, in describing the expedition of Baldwin I. in the Holy Land, observes, that when he and his army were in the Arabian mountains, in the vicinity of the Dead-sea, they suffered incredibly from horrible hail, terrible frost, and indescribable rain and snow, so that thirty of his men perished by them. His words are, "*Sextâ verò die montanis permensis, in extremo illorum cacumine maxima pertulerunt pericula, in GRANDINE horribili, in GLACIE terribili, in pluvia & nive INAUDITA, quorum immanitate, et horrore ingruente, ad triginta homines pedites, præ frigore, mortua sunt.*"—Hist. Hieros. p. 307. I conclude therefore, that a shower of hail-stones may be meant; and that this shower, though natural in itself, was supernaturally employed on this occasion, and miraculously directed to fall where it did, and do the execution described.

But, I am ready to grant notwithstanding, that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of real stones, as well as hail-stones. Of late, this subject of the fall of real stones from the clouds, has been very closely investigated, and not only the possibility of the fall of such stones from the clouds, or from much higher regions, but the certainty of the case, has been fully demonstrated. These substances are now, in philosophical language, denominated *Æroliths*, or *air-stones*; and the following table, constructed by M. *Isarn*, a foreign chemist, exhibits a variety of facts of this kind, shews the places and times in which these substances fell; and the testimony by which these facts are supported. As it is as possible that God might have projected a shower of stones on these idolaters, even from the moon, as to arrest that planet in her course, I give the table, and leave the Reader to decide, in the present case, for *Æroliths* or *hail-stones*, as may seem to him most congruous to the fact here related.

Substances.	Places where they fell.	Period of their fall.	Testimony.
Shower of stones	At Rome	Under Tullus Hostilius . .	Pliny.
Shower of stones	At Rome	{ Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Negos, Thrace	{ Second year of the 7 th Olympiad	Pliny.
Three large stones	In Thrace	Year before J. C. 152 . .	Ch. of Count Marcellin.
Stone of 72 lbs.	Near Larissa, Macedonia .	January, 1706	Paul Lucas.
About 1,200 stones; one 120lbs.	Near Padua, in Italy . . .	In 1510	Carden, Varcit.
Another of 60 lbs.			
Another of 59 lbs.	On Mount Vasier, Provence	November 27, 1627 . . .	Gassendi.
Two large stones weighing 20lbs.	Liponas, in Bresse	September, 1753	De La Lande.
A stony mass	Niort, Normandy	In 1750	De La Lande.
A stone of 7½ lbs.	At Luce, in Le Maine . . .	September 13, 1768. . .	Bachelay.
A stone	At Aire, in Artois	In 1768	Gurson de Boyaval.
A stone	In Le Cotentin	In 1768	Morand.
Extensive shower of stones	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
About 12 stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
A large stone of 56 lbs. . .	Wold Cottage, Yorkshire .	December 13, 1795 . . .	Captain Topham.
A stone of 10lbs.	In Portugal	February 19, 1796 . . .	Southey.
A stone of about 120 lbs. .	Salé, department of the Rhone	March 17, 1798	Le Lievre and De Drée.
Shower of stones	Benares, East Indies . . .	December 19, 1798 . . .	J. Lloyd Williams, Esq.
Shower of stones	{ At Plann, near Tabor, } Bohemia	July 3, 1753	B. de Born.
Mass of iron, 70 cubic feet	America	April 5, 1800	Philosophical Magazine.
Mass of ditto, 14 quintals .	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
Shower of stones	Barboutan, near Roquefort	July, 1789	Darcet, jun. Lomet, &c.
Large stone, 260 lbs. . . .	Ensisheim, Upper Rhine . .	November 7, 1492 . . .	Butenschon.
Two stones, 200 and 300 lbs.	Near Verona	In 1762	Acad. de Bourd.
A stone of 20 lbs.	Sales, near Ville Franche .	March 12, 1798	De Drée.
Several ditto, from 10 to 17lbs	Near L'Aigle, Normandy . .	April 26, 1803	Fourcroy.

These stones generally appear luminous in their descent, moving in oblique directions, with very great velocities, and commonly with a hissing noise. They are frequently heard to explode, or burst, and seem to fly in pieces, the larger parts falling first. They often strike the earth with such force, as to sink several inches below the surface. They are always different from the surrounding bodies, but in every case are similar to one another, being semimetallic, coated

with a thin black encrustation. They bear strong marks of recent fusion. Chemists have found, on examining these stones, that they very nearly agree in their nature and composition, and in the proportions of their component parts. The stone which fell at Ensisheim, in Alsace, in 1492, and those which fell at L'Aigle, in France, in 1803, yielded, by the analysis of Fourcroy and Vauquelin, as in this table:

Ensisheim stone fell A. D. 1492.	L'Aigle stone fell A. D. 1803.	
56 0	54	of silica
30 0	36	— oxyd of iron
12 0	9	— magnesia
2 4	3	— oxyd of nickel
3 5	2	— sulphur
1 4	1	— lime
105 3	105	

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12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said

in the sight of Israel, ^a Sun, ^b stand thou still upon Gibeon; and thou, Moon, in the valley of ^c Ajalon.
13 And the sun stood still, and the

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^a Isai. 40. 21. Hab. 3. 11. Eccles. 46. 4.

^b Heb. *hesedent*.—^c Judg. 12. 12.

Their specific gravities are generally about three or four times that of water, being heavier than common stones. From the above account, it is reasonable to conclude, that they have all the same origin. To account for this phenomenon, various hypotheses have appeared; we shall mention three: 1. That they are little planets, which, circulating in space, fall into the atmosphere, which by its friction diminishes the velocity, so that they fall by their weight. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanos. These are the most probable conjectures we can meet with, and of these the two former possess a very small degree of probability, but there are very strong reasons in favour of the last. Among the reasons we may notice the following: 1. Volcanos in the moon have been observed by means of the telescope. 2. The lunar volcanos are very high, and the surface of that globe suffers frequent changes, as appears by the late observations of Schroëter. 3. If a body be projected from the moon to a distance greater than that of the point of equilibrium, between the attraction of the earth and moon, it will, on the known principle of gravitation, fall to the earth. 4. That a body may be projected from the lunar volcanos beyond the moon's influence, is not only possible, but very probable; for on calculation it is found, that four times the force usually given to a twelve pounder, will be quite sufficient for this purpose: it is to be observed, that the point of equilibrium is much nearer the moon; and that a projectile from the moon will not be so much retarded as one from the earth, both on account of the moon's rarer atmosphere, and its less attractive force. On this subject, see Mr. Haward's valuable paper in the Philosophical Transactions for 1802, and Dr. Hutton's Dissertation in the new abridgment, part xxi. It is highly probable, that the *ancile*, or sacred shield, that fell from heaven in the reign of Numa Pompilius, was a stone of this sort. The description of its fall, as given by Ovid, *Fast.* lib. iii. bears a striking resemblance to recent accounts of stones falling from the atmosphere, particularly in the *luminous* appearance and *hissing* noise with which it was accompanied.

*Dim loquitur totum jam sol emoverat orbem,
Et gravis aethereo venit ab axe fragor.
Ter tonant sine nube, tria fulgura misit:
Credite dicenti; mira, sed acta loquor.
In media caeli regione dehiscere capit:
Sunt vixere oculos eam duce turba suos.
Ecce huius scintillam versatim leniter aura
Decedit, a populo clamor ad astra venit.
Tunc huius munus
Idem ancile venit, quod ab omni parte videtur.*

It is very possible that the *Palladium* of Troy, and the *Image* of the *Ephesian Diana*, were stones which really fell

from the atmosphere; bearing some rude resemblance to the human form.—See the IMPERIAL ENCYCLOPEDIA, article *Ærolith*.

I believe it is generally agreed among philosophers, 1. That all these aerial stones, chemically analysed, shew the same properties: 2. That no stone, found on our earth, possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance, and deserves particular notice.

Verse 12. *Then spake Joshua to the Lord*] Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again; and that he should be obliged to meet them once more in the field of battle if permitted now to escape: finding that the day was drawing towards a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies: In this moment, being suddenly inspired with Divine confidence, he requested the Lord to perform the most stupendous miracle that had ever been wrought, which was no less than to *arrest the sun in his course*, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.] To account for this miracle, and to ascertain the manner in which it was wrought, has employed the pens of the ablest *divines* and *astronomers*, especially of the two last centuries. By their learned labours many difficulties have been removed from the account in general; but the very different and contradictory methods pursued by several, in their endeavours to explain the whole, and make the relation concord with the present acknowledged system of the universe, and the phenomena of nature, tend greatly to puzzle the plain unphilosophical reader. The subject cannot be well explained without a *dissertation*; and a dissertation is not consistent with the nature of short notes, or a commentary on Scripture. It is however necessary to attempt an explanation; and to bring that as much as possible within the apprehension of common readers: in order to this, I must beg leave to introduce a few preliminary observations, or what the Reader may call *propositions*, if he pleases.

1. I take it for granted that a *miracle* was wrought as nearly as circumstances could admit, in the manner in which it is here recorded. I shall not, therefore, seek for any *allegorical* or *metaphorical* interpretations: the miracle is recorded as a *fact*; and as a *fact* I take it up.

2. I consider the present accredited system of the universe, called sometimes, the *Pythagorean*, *Copernican*, or *Newtonian* system, to be genuine; and also to be the system of the universe, laid down in the Mosaic writings—that the SUN is in the centre of what is called the solar system; and that the earth and all the other planets, whether *primary* or *secondary*, move round him in certain periodical times, according to the

14 And there was no day like

^c See Item. 34 8.

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1 Olymp. 674.

that before it or after it, that the LORD hearkened unto the voice of a man: for ^a the LORD fought for Israel.

^a Deut. 1. 30. ver. 42. & ch. 23. 3.

the horizon, so near the point when it might be expected to go down, must have been very observable and striking. The enemy must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone, they could expect to elude the pursuing Israelites. And the Israelites themselves must behold, with astonishment and wonder, that the setting sun *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar advantages, and a probability of success. It appears, therefore, much more reasonable, that Joshua should require this miracle to be performed *when day-light was about to fail*, just as the sun was setting. If we were to consider the sun as being at the meridian of Gibeon, as some understand the *midst of heaven*, it may be well asked, "How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed?" Already multitudes of them had fallen by the hail-stones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and, indeed, had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night and fighting all day. But it may be asked, What is the meaning of *נחצי השמים* *bechatsi hashamayim*, which we translate *in the midst of heaven*? If, with Mr. Bate, we translate *חצה* *chatsuh*, to part, divide asunder, then it may refer to the horizon, which is the apparent division of the heavens into the upper and lower hemisphere: and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven, and hasted not to go down, when the day was complete*; that is, though the day was then complete, the sun being on the horizon, the line that to the eye constituted the *mid heaven*; yet it hasted not to go down, was miraculously sustained in its then *almost setting* position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible, in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already assumed, as a thoroughly demonstrated truth, that the sun is in the centre of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round

him, Prop. 2 and 3. that his influence is the cause of the

15 ^b And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled,

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41.
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Ver. 43.

diurnal and annual revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer, Prop. 5.

I consider, that the word *דום* *dom*, in the text, refers to the withholding or restraining this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the moon to be over the Valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present enquiry: but whether he spoke with strict propriety on this occasion, is a matter of importance, because he must be considered as acting under the Divine influence, in requesting the performance of such a stupendous miracle: and we may safely assert, that no man in his right mind would have thought of offering such a petition, had he not felt himself under some Divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's rotation, and therefore, with the strictest philosophic propriety, he requested, that, that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone, the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great ruler or master in the system; and all the planets, (or at least the earth) moving in their respective orbits at his command. He therefore desires him, (in the name, and by the authority of his Creator) to suspend his mandate with respect to the earth's motion, and that of its satellite, the moon. Had he said, *earth, stand thou still*—the cessation of whose diurnal motion was the effect of his command, it could not have obeyed him; as it is not even the secondary cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the cause (under God) of all these motions, as his great archetype did, when, in the storm on the sea of Tiberias, he rebuked the wind first, and then said to the waves, *Peace! be still!* *Σιωπα, πεφίμωσσο*, be SILENT! be DUMB! Mark iv. 39. and the effect of this command was, a cessation of the agitation in the sea, because the wind ceased to command it, that is, to exert its influence upon the waters.

The terms in this command, are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived him to be running his race round the earth; but be silent, or inactive, that is, as I understand it, *restrain thy influence*; no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent

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B.C. 1410.
Am. Exod. 17.
11.
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1 Olymp. 674.

and ⁴ hid them selves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

⁴ 2Sam. 43. 4, 5. 1Sam. 7. 10.

with the strictest astronomical knowledge: and the writer of the account, whether Joshua himself, or the author of the Book of *Jasher*, in relating the consequence of this command, is equally accurate, using a word widely different, when he speaks of the effect, the retention of the solar influence had on the moon: in the first case, the sun was *silent*, or *inactive*, **דום** *dom*, in the latter the moon stood still; **עמד** *amad*. The standing still of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course, would arrest the moon; and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the moon, it is not conceived in the same terms as that to the sun, and for the most obvious philosophical reasons: all that is said is simply, and the moon on the vale of Ajalon, which may be thus understood: "Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, that the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark, that every word in this poetic address, is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation, say, "that the account given of this miracle, supposes the earth to be in the centre of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the spirit of truth." Others, in answer, say, "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar: The Israelites would naturally have imagined that Joshua was deranged, had he bid the earth stand still, which they grant, would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the *objectors* and *defenders*, I must assert, that such a form of speech, on such an occasion, would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text, are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear, that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy; and certainly nothing that implies any *contradiction*. I grant, that when the people have to do with astronomical and philosophical matters, then the terms of the science may be accommodated to their *apprehensions*: it is on this ground that Sir Isaac Newton himself speaks of the *rising* and of the *setting of the sun*; though all genuine philosophers know, that these *appearances* are produced by the rotation of the earth on its own axis, from west to east. But when matters of this kind are to be transacted between God and his *prophets*, as in the above case, then subjects relative to

18 And Joshua said, ⁶ Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, but pursue after your enemies; and ⁷ smite the hindmost of them;

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Am. Exod. 17.
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⁶ Ver. 17. P. 14. 37. 41.—⁷ Roll out of the cave.

philosophy, are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse, a different expression is used when it is said, *So, the sun stood still*, it is not **דום** *dom*, but **עמד** *amad*; **והירח עמד** *va-yaruch amad*, which expression, thus varying from that in the command of Joshua, may be considered as implying, that in order to *restrain his influence*, which I have assumed to be the cause of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis; which revolution is probably, one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question: but this neither could, nor did, produce any disorder in nature; and the delay of a few hours in the whole planetary motions, dwindles away into an imperceptible point in the thousands of years of their revolutions. I need scarcely add, that the command of Joshua to the sun, is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command; and therefore it is said, ver. 14. that the LORD HEARKENED UNTO THE VOICE OF A MAN, for the Lord fought for Israel.

I have thus gone through the different parts of this astonishing miracle, and have endeavoured to account for the whole in as plain and simple a manner as possible. It is not pretended that this account *should* satisfy every Reader; and that every difficulty is solved: it would be impossible to do this in such a compass as that by which I am necessarily circumscribed: and I have been obliged, for the sake of brevity, to throw into the form of *propositions* or observations, several points which may appear to demand illustration and proof—for such, I must refer the Reader to Astronomical Treatises. Calmet, Scheuchzer, and Saurin, with several of our own countrymen, have spoken largely on this difficult subject; but in such a way, as I am obliged to confess, has given me little satisfaction; and which appears to me, to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader, in the often quoted words of an eminent author.

*Ubi, ubi est quod non sit rectius istis,
Cuius est impotens ratio, has utere rationes.*

HOR. Epist. l. i. E. vi. ver. 67.

Farewell! and if a better system's thine,
Impart it *frankly*, or make use of mine.

FRANCIS

[Book of *Jasher*] The book of the upright. See the note on Num. xxi. 14. Probably this was a book, which, in reference to Joshua and his transactions, was similar to the Commentaries of Caesar, on his wars with the Gauls. Critics and Commentators are greatly divided in their sentiments

And he suffered them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: ^anone moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ^bput your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, ^cFear not, nor be dismayed, be strong, and of good courage: for ^dthus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they ^ewere hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they ^ftook them down off the trees, and cast them into the cave wherein they had been

A M 1551.
B C 1150.
An. 1. and 1sr
41.
Anno ante
I Olymp 674.

^a Exod. 11. 7.—^b Ps. 167. P. & 119. & 119. 3, 9. Isai. 26. 5, 6. Mal. 4. 3.

^c Deut. 21. 6, 8. ch. 1. 9.—^d Deut. 3. 21. & 7. 19.—^e ch. 3. 29.—
^f Deut. 21. 23. ch. 8. 29.

relative to the nature of this book. The opinion above, appears to me the most probable.

Verse 14. *And there was no day like that*] There was no period of time in which the sun was kept so long above the horizon, as on that occasion. Some learned men have supposed that the *Fable of Phaeton* was founded on this historic fact. The fable may be seen, with all the elegance of poetic embellishment, in the commencement of the second Book of Ovid's *Metamorphoses*: but I confess I can see nothing in the pretended copy, that can justify the above opinion.

Verse 15. *And Joshua returned—unto the camp to Gilgal.*] That the Israelitish army did not return to the camp at Gilgal, till *after* the hanging of the five kings, and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp, to Gilgal. See ver. 43. This verse is omitted by the *Septuagint* and by the *Anglo-Saxon*: and it does not appear to have existed in the ancient *hexaplar* versions: it stands in its proper place, ver. 43. and is not only useless where it is, but appears to be an incumbrance to the narrative. Should it be considered as genuine, and in its proper place; I would propose that מַקְּדָה *Makkedah*, should be read instead of גִּלְגָּל *gilgalah*, for we find from ver. 21. that Joshua had a temporary camp there. *Then Joshua returned, and all Israel with him, unto the camp to Makkedah*—after which we may suppose, that Joshua having secured the cave, sent some detachments to scour the country, and cut off all the remaining straggling Canaanites: when this was done, they also returned to the camp at Makkedah, as is related, ver. 21. and when the business was completed,

they struck the camp at Makkedah, and all returned to their (fortified) camp at Gilgal, ver. 43.

Verse 16. *Did themselves in a cave*] It is very likely that this cave was a fortified place, among some rocks; for there were many such places in different parts of Palestine.

Verse 21. *None moved his tongue*] The whole transactions of this important day, had been carried on so evidently under the direction of God, that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited. There is an expression similar to this, Exod. xi. 7. on which, the Reader is requested to consult the note.

Verse 24. *Put your feet upon the necks of these kings*] This act was done *symbolically*, as a token not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua, in the succeeding verse.

Verse 26. *Smote—slew—and hanged them on five trees*] Hanging *alive* seems a barbarous custom: among the Hebrews, criminals were first deprived of life, this was the debt required by *justice*; then they were hanged up, perhaps generally by the *hands*, not by the *neck*, this was done by way of *example*, to deter others from committing the crimes for which those had suffered: but they were never permitted to hang thus exposed *all night*, as this could have answered no purpose, either of *justice* or *example*, as they could not be seen in the night season. *One day* also, was deemed enough for their exposure, it being thought sufficient to shew the public, that justice had been executed; and to have exhibited them *longer* would have appeared to be a barbarous cruelty, which attempted to extend punishment beyond the possible requisitions of justice. See the note on Deut. xxi. 23.

^{A. M. 51}
^{B. C. 1551}
And Libnah
of
A. M. 51
1 Olymp. 6. 4

hid, and laid great stones in the cave's mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did unto the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from ^b Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all

the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left none remaining.

34 ¶ And from Lachish Joshua passed onto Ekron, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Ekron, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Ekron; but destroyed it utterly, and all the souls that were therein.

^a Ch. 6. 21. — ^b 2 Kings 19. 27.

^c See Ch. 11. 1. & 13. 1. — ^d Josh. 1. 12.

Verse 28. *That day Joshua took Makkedah*] It is very possible, that Makkedah was taken on the evening of the same day in which the miraculous *solstice* took place; but as to the other cities mentioned in this chapter, they certainly were subdued some days after; as it is not possible that an army, exhausted as this must have been, with a whole night's march, and two days' hard fighting, could have proceeded further than Makkedah that night—the other cities were successively taken in the following days.

Verse 29. *Fought against Libnah*] This city was near Makkedah, see chap. xv. 42. and fell to the tribe of Judah, ver. 20. 42. and was given to the priests, chap. xxi. 13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish. See 2 Kings xix. 8. Isai. xxxvii. 8.

Verse 32. *Lachish*] It appears that this was anciently a very strong place—notwithstanding the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day, and the king of Assyria afterwards was obliged to *raise the siege*. See above, and see the note on ver. 3.

Verse 33. *Horam king of Gezer*] It is likely that Horam was in a state of alliance with the king of Lachish; and therefore came to his assistance as soon as it appeared that he was likely to be attacked. Joshua probably sent a detachment against him, before he was able to form a junction with the forces of Lachish: and utterly destroyed him and his army.

Gezer is supposed to have been situated near Azotus. See

1 Maccab. xiv. 34. It fell to the tribe of Ephraim, chap. xiii. 5. but was probably taken afterwards by some of the remnant of the Canaanitish nations; for we find it was given by Pharaoh to his son-in-law Solomon, 1 Kings x. 15. which proves that it had got out of the possession of the Israelites, previously to the days of Solomon.

Verse 34. *Ekron*] It is likely that this town was not any great distance from Lachish. See on ver. 3.

Verses 36 and 37. *Hebron—and the king thereof*] See the note on ver. 3. From ver. 23. we learn that the king of Hebron was one of those *ten* whom Joshua slew and hanged on five trees at Makkedah. How then can it be said that he *slaw the king of Hebron*, when he took the city, which was some days after the transactions at Makkedah? Either this slaying of the king of Hebron, must refer to what had *already* been done; or the Hebronites, finding that their king fell in battle, had set up *another* in his place, which was the king Joshua slew after he had taken the city and as a punishment, as is related, ver. 37.

It appears that the city of Ekron had fallen back into the hands of the Canaanites; for it was again taken from them by the tribe of Judah, Judg. i. 19. Ekron had also fallen into their hands, for it was reconquered by Othniel, the son-in-law of Caleb. Ib. v. 11—13. The manner in which Caleb accounts for this is very natural: Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning these cities: but did not garrison any of them, for fear of without

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38 ¶ And Joshua returned, and all Israel with him, to ^a Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of

^a See ch. 15. 15. Judg. 1. 11.

ing his army. In several instances, no doubt the scattered Canaanites returned, repeopled, and put those cities in a state of defence. Hence the Israelites were obliged to conquer them a second time. This is a more rational way of accounting for these things, than that which supposes that the first chapter of Judges gives the more detailed account of the transactions recorded here; for there it is expressly said, that these transactions took place *after the death of Joshua*, see Judg. i. ver. 1. and consequently cannot be the same that are mentioned here.

Verse 39. *Destroyed all the souls*—*והריגו את כל נפש* *wayacharimu et col nephesh*. They brought every person under an *anathema*—they either slew them, or reduced them to a state of slavery. Is it reasonable to say, those were slain who were found in arms: of the others, they made slaves?

Verse 40. *All the country of the hills*] See the note on Deut. i. 7.

Destroyed all that breathed] Every person found in arms who continued to resist—these were all destroyed—those who submitted were spared: but many, no doubt, made their escape, and afterwards reoccupied certain parts of the land. See on ver. 36, 37.

Verse 41. *And all the country of Goshen.*] Calmet contends that this was the very same country in which the Hebrews dwelt before their departure from Egypt, and according to this hypothesis, he has constructed his *map*, causing it to extend from the Nile, which was called the river of Egypt, along the frontiers of the land of Cush or Arabia. It, however, appears plain, that there was a city named *Goshen* in the tribe of Judah, see chap. xv. 51. and this probably gave name to the adjacent country, which may be that referred to above.

Verse 42. *Did Joshua take at one time*] That is, he defeated all those kings, and took all their cities in *ONE campaign*: this appears to be the rational construction of the Hebrew. But these conquests were so rapid and stupendous, that they cannot be attributed either to the generalship of Joshua, or the valour of the Israelites: and hence the author himself disclaiming the merit of them, modestly and piously adds, *because the Lord God of Israel fought for Israel*. It was by this aid that Joshua took all these kings and their land at

the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel ^b commanded.

41 And Joshua smote them from Kadesh-barnea, even unto ^c Gaza, ^d and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, ^e because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

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^b Deut. 20. 16, 17.—^c Gen. 10. 19.—^d ch. 11. 16.—^e ver. 14.

one time—in a single campaign. And when all the circumstances related in this chapter are properly weighed, we shall find that GOD *alone* could have performed these works: and that both *reason* and *piety* require, that to HIM *alone* they should be attributed.

1. The principal subjects of this important chapter, have been considered so much in detail in the preceding notes, that there is little room to add any thing to what has already been said. The principal subject is the miracle of the sun's standing still, and to assert that all difficulties have been removed, by the preceding notes and observations, would be to say what the writer does not believe, and what few readers would perhaps feel disposed to credit. Yet it is hoped, that the chief difficulties have been removed; and the miracle itself shewn to have nothing contradictory in it. If, as is generally believed, the sun and moon were objects of the Canaanitish adoration, the miracle was graciously calculated to check this superstition, and to shew the Israelites, as well as the Canaanites, the vanity of such worship, and the folly of such dependence. Even their *gods*, at the command of a *servant* of JEHOVAH, were obliged to contribute to the destruction of their votaries. This method of checking superstition, and destroying idolatry, God adopted in the plagues which he inflicted upon the Egyptians; and by it, at once shewed his *justice* and his *mercy*. See the concluding observations on Exod. xii.

2. The same God who appeared so signally in behalf of his people of old, is still the governor of the heavens and the earth; and if applied to, will do every thing essentially necessary for the extension of his truth, and the maintenance of his religion among men. How is it that faith is so rarely exercised in his *power* and *goodness*? We have not, because we ask not:—Our experience of his goodness is contracted, because we pray little, and believe less. To holy men of old, the object of faith, was more obscurely revealed than to us; and they had fewer helps to their faith; yet they believed more, and witnessed greater displays of the power and mercy of their Maker. Reader, *have faith in God!* and know, that to excite, exercise, and crown this, he has given thee his *Word* and his *Spirit*, and learn to know, that without Him you can do nothing.

CHAPTER XI.

The kings of Hazor, Madon, Shimron, and Achshaph, with those of the mountains, plains, &c. and carried chief of the Canaanites and Amorites, confederate against Israel, 1—3. They pitch their tent at the waters of Merom, 4, 5. The Lord encourages Joshua, 6. He attacks and defeats them, 7, 8. Houghs all their horses, and burns all their chariots, 9. Takes and burns several of their cities, 10—13. The Israelites take the spoils, 14, 15. An account of the country taken by Joshua, 16—18. The Gibeonites and Hivites only, make peace with Israel, 19. All the rest resist, and are over come, 20. Joshua cuts off the Ammon. 21, 22. The conquered lands are given to Israel, and the war is concluded, 23.

A M 25 4.
B C 11 9.
An Exod. 18.
11
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1 Olymp. 604

AND it came to pass, when Jabin king of Hazor had heard those things, that he ^a sent to Jobab king of Madon, and to the king ^b of Shimron, and to the king of Achshaph,
2 And to the kings that were on the north

of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

A M 25 4.
B C 11 9.
An Exod. 18.
11
A no arte
1 Olymp. 604

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite,

^a Ch. 10 3.—^b ch. 19 15.

^c Numb. 34 11.—^d ch. 17 11. Judg. 1 27. 1 K. 4 11.

NOTES ON CHAP. XI.

Verse 1. *Jabin king of Hazor*] It is probable that *Jabin* was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and was defeated by Deborah and Barak, was called by this name, see Judg. iv. 2, 3, 23. The name signifies *wise* or *intelligent*. The city of *Hazor* was situated above the Lake *Samchon*, in Upper Galilee, according to Josephus, Antiq. lib. v. c. 6. It was given to the tribe of Nephthali, Josh. xix. 36, who, it appears, did not possess it long; for though it was burnt by Joshua, ver. 11, it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king there about one hundred and thirty years after the death of Joshua, Judg. iv. 1. It is the same that was taken by *Tigathpileser*, together with *Kadesh*, to which it is contiguous, see 2 Kings xv. 29. It is supposed to have given name to the *Valley* or *Plain* of *Hazor*, or *Nasor*, situated between it and *Kadesh*, where Jonathan and Mattathias defeated the armies of *Demetrius*, and slew three thousand of their men, 1 Maccab. xi. 63—74. It was in ancient times, the metropolis of all that district, and a number of petty kings or chieftains were subject to its king, see ver. 10, and it is likely that it was those tributary kings, who were summoned to attend the king of Hazor on this occasion; for Joshua having conquered the southern part of the promised land, the northern parts seeing themselves exposed, made now a common interest, and joining with Jabin, endeavoured to put a stop to the progress of the Israelites. See Calmet.

Jobab king of Madon] This royal city is no where else mentioned in Scripture, except in chap. xii. 19. The Vatican copy of the Septuagint reads *Mazan*, *Maron*, which, if legitimate, Calmet thinks may mean *Maronia*, or *Marath*, in Phœnicia, to the north of Mount Libanus. The Hebrew text reads מרון *Meron*, chap. xii. 20, after *Shimron*, which is

probably the same with מרון *Madon*, ver. 19, the word having casually dropped out of the preceding place into the latter, and the *resh* ר and *daleth* ד interchanged, which might have easily happened from the great similarity of the letters. Hence Calmet conjectures that it may be the same place with מרון *Meroz*, Judg. v. 23.

King of Shimron] This city is supposed to be the same with *Symira*, in Carlo-Syria, joined to *Maron*, or *Marath*, by *Pliny* and *Pomponius Mela*. It cannot be *Sidon*, as that had its name long after, by *Omri*, king of Israel. See 1 Kings xvi. 24.

King of Achshaph] Calmet supposes this to have been the city *Ectappé*, mentioned by *Pliny*, *Ptolemy*, *Josephus*, and *Eusebius*. The latter places it within ten miles of *Ptolemais*, on the road to *Tyre*. It fell to the tribe of *Asher*. See chap. xix. 25.

Verse 2. *On the north of the mountains*] Or *the mountains*—probably *Herman*, or some mountain not far from the lake of *Gennezareth*.

And of the plains] That is, the valleys of the above mountains, which had the sea of *Chinnereth*, or *Gennezareth*, on the south.

Chinneroth] This city is supposed by *St. Jerom.* and several others since his time, to be the same as was afterwards called *Tiberias*. From this city, or village, the sea of *Chinneroth*, or *Gennezareth*, probably had its name.

And in the borders of Dor] Calmet supposes this to mean the *champaign country* of the higher and lower Galilee, on to the Mediterranean Sea, and to the village or city of *Dor*, which was the northernmost city of *Phœnicia*. *Dor* was in the lot of the half tribe of *Manasseh*, and was situated on the Mediterranean Sea, three leagues from *Cæsarea*, and seven from *Ptolemais*.

Verse 3. *The Canaanite on the east, &c.*] Those who dwelt on the borders of *Jordan*, south of the sea of *Tiberias*.

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and the Perizzite, and the Jebusite in the mountains, ^a and to the Hivite under ^b Hermon ^c in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, ^d even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were ^e met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the Lord said unto Joshua, ^f Be not afraid because of them: for to morrow about

this time will I deliver them up all slain before Israel: thou shalt ^g hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto ^h great Zidon, and unto ⁱ Misrephoth-maim', and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

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^a Judg. 3. 3. — ^b ch. 13. 11. — ^c Gen. 31. 49. — ^d Gen. 22. 17, & 32. 12. Judg. 7. 12. 1 Sam. 13. 5. — ^e Heb. as enabled by appointment. — ^f ch. 10. 8.

^g 2 Sam. 8. 4. — ^h Or, Tabor-mithib. — ⁱ ch. 13. 6. — ^k Or, salt-pits. — ^l Heb. burnings.

[On the west] Those were the Phœnicians, who dwelt on the coast of the Mediterranean Sea, from Dor, northwards on the way to Mount Libanus. Calmet.

[The Hivite under Hermon] Mount Hermon was to the east of Libanus, and the fountains of Jordan: it is the same with Syron, and Baal Hermon, in Scripture.

[The land of Mizpeh.] There were several cities of this name; one in the tribe of Judah, chap. xv. 38. a second in the tribe of Benjamin, chap. xviii. 26. a third beyond Jordan, in the tribe of Gad; and a fourth beyond Jordan, in the tribe of Manassah, which is that mentioned in the text, see Wells' Geography. Calmet supposes this Mizpeh to be the place where Laban and Jacob made their covenant, and from which circumstance it took its name. See Gen. xxxi. 48, 49.

[Verse 4. Much people, even as the sand] This form of speech, by some called a *hyperbole*, conveys simply the idea of a vast or unusual number—a number, of which no regular estimate could be easily formed. Josephus, who seldom finds difficulties in such cases, and makes no scruple of often speaking without book, tells us that the allied armies amounted to 300,000 foot, 10,000 horse, and 20,000 chariots of war. Antiq. lib. v. c. 1.

[That chariots were frequently used in war, all the records of antiquity prove: but it is generally supposed, that among the Canaanites they were armed with iron scythes fastened to their poles, and to the naves of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the account here given, we may see what great advantages these allies possessed over the Israelites, whose armies consisted of infantry only.

[Verse 5. The waters of Merom] Where these waters were, interpreters are not agreed. Whether they were the waters of the Lake Semechon, or the waters of Megiddo, mentioned Judg. v. 19. cannot be easily determined. The latter is the more probable opinion.

[Verse 6. Be not afraid—of them] To meet such a formidable host, so well equipped, in their own country, furnished

with all that was necessary to supply a numerous army, required more than ordinary encouragement in Joshua's circumstances. This communication from God was highly necessary, in order to prevent the people from desponding on the eve of a conflict, in which their *all* was at stake.

[Verse 7. By the waters of Merom suddenly] Joshua being apprized of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them, and put them to the rout.

[Verse 8. Great Zidon] If this were the same with the Sidon of the ancients, it was illustrious long before the Trojan war; and both it and its inhabitants are frequently mentioned by Homer, as excelling in works of skill and utility, and abounding in wealth.

Εἰθ' ἔσαν οἱ πεπλοὶ παμποικίλοι, ἔργα γυναικῶν
 Σιδονίων.— Iliad. vi. ver. 289.

There lay the vestures of no vulgar art,
 SIDONIAN maids embroider'd every part. POPE.

Ἀργύρεον κρητὲρ τετυγμένον ἐξ δ' ἄρα μετρά
 Χαίρειν, αὐτὰρ καλλεὶ ἐνικὰ πᾶσαν ἐπ' αἶαν
 Πέλλαν, ὅππῃ Σιδῶνις πολυδαίδαλοι ἤκησαν.
 Iliad. xxiii. ver. 741.

A silver urn, that full six measures held,
 By none in weight or workmanship excell'd;
 SIDONIAN artists taught the frame to shine,
 Elaborate, with artifice divine. POPE.

Ἐν μὲν Σιδῶνις πολυχαλκοῦ εὐχρημαὶ εἶναι
 Odys. xv. 424.

I am of SIDON, famous for her wealth.

The art of making glass is attributed by Pliny to this city. SIDON artifex vitri, Hist. Nat. l. v. c. 19.

[Misrephoth-maim] Or, Misrephoth of the waters. What this place was, is unknown; but Calmet conjectures it to be the same with Sarepta, a city of Phœnicia, contiguous to Sidon. The word signifies the burning of the waters, or in-

A. V. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses, the servant of the

Lord, commanded.

13 But as for the cities that stood still in their

strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote, with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of

* Ver. 6.—¹ Heb. *and breath*.—² Numb. 32. 27. Deut. 7. 2. 8. 27. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

flourishment—probably it was a place noted for its *hot springs*: this idea seems to have struck Luther, as he translates it, *die warme wasser*—the hot waters.

Verse 9. *He houghed their horses*] The Hebrew word *קָרַע* *qarac*, which we render to *hough*, or *hamestring*, signifies to *wound*, *cut*, or *lop off*. It is very likely that it means here, not only an act by which they were rendered *useless*, but by which they were *destroyed*: as God had purposed, that his people should not possess any cattle of this kind, that a warlike and enterprizing spirit might not be cultivated among them; and that, when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel to *multiply horses*, Deut. xvi. 16. See the note there, containing the reasons on which this prohibition was founded.

Burnt their chariots] As these could have been of no use without the horses.

Verse 10. *Took Hazor*] See on verse the first.

Verse 13. *The cities that stood still in their strength*] The word *תָּלַם* *telam*, which we translate *their strength*, and the margin, *their heap*, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered, according to the command of the law; and, consequently, were not destroyed. Such as the cities of the *Hivites*, see ver. 19. 2. The cities which were situated upon *hills* and *mountains*, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities *que erant in collibus & montibus*, which were situated on hills and eminences. As the cities of the *plain* might be easily attacked and carried, Joshua destroyed them, *Hazor* excepted: but as those on *mountains*,

hills, or other *eminences*, might be retained with little difficulty, prudence would dictate their preservation, as places of refuge in any distraction of the people, or invasion of their adversaries. The passage in Jeremiah, chap. xxx. 18. *Jerusalem shall be inhabited on her own heap*, *וּבְהִלָּהּ* *uvehillah*, understood as above, conveys an easy and clear sense: Jerusalem shall be re-established on her own *hill*.

Verse 14. *All the spoil of these cities*—*I took*] With the exception of those things which had been employed for idolatrous purposes, see Deut. vii. 25.

Verse 16. *The mountain of Israel, and the valley of the same*] This place has given considerable trouble to commentators; and it is not easy to assign any meaning to the place, as may appear in all respects satisfactory. 1. If we consider this verse and ver. 21st. to have been added since the times in which the kingdoms of Israel and Judah were divided, the difficulty is at once removed. 2. The difficulty will be removed, if we consider that *mountains* and *vallies* are put here for *mountains* and *vallies*, and that these include all mountains and vallies which were not in the lot that fell to the tribe of Judah. Or, 3. if by *mountain of Israel*, we understand *Beth-el*, where God appeared to Jacob, afterwards called *Israel*, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is considerable evidence that several notes have been added to this book, since the days of Joshua. See the Preface.

Verse 17. *From the mount Halak*] All the mountainous country that extends from the south of the land of Canaan towards S. unto *Baal-gad*, which lies at the foot of Mount Libanus, or Hermon, called by some the mountains of *Sinai*, which serve as a limit between the land of Canaan, and that of Seir, see chap. xii. 7.

A. M. 2554-50.
B. C. 1450-44.
An. Exod. 1st.
41-47.
Anno ante
I. Olymp.
67-61.

Lebanon under mount Hermon: and
all their kings he took, and smote
them, and slew them.

18 ^b Joshua made war a long time
with all those kings.

19 There was not a city that made peace with
the children of Israel, save ^cthe Hivites, the
inhabitants of Gibeon: all *other* they took in
battle.

20 For ^dit was of the LORD to harden their
hearts, that they should come against Israel in
battle, that he might destroy them utterly, and
that they might have no favour, but that he
might destroy them, ^eas the LORD commanded
Moses.

^a Deut. 7. 24. ch. 12. 7. — ^b 111. 1415. ver. 23. — ^c ch. 9. 3, 7. —
^d Deut. 2. 34. Judge. 11. 4. 1 Sam. 2. 25. 1 Kings 12. 15. Rom. 9. 18.
— ^e Deut. 20. 16, 17.

The valley of Lebanon] The whole extent of the plain which
is on the south, and (probably) north of Mount Libanus.
Calmet conjectures that *Cato-Syria* is here meant.

Verse 18. *Joshua made war a long time*] The whole of
these conquests was not effected in one campaign: it prob-
ably required *six or seven* years. There are some chrono-
logical notices in this book, and in Deuteronomy, by which
the exact time may be nearly ascertained. Caleb was *forty*
years old when he was sent from *Kadesh-barnea* by Moses,
to search out the land, about A. M. 2514; and at the end
of this war he was *eighty-five* years old, compare chap. xiv.
10. with Numb. xiii. and Deut. i. consequently the war
ended in 2559, which had begun by the passage of Jor-
dan, on the tenth day of the first month of the year
2554. From this date to the end of 2559, we find ex-
actly six years; the *first* of which Joshua seems to have
employed in the conquest of the *south* part of the land of
Canaan, and the other *five* in the conquest of all the terri-
tories situated on the *north* of that country. See *Dodd*.

Calmet computes this differently, and allows the term of
seven years for the conquest of the whole land. "Caleb
was forty years old, when sent from Kadesh-barnea to spy
out the land. At the conclusion of the war he was eighty-
five years old, as himself says, chap. xiv. ver. 10. From
his sum of eighty five, subtract forty, his age when he went
from Kadesh-barnea, and the thirty-eight years which he spent
in the wilderness after his return, and there will remain the
sum of *seven* years, which was the time spent in the conquest
of the land."

1. By protracting the war, the Canaanites had time to
repent, having sufficient opportunity to discern the hand of
Jehovah. 2. Agriculture was carried on, and thus provision
was made even for the support of the conquerors: for had
the land been subdued and wasted at once, tillage must have
been stopped, and famine would have ensued. 3. Wild
beasts would have multiplied upon them, and the land have
been desolated by their means. 4. Had these conquests

21 ¶ And at that time came Joshua,
and cut off ^fthe Anakims from the
mountains, from Hebron, from Debir,
from Anab, and from all the moun-
tains of Judah, and from all the
mountains of Israel: Joshua destroyed *them*
utterly with their cities.

22 There was none of the Anakims left in the
land of the children of Israel: only in Gaza, in
^gGath, ^hand in Ashdod, there remained.

23 ¶ So Joshua took the whole land, ⁱaccord-
ing to all that the LORD said unto Moses; and
Joshua gave it for an inheritance unto Israel,
^kaccording to their divisions, by their tribes.
^lAnd the land rested from war.

^f Numb. 13. 22, 33. Deut. 1. 28. ch. 15. 13, 14. — ^g 1 Sam. 17. 4. —
^h ch. 1. 40. — ⁱ Numb. 31. 2, &c. — ^j Numb. 26. 53. ch. 11. & 15. & 16.
& 17. & 18. & 19. — ^k ch. 14. 15. & 21. 41. & 22. 4. & 23. 1. ver. 18.

been more rapid, the people of Israel would have been less
affected, and less instructed, by miracles that had passed in
such quick succession, before their eyes; and as in this case
they would have obtained the dominion, with comparatively
little exertion, they might have felt themselves less interested
in the preservation of an inheritance, to obtain which, they
had been but at little trouble and little expense. What we
labour under the divine blessing to acquire, we are careful to
retain: but what *comes lightly*, generally *goes lightly*. God
obliged them to put forth their own strength in this work;
and only blessed and prospered them, while they were
workers together with him. See the note on chap. xiii.
ver. 6.

Verse 20. *It was of the Lord to harden their hearts*] They
had sinned against all the light they had received; and God
left them justly to the hardness, obstinacy and pride of their
own hearts; for as they chose to retain their idolatry, God was
determined that they should be cut off. For as no city made
peace with the Israelites but Gibeon and some others of the
Hivites, ver. 19. it became therefore necessary to destroy
them; for their refusal to make peace, was the proof that they
willfully persisted in their idolatry.

Verse 21. *Cut off the Anakims—from Hebron, from Debir*] This
is evidently a recapitulation of the military operations
detailed, chap. x. ver. 36—41.

Destroyed—their cities] That is, those of the Anakim; for,
from ver. 13. we learn that Joshua preserved certain other
cities.

Verse 22. *In Gaza, in Gath, and in Ashdod*] The whole
race of the Anakim was extirpated in this war, except those
who had taken refuge in the above cities, which belonged to
the Philistines; and in which some of the descendants of Anak
were found even in the days of David.

Verse 23. *So Joshua took the whole land*] All the country
described here, and in the preceding chapter. Besides the
multitudes that perished in this war, many of the Canaanites
took refuge in the confines of the land, and in the neighbouring

A. M. 2554-60.
B. C. 1450-44.
An. Exod. 1st.
41-47.
Anno ante
I. Olymp.
67-66.

nations. Some suppose, that a party of these fugitive Canaanites, made themselves masters of *Lower Egypt*, and founded a dynasty there, known by the name of the *Shepherd Kings*; but it is more probable, that the *Shepherds* occupied Egypt long before the time that Jacob went thither to sojourn. It is said they founded *Ternis* or *Tunis*, where, according to Procopius, they erected two white pillars, with an inscription in the Phœnician language, of which this is the translation: *We are the persons who have fled from the face of Joshua the plunderer, the son of Nave, of Nave-She-Richert, Phaleg and Caman, Th. l. c. xxiv. col. 47.* Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the Aegæan and Mediterranean seas; it is supposed also, that colonies of this people were spread over different parts of Germany and Schavonia, &c. but their descendants are now so confounded with the nations of the earth, as no longer to retain their original name, or to be discernible.

And Joshua gave it for an inheritance unto Israel. He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of

Ternis (which, in the tide of Egyptian, which he has already mentioned, is *Th. l. c. xxiv. col. 47.* and *Th. l. c. xxiv. col. 47.*).

And he said unto them, Thus saith the Lord God, who hath despised the Egyptians which ye served of old.

According to the Apostle, *Hebrews x. 1.* *For the law was the shadow of good things, but the substance of things, which were to come, and through Christ, and the sacrifice of himself, of the state of his soul, at the right hand of God.* In this light we should view the whole history, in order to derive the advantages from it, which, as a picture of the Revelation of God, it was intended to convey. Those who truly unite with Christ, are they, who through his grace, conquer the *world*, the *flesh*, and the *devil*; for it is only of those who thus overcome, that he says, *They shall sit with me on my throne, as I have overcome, and sit down with the Father, on the Father's throne.* Rev. iii. 21. *Reader, art thou a conqueror?*

CHAPTER XII.

A list of the kings on the east of Jordan, which were conquered by Moses, with their territories, 1-6. A list of those on the west side of Jordan, conquered by Joshua, in number thirty-six, 7-24.

A.M. 2551-0.
B.C. 1453-44.
An. Exod. Ist.
1457.
A.M. ante
1. Olymp.
674-668.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun,^a from the river Arnon^b unto mount Hermon, and all the plain on the east:
2 ^c *Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is*

upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is the border of the children of Ammon;*

3 And ^d *from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the Salt sea on the east,* ^e *the way to*

A.M. 2551-0.
B.C. 1453-44.
An. Exod. Ist.
1457.
A.M. ante
1. Olymp.
674-668.

^a Num. 21. 24 — ^b Deut. 3. 8, 9. — ^c Num. 21. 24

Deut. 2. 33, 36. & 3. 6, 19. — ^d Deut. 3. 17 — ^e Id. 19.

NOTES ON CHAP. XII.

Verse 1. *From the river Arnon unto mount Hermon*] Arnon was the boundary of all the southern coast of the land occupied by the Israelites, beyond Jordan: and the mountains of Hermon were the boundaries on the north. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south, falls into the Dead Sea, near the same place, into which Jordan discharges itself.

And all the plain on the east] All the land from the plains of Moab to mount Hermon.

Verse 2. *From Aroer*] Aroer was situated on the western side of the river Arnon, in the middle of the valley, through which this river takes its course. The kingdom of Sihon, extended from the river Arnon, and the city of Aroer on the south, to the river Jabbok on the north.

And from half Gilead] The mountains of Gilead ex-

tended from north to south, from mount Hermon towards the source of the river Arnon, which was about the midst of the extent of the kingdom of Sihon: thus Sihon is said to have possessed the *half of Gilead*, that is, the half of the mountains, and of the country which bore the name of Gilead, on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and running from east to west, falls into Jordan. It bounds the territories of Sihon on the north; and those of the Ammonites on the south.

Verse 3. *The sea of Chinneroth*] Or *Gennesareth*, the same as the lake or sea of *Tiberias*.

The Salt sea on the east] *הַיָּם הַמֶּלַח* *ha-yam ha-melach*, which is here translated, *the Salt sea*, is understood by others to mean *the sea of the city Malon*. Where can we find any thing that can be called a *Salt sea* on the east of the lake of Gennesareth?

A. M. 2480.
B. C. 1456.
An. Jer. 1st.
41-7.
A. M. 2480.
B. C. 1456.
An. Jer. 1st.
41-7. Beth-jeshimoth; and from ^athe south, under ^bAshdath-pisgah: ^c
4 And ^dthe coast of Og king of Bashan, *which was* of ^ethe remnant of the giants, ^fthat dwelt at Ashtaroth and at Edrei;

5 And reigned in ^gmount Hermon, ^hand in Salcah, and in all Bashan, ⁱunto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 ^jThem did Moses the servant of the LORD and the children of Israel smite: and ^kMoses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the kings of the country ^mwhich Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to ⁿSeir; which Joshua ^ogave unto the tribes of Israel, *for* a possession according to their divisions;

8 ^pIn the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; ^qthe

Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ^rThe king of Jericho, one; ^sthe king of Ai, which *is* beside Beth-el, one;

10 ^tThe king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; ^uthe king of Gezer, one;

13 ^vThe king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 ^wThe king of Libnah, one; the king of Adullam, one;

16 ^xThe king of Makkedah, one; ^{aa}the king of Beth-el, one;

17 The king of Tappuah, one; ^{bb}the king of Hopher, one;

18 The king of Aphek, one; the king of ^{cc}Lasharon, one;

19 The king of Madon, one; ^{dd}the king of Hazor, one;

Or, *Terman*.—^bOr, *the springs of Pisgah*, or, *the hill*.—^cDeut. 3. 17. & 4. 4.—^dNumb. 21. 35.—^eDeut. 3. 4, 10.—^fDeut. 3. 11.—^gch. 13. 5.—^hDeut. 1. 4.—ⁱDeut. 3. 8.—^jDeut. 3. 10.—^kch. 13. 11.—^lDeut. 3. 17.—^mNumb. 21. 24, 33.—ⁿNumb. 32. 29, 30.—^oDeut. 3. 11, 12.—^pch. 13. 8.

^qCh. 11. 17.—^rGen. 14. 6. & 52. 3.—^sDeut. 2. 1, 4.—^tch. 11. 23.—^uch. 11. 40. & 11. 16.—^vExod. 5. 8. & 13. 23.—^wch. 9. 1.—^xca. 6. 2.—^{aa}ch. 8. 23.—^{bb}ch. 10. 23.—^{cc}ch. 10. 33.—^{dd}ch. 10. 33.—^{ee}ch. 8. 17.—^{ff}Judg. 1. 22.—^{gg}1 Kings 4. 10.—^{hh}Or, *Sharon*.—ⁱⁱIsa. 33. 9.—^{jj}ch. 11. 10.

reth? Some think that the lake Asphaltitis, called also the Dead sea, sea of the Desert, sea of Sodom, and Salt sea, is here intended.

Beth-jeshimoth] A city near the Dead sea, in the plains of Moab.

Ashdath-pisgah] Supposed to be a city at the foot of mount Pisgah.

Coast of Og king of Bashan] Concerning this person, see the notes on Deut. iii. 11. and on Num. xxi. 35, &c.

The remnant of the giants] Or *Rephaim*. See the notes on Gen. vi. 4. xiv. 5. and Deut. ii. 7, 11.

The border of the Geshurites] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok, on the south, to the frontiers of the Geshurites and Maachathites, on the north, to the foot of the mountains of Hermon.

From Baal-gad] A repetition of what is mentioned chap. xi. 17.

The king of Jericho, &c.] On this and the following verses, see the notes on chap. x. 1—3.

The king of Geder] Probably the same with *Gedor*, chap. xv. 36, &c. it was situated in the tribe of Judah.

The king of Hormah] Supposed to be the place where the Israelites were defeated by the Canaanites. See Num. xiv. 45. and which probably was called *Hormah*, חרמה *chormah*, or destruction, from this circumstance.

Adullam] A city belonging to the tribe of Judah, chap. xv. 35. In a cave, at this place, David often secreted himself, during his persecution by Saul, 1 Sam. xxii. 1.

Tappuah] There were two places of this name, one in the tribe of Judah, chap. xv. 34. and another in the tribe of Ephraim on the borders of Manasseh: but which of the two is meant here, cannot be ascertained. See the note on chap. xv. 53.

Hopher] The same, according to Calmet, as *Hophra* in the tribe of Benjamin, chap. xviii. 23.

Aphek] There were several cities of this name; one in the tribe of Asher, chap. xix. 30. another in the tribe of Judah, 1 Sam. iv. 1. and xxix. 1. and a third in Syria, 1 Kings xx. 26. and 2 Kings xiii. 17. which of the two former, is here intended, cannot be ascertained.

Lasharon] There is no city of this name known. Some consider the *L*amed in the word לשרון *lu-sharon*, to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates *Rex Saron*.

A. V. & Vul. 60
B. C. Vul. 11
A. V. & Vul. 11
A. V. & Vul. 11
1. C. Vul. 11
2. C. Vul. 11

20 The king of ²Shimron-meton,
one; the king of Achshaph, one;
21 The king of Taanach, one; the
king of Megiddo, one;
22 * The king of Kadesh, one; the
king of Joknean of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of ²the nations of Galgal, one;
24 The king of Tirzah, one; all the kings thirty and one.

* Ch. II. 1. & 10. 15. — ch. IV. 3.

* Ch. II. 2. — * Gen. IV. 1. — Gen. 11.

the king of Sharon. This was rather a district than a city, and is celebrated in the scriptures for its fertility, Isa. xxxiii. 9. xxxv. 2. Some suppose it was the same with *Saron*, near *Lydida*, mentioned Acts ix. 35.

Verse 20. *Shimron-meton*.] See on chap. vi. 1.

Verse 21. *Taanach*.] A city in the half tribe of Manassah, to the west of Jordan, not far from the frontiers of Zebulun, chap. xvii. 11. This city was assigned to the Levites, chap. xxi. 25.

Verse 22. *Kadesh*.] There was a city of this name in the tribe of Naphtali, chap. xix. 37. It was given to the Levites, and was one of the cities of refuge, chap. xx. 7.

Joknean of Carmel.] This city is said to have been at the foot of mount Carmel, near the river Belas, in the tribe of Zebulun, chap. xix. 11. It was given to the Levites, chap. xxi. 34.

Verse 23. *The king of Dor*.] The city of this name fell to the lot of the children of Manassah, chap. xvii. 11. Bochart observes, that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, Judg. i. 27. Antiochus Sydetes besieged it in after times, but could not make himself master of it. See Bochart. Canaan, lib. i. c. 28. and Dodd.

The king of the nations of Galilee.] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles*, or *nations*, as the Hebrew word גוֹיִם means. On this ground it should be read *king of the kings of the nations*. Others suppose it is the same country with that of which *Tirzah* was king, see Gen. xiv. 1. The place is very uncertain, and Commentators have rendered it such so by their conjectures.

Verse 24. *King of Tirzah*.] This city appears to have been, for a long time, the capital of the kingdom of Israel, and the residence of its kings. See 1 Kings xii. 15. xv. 24. 26. 73. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain, about three leagues south of Samaria.

All the kings thirty and one.] The Septuagint say *thirty and one*, *thirty and one*, and yet set down but *thirty and one*, as they confound or omit the kings of *Beth-el*, *Leshan*, and *Mahan*.

So many kings in so small a territory, shows that those kingdoms must have been very small indeed. The kings of *Beth-el* and *Li*, had but about 12,000 subjects in the whole; but in ancient times, *all* kings had very small territories. Every village or town had its chief; and this chief was independent of his neighbours, and exercised *regal* power in his own district. In reading all ancient histories, as well as the Bible, this circumstance must be kept constantly in view; for we ought to consider, that in those times, both *kings and kingdoms*, were but a faint resemblance of those now.

Great Britain, in ancient times, was divided into many kingdoms: in the time of the Saxons, it was divided into seven, hence called the Saxon *heptarchy*. But when Julius Cæsar first entered this island, he found *four* kings in Kent alone; *Conomor*, *Caradoc*, *Tegonius*, and *Sigol*. Hence we need not wonder at the numbers we read of in the land of Canaan. Ancient Gaul was thus divided: and the great number of *sovereign princes, secular bishops, landgraves, dukes*, &c. &c. in Germany, are the modern remains of those ancient divisions.

CHAPTER XIII.

Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. Of the unconquered land among the Philistines, 2, 3. Among the Canaanites, Sidonians, and Amorites, 4, 5. The inhabitants of the hill country, and the Saronians to be driven out, 6. The land on the east side of Jordan, that was to be divided among the tribes of Reuben and Gad, and the half tribe of Manassah, 7—12. The Geshurites and Machathites not expelled, 13. The tribe of Levi receive no inheritance, 14. The possession of Reuben described, 15—23. The possessions of Gad, 24—28. The possessions of the half tribe of Manassah, 29—34. Recapitulation of the subjects contained in this chapter, 35, 36.

A. M. 260.
B. C. 1344.
An. Exod. 18.
47.
Aino ante
I. Olymp. 668.

NO W Joshua^a was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land^b to be possessed.

2^c This is the land that yet remaineth: ^dall the borders of the Philistines, and all ^eGeshuri,

3^f From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is

counted to the Canaanite: ^gfive lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also ^hthe Avites:

4 From the south, all the land of the Canaanites, and ⁱMearah that is beside the Sidonians, ^kunto Aphek, to the borders of ^lthe Amorites:

A. M. 260.
B. C. 1344.
An. Exod. 18.
47.
Aino ante
I. Olymp. 668.

^a See ch. 14. 10. & 23. 1.—^b Heb. to possess it. Deut. 31. 3.—^c Judg. 1. 1.—^d Joel 3. 4.—^e Jer. 13. 2 Sam. 6. 7. & 12. 37, 38.—^f Jer. 2. 18.

^g Judg. 3. 3. 1 Sam. 6. 4. 16. Zeph. 2. 5.—^h Deut. 2. 23.—ⁱ Or, the river.—^j Ch. 19. 30.—^k See Judg. 1. 34.

NOTES ON CHAP. XII.

Verse 1. *Joshua was old*] He is generally reputed to have been at this time about a hundred years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it, and he died about ten years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land, before he made the division of it among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites, that he appears to have purposed that some of the ancient inhabitants should still remain, to keep them in check; and that the respective tribes should have some labour, to drive out from their allotted borders, the remains of the Canaanitish nations.

There remaineth yet very much land to be possessed] That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. *The borders of the Philistines, and all Geshuri*] The borders of the Philistines, may mean the land which they possessed on the sea coast, south-west of the land of Canaan. There were several places named *Geshuri*, but that spoken of here, was probably the region on the south of Canaan, towards Arabia, or towards Egypt. Calmet. Celsarius supposes it to have been a country in the vicinity of the Amalekites.

Verse 3. *From Sihor, which is before Egypt*] Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian Desert; called also the *river of Egypt*, Num. xxxiv. 5. Jer. ii. 18. On this subject an intelligent friend favours me with the following opinion.

"The river *Sihor*, is supposed by some, to be the Nile, or a branch of it. Others think it the same as what is frequently called the *river of Egypt*, which lay before, or towards the borders of Egypt; which arose out of the mountains of Paron, and ran westward, falling into that bay of the Mediterranean, which lies south of the land of the Philistines. This river is often mentioned as the boundary of the Israelites to the south west, as Euphrates, the *great river*, was on the north east.

"There was a desert or considerable distance between what is called the *river of Egypt*, and the isthmus of Suez. Solomon reigned to the borders of Egypt; i.e. to this desert; but not in Egypt, nor to the river Nile.

"Upon the whole, (though there are difficulties in the

matter) I incline to think that the river in question, was not the Nile. *Sihor* (black) might, from some circumstances, be applied to another river as well as the Nile: though some places in Isaiah and Jeremiah seem to restrict it to the Nile." J. C.

Ekron northward] Ekron was one of the five lordships of the Philistines, and the most northern of all the districts they possessed. *Baalzebub*, its idol, is famous in Scripture, see 2 Kings i. 2, &c. The five lordships of the Philistines, were Gaza, Ashdod, Ashkalon, Gath, and Ekron. There is no proof that ever the Israelites possessed Ekron; though, from chap. xv. 11. some think it was originally given to Judah, but the Text does not say so; it only states, that the border of the tribe of Judah, went out UNTO THE SIDE of Ekron. From chap. xix. 43. we learn that it was a part of the lot of Dan, but it does not appear to have been possessed by any of those tribes.

Counted to the Canaanite] It is generally allowed, that the original possessors of this country were the descendants of Canaan, the youngest son of Ham. The Philistines sprung from *Misraim* the second son of Ham, and having dispossessed the *Avim* from the places they held in this land, dwelt in their stead. See Gen. x. 13, 14.

Five lords of the Philistines] These dynasties are famous in the Scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

Also the Avites] These must not be confounded with the *Hivites*. The Avites seem to have been a very inconsiderable tribe, who dwelt in some of the skirts of Palestine. They had been originally deprived of their country by the *Caphortim*; and though they lived as a distinct people, they had never afterwards arrived to any authority.

Verse 4. *The land of the Canaanites*] This lay on the south of the country of the Philistines, towards the sea coast.

Mearah] Supposed to be the city *Maratha*, on the Mediterranean sea. Calmet. Or the river *Majora* which falls into the Mediterranean sea, between Sidon and Berytus. See PLINY, *Hist. Nat.* lib. v. c. 20.

Aphek] See on chap. xii. 18.

To the borders of the Amorite] Though the term *Amorite*, is sometimes used to designate the inhabitants in general, of the land of Canaan; yet it must be considered in a much more restricted sense in this place. As no Amorites are known to have dwelt in this quarter, Calmet supposes we

A. M. 2100
B. C. 1441
At Ex. 31:18.
A. M. 2100
B. C. 1441

5 And the land of ^athe Giblites, and all Lebanon, toward the sun-
rising, ^bfrom Bad-gad under mount
Hermou, unto the entering into Ha-
math.

6 All the inhabitants of the hill country, from Lebanon unto ^aMisrephoth-maim, and all the Sidonians, them ^awill I drive out from before the children of Israel: only ^adivide thou it by lot unto the Israelites, for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manassah,

8 With whom the Reubenites and the Gadites have received their inheritance, ^awhich Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, ^aand all the plain of Medeba unto Dibon;

10 And ^aall the cities of Sihon king of the

Amorites, which reigned in Hesh-
bon, unto the border of the children
of Ammon;

11 And Gilead, and the border
of the Geshurites and Maachathites, and all mount Hermon, and all Itchan unto Saca-
h;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remain-
ed of ^athe remnant of the giants: ^afor these will Moses smite, and cast them out.

13 Nevertheless the children of Israel ex-
pelled ^anot the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 ^aOnly unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord that of Israel, made by fire, are their inheritance, ^aas he said unto them.

15 ^aAnd Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was ^afrom Aroer, that is on the bank of the river Arnon, ^aand the city

^a1 Kings 15:13. — Ps. 137:7. — Ezek. 7:9. — ch. 12:7. — ch. 11:16.
— 1 Sam. 13:17. — 1 Sam. 13:14, 15. — 1 Sam. 13:17, 18. — Num. 32:43.
— Deut. 3:12, 13. — ch. 12:4.

^aVer. 16. — Num. 21:30. — Num. 32:43. — ch. 12:7. — ch. 11:16.
— Deut. 3:17. — ch. 12:4. — Num. 21:34. — ch. 11:16. — ch. 12:4.
— Deut. 3:12, 13. — ch. 12:4. — Ver. 16. — Num. 21:30.

should read *Amorites*, or Syriacs. Joshua, says he, proceeds from *Sidon* to *Aphek*, a city of Syria, between Heliopolis and Babylon, where was the temple of the Venus of Aphek; and when is spoken of in 1 Kings xx. 26. 2 Kings xiv. 18. as the capital of the kings of Syria. From this, Joshua passes on to the frontiers of the Syrians, towards *Gabal* or *Gabath*, which, according to Ptolemy, was situated in Phoenicia. This conjecture of Gabath is not supported by any authority either from the ancient Versions, or MSS. *Houbigant* however, approves of it: the emendation is simple, as it consists in the interchange of only two letters in the same word, *גבאת* *gabath*, for *גבאל* *gabul*.

Verse 5. *The land of the Giblites*. This people dwelt beyond the precincts of the land of Canaan, on the east of Tyre and Sidon. See Ezek. xxvii. 9. Psal. lxxvi. 8. then capital was named *Gabal*. See Dodd.

All Lebanon. See on chap. xi. 17.

Verse 6. *Misrephoth-maim*. See on chap. xi. 7.

Them will I drive out. That is, if the Amorites continued to be obedient; but they did not, and therefore they never fully possessed the whole of this land, which, on this condition alone, God had promised them: the *Sidonians* were never expelled by the Israelites; and were only brought into a state of comparative subjection, in the days of David and Solomon.

Some have taken upon them to deny the authenticity of

Divine Revelation, relative to this business. *Calaneo* says they, "God is stated to have absolutely promised that Joshua should conquer the whole land, and put the Israelites in possession of it." This is a total mistake. 1. God never absolutely, i.e. *unconditionally*, promised to put them in possession of this land. The promise of their possessing the whole, was suspended on their *obeying* God. They were not faithful, and therefore God was not bound by his promise to give them any part of the land as far as that was an essential defection from his worship. 2. God never said that Joshua should conquer the whole land, and give it to them; the promise was simply this, "Then shalt thou bring them into the land, and thou shalt divide it among them;" both of which he did, and procured them footing by his conquests, sufficient to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt conquer it all, and then divide it; no. Several of the tribes, *whose* their quota was allotted them, were obliged to drive out the ancient inhabitants. See on chap. xi. 18.

Verse 7. *The nine tribes, and the half tribe of Manassah*. The other half tribe of Manassah, with the two tribes of Reuben and Gad had got their inheritance on the other side of Jordan, or the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 9. *From Aroer*. See on chap. xii. 2.

Verse 11. *Border of the Geshurites*. See on chap. xii. 5.

that *is* in the midst of the river, ^a and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and ^b Bamoth-baal, and Bethbaal-meon,

18 ^c And Jahaza, and Kedemoth, and Me-phaaath,

19 ^d And Kirjathaim, and ^e Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and ^f Ashdodh-pisgah^g, and Beth-jeshimoth;

21 ^h And all the cities of the plain, and all the kingdom of Sihon, king of the Amorites, which reigned in Heshbon, ⁱ whom Moses smote ^k with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 ^l Balaam also the son of Beor, the ^m sooth-sayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after

their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 ^a And their coast was Jazer, and all the cities of Gilead, ^b and half the land of the children of Ammon, unto Aroer that *is* before ^c Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, ^d Beth-aram, and Beth-nimrah, ^e and Succoth, and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, Jordan and *his* border, *even* unto the edge ^f of the sea of Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and *this was the posses-*

^a Numb. 34. 40. ver. 9.—^b Or, the high places of Baal, and house of Baal-meon. See Numb. 32. 36.—^c Numb. 21. 25.—^d Numb. 34. 37.—^e Numb. 34. 34.—^f Deut. 3. 17. ch. 12. 3.—^g Or, the high places of Pisgah, or, the hill.—^h Deut. 3. 10.—ⁱ Numb. 21. 24.—^k Numb. 31. 8.

Numb. 22. 5. & 34. 8.—^m Or, diviner.—ⁿ Numb. 32. 35.—^o Compare Numb. 21. 26, 28, 29, with Deut. 2. 19. & Judg. 11. 13, 15. &c.—^p 2 Sam. 11. 1. & 12. 26.—^q Numb. 32. 36.—^r Gen. 32. 17. 1 Kings 7. 46.—^s Numb. 34. 11.

Verse 17. *Bamoth-baal*] The high places of Baal, probably so called from altars erected on hills, for the impure worship of this Canaanitish Prince.

Verse 18. *Jahaza*] A city near Medeba and Dibon. It was given to the Levites, 1 Chron. vi. 78.

Kedemoth] Mentioned Deut. ii. 26. supposed to have been situated beyond the river Arnon.

Mephath] Situated on the frontiers of Moab, on the eastern part of the Desert. It was given to the Levites, chap. xxi. 14.

Verse 19. *Kirjathaim*] This city, according to Eusebius, was nine miles distant from Medeba towards the east. It passed from the Emim to the Moabites; from the Moabites to the Amorites; and from the Amorites to the Israelites. Gen. xiv. 5. Deut. ii. 20. Calmet supposes the Reubenites possessed it till the time they were carried away by the Assyrians; and then the Moabites appear to have taken possession of it anew, as he collects from Jer. xlviii. and Ezek. xxv.

Verse 21. *Ashdodh*] A place remarkable for its vines. See Isai. xvi. 9. Jer. xlviii. 22.

Zareth-shahar, in the mount of the valley] This probably denotes a town situated on or near to a hill, in some flat country.

Verse 20. *Beth-peor*] The house or temple of Peor, situated at the foot of a mountain of the same name. See Num. xxi. 3.

Verse 21. *The plain as far as Midian*] See the history of this war, Num. xxxi. 1. &c. and from that place, this and the

following verse seem to be borrowed; for the introduction of the death of Balaam here, seems quite irrelevant.

Verse 23. *The cities and the villages*] By *villages*, חצירין *chatserin*, it is likely that moveable villages or tents are meant; such as are in use among the Bedouin Arabs—places where they were accustomed to feed and pen their cattle.

Verse 25. *Half the land of the children of Ammon*] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites; and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, Deut. ii. 37. yet this part, as having been united to the territories of Sihon, they might possess, when they defeated that king, and subdued his kingdom.

Verse 26. *Ramath-mizpeh*] The same as *Ramoth-gad*. It was one of the cities of refuge, chap. xx. 8. Deut. iv. 47.

Mahanaim] Situated on the northern side of the brook Jabbok; celebrated for the vision of the two camps of angels, which Jacob had there; see Gen. xxxii. 2.

Verse 27. *Beth-aram*] This city was rebuilt by Herod, and called *Livias* in honour of *Livia*, the wife of Augustus. Josephus calls it *Julias*; Julia being the name which the Greeks commonly give to *Livia*.—Calmet.

Succoth] A place between Jabbok and Jordan, where Jacob pitched his tents, from which circumstance it obtained its name, see Gen. xxxiii. 17.

Verse 29. *The half tribe of Manasseh*] When the tribes

¹ *And these are the countries which the children of Manasseh by their families.*

² *30 And then they came from Mahanaim, all Bashan, all the kingdom of Og, King of Bashan, and all the towns of Jair, which are in Bashan, three score cities.*

³¹ *And half Gilead, and Ashhtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of*

the children of Machir by their families.

³² *These are the countries which Moses did distribute for inheritance in the plain of Moab, on the other side Jordan, by Jericho, eastward.*

³³ *But unto the tribe of Levi Moses gave not any inheritance: the Land of Canaan was their inheritance, as he said unto them.*

¹ Num. 32: 40. 1 Chron. 2: 18. 1 Sam. 13: 17. 2 Sam. 17: 32, 33.

² Ver. 13. See 1 Chron. 2: 18. 2 Sam. 17: 32, 33.

of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one half of it to remain on the east of Jordan, and the other, to go over and settle on the west side of that river.

Verse 30. *The towns of Jair*] These were sixty cities, they are mentioned afterwards, and in 1 Chron. ii. 21, &c. They are the same with the *Thathajim*, mentioned Num. xxiii.

11. Jer was son of Segub, grandson of Lemuel, Hermon and great grandson of Machir, his grandfather's brother, married Hezion of the tribe of Gad 41—See his genealogy 1 Chron. ii. 21—24.

Verse 2. *Which Moses did distribute*] Moses has pointed every thing relative to these tribes before us clearly, having appointed them to possess the territories of Og, King of Bashan, and Sihon, King of the Amorites.

For particulars on this chapter, the Reader, if he has a mind of consequence, may consult *Cabinet*.

CHAPTER XIV.

Eleazar, Joshua, and the heads of the fathers, do divide the land by lot to the people, 1—3. The Levites receive their land, but cities for themselves, and suburbs for their cattle, 4, 5. Caleb requests to have mount Hebron, for an inheritance, because of his former services; 6—12. Joshua grants his request, 13—15.

¹ *AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the*

tribes of the children of Israel, distributed for inheritance to them.

² *By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.*

¹ Num. 32: 17, 18.

² Num. 26: 55 & 56, 51 & 52, 53.

NOTES ON CHAP. XIV.

Verse 1. *Eleazar the priest, &c.*] *Eleazar*, as being the minister of God in such things, is mentioned first. *JOSHUA*, as having the supreme command in all things civil, is mentioned next. And the *HEADS* or *PRINCES* of the twelve tribes, who in all things acted under Joshua, are mentioned last. These *heads* or *princes* were twelve, Joshua and Eleazar included; and the Reader may find their names in Num. xxiv. 19—28. It is worthy of remark, that no prince was taken from the tribes of Reuben and Gad, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. *By lot was their inheritance.*] Concerning the meaning and use of the lot, see the note on Num. xxxv. 33.

and concerning the manner of *casting lots* in the case of the *scape-goat*, see the note on Levit. xvi. 8, 9.

On this subject, Dr. Dodd has selected some good expressions from *Cabinet* and *Mosus*, which I here borrow. "Though God had sufficiently pointed out by the predictions of Jacob when dying, and those of Moses, what portions he designed for each tribe; we readily discern an admirable proof of his wisdom, in the orders he gave to divide them by lot. By this means, the false interpretations which might have been given to the words of Jacob and Moses, were prevented; and by striking at the root of whatever might occasion divisions, and *dispute* among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them, the conquered countries in the land of Canaan. Besides, the success of this method gave a fresh proof of the divinity of

3 ^a For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

^a Ch. 13. 8, 12, 13. — Gen. 48. 5. — 1 Chron. 5. 1, 2. — Numb. 33. 2. — Josh. 17. 14.

5 ^e As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the ^d Kenezite, said unto him, Thou knowest ^e the thing that the LORD said unto Moses, the man of God, concerning me and thee ^f in Kadesh-barnea.

7 Forty years old was I when Moses, the

^d Numb. 12. 12. & ch. 15. 17. — ^e Numb. 11. 24, 36. — Deut. 1. 34, 38. — ^f Numb. 14. 20.

the Jewish religion, and the truth of its oracles. Each tribe finding itself placed *by lot*, exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those predictions and that *lot*. The event justified the truth of the promises. The more singular it was, the more clearly we discern the finger of God in it. The portion, says *Masias*, fell to each tribe just as Jacob had declared two hundred and fifty years before, in the last moments of his life, and Moses immediately before his death; for to the tribe of JUDAH fell a country abounding in vineyards and pastures; to ZEBULON and ISSACHAR, sea coasts: in that of ASHER was plenty of oil, wheat and metals: that of BENJAMIN, near to the temple, was, in a manner, between the shoulders of the Deity. EPHRAIM and MANASSEH were distinguished with a territory blest in a peculiar manner by Heaven. The land of NAPHTALI extended from the west to the south of the tribe of Judah. Since therefore, the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the word of Jacob and Moses; the direction of his hand in the lot, and his providence in the event?

How the lot was cast in this case, cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one from the other vessel, in which the names of the portions were put. 7. The *vessel* drawn, and the *portion* drawn, being read, it was immediately discerned what the *district* was which God had designed for such a *tribe*. This appears to be the most easy way to determine such a business.

Verse 4. *The children of Joseph were two tribes*] This was ascertained by the prophetic declaration of their grandfather, Jacob Gen. xliii. 5, 6. and as *Levi* was taken out of the tribe for the service of the sanctuary, one of these sons of Joseph came in his place; and Joseph was treated as the

first-born of Jacob, in the place of Reuben, who had forfeited his right of primogeniture.

With their suburbs for their cattle] For the meaning of this passage, the Reader is referred to the note on Num. xxxv. 5.

Verse 5. *They divided the land.*] This work was begun some time before at *Gilgal*; and was finished some time after at *Shiloh*. It must have required a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. *Caleb the son of Jephunneh the Kenezite*] In the note on the parallel place, Num. xxxii. 12. it is said, Kenez was probably the father of Jephunneh, and that Jephunneh, not Caleb, was the Kenezite: but still allowing this to be perfectly correct, Caleb might also be called the Kenezite, as it appears to have been a family name, for Othniel, his nephew and son-in-law, is called the son of Kenez, chap. xv. 17. Judg. i. 13. and 1 Chron. iv. 13. and a grandson of Caleb, is also called the son of Kenez, 1 Chron. iv. 15. In 1 Chron. ii. 18. Caleb is called the son of Hezron, but this is only to be understood of his having Hezron for one of his ancestors; and *son* here, may be considered the same as *descendant*: for Hezron, of the tribe of Judah, having come into Egypt one hundred and seventy-six years before the birth of Caleb, it is not at all likely that he could be called his father, in the proper sense of the term. Besides, the supposition above makes a very good sense; and is consistent with the use of the terms father, son and brother, in different parts of the Sacred Writings.

Thou knowest the thing that the Lord said] In the place to which Caleb seems to refer, viz. Num. xiv. 24. there is not a word concerning a promise of Hebron to him and his posterity: nor in the place (Deut. i. 36.) where Moses repeats what had been done at Kadesh-Barnea. But it may be included in what is there spoken. God promises, because he had another spirit with him, and had followed God fully, therefore he should enter into the land whereinto he came, and his seed should possess it. Probably this relates to Hebron, and was so understood by all parties at that time. This seems tolerably evident, from the pointed reference made by Caleb to this transaction.

Verse 7. *As it was in mine heart.*] Neither fear nor favour

A. M. 2000.
B. C. 1444.
An. I. sec. I. c.
17.
Anno ante
I. Olymp. coll.

servant of the Lord ^asent me from Kadesh-barnea to espy out the land; and I brought him word again as *it* was in mine heart.

8 Nevertheless ^bmy brethren that went up with me, made the heart of the people melt: but I wholly ^cfollowed the Lord my God.

9 And Moses swore on that day, saying, ^dSurely the land ^ewhereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the Lord hath kept me alive, ^fas he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of Israel* ^gwandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 ^hAs yet I *am* as strong this day as *I* was in the day that Moses sent me; as my strength

was then, even so is my strength ⁱnow, for war, both ^jto go out, and ^kto come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how ^lthe Anakims were there, and *that* the cities were great and fenced: ^mif so be the Lord *will* be with me, then ⁿI shall be able to drive them out, as the Lord said.

13 And Joshua ^oblessed him, ^pand gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 ^qHebron therefore became the inheritance of Caleb the son of Jephunneh the Kenzite unto this day, because that he ^rwholly followed the Lord God of Israel.

15 And ^sthe name of Hebron before was Kirjath-arba; *which Arba* was a great man among the Anakims. ^tAnd the land had rest from war.

^a Numb. 13. 6 & 14. 6. — ^b Numb. 13. 31, 32. — Deut. 1. 26. — ^c Numb. 14. 24. — Deut. 1. 36. — ^d Numb. 14. 23, 24. — Deut. 1. 36. — ch. 1. 5. — ^e See Numb. 13. 27. — ^f Numb. 14. 30. — ^g Heb. *walked*. — ^h Lxx. 46. 9. — See Deut. 34. 7.

ⁱ Deut. 31. 2. — ^j Numb. 13. 25. — ^k Ps. 124. 8. — ^l Numb. 13. 31. — ^m ch. 15. 14. — ⁿ Judg. 1. 21. — ^o Gen. 27. 1. — ^p Gen. 27. 1. — ^q ch. 14. 14. — ^r ch. 14. 14. — ^s ver. 3. 9. — ^t Gen. 22. 2. — ch. 13. 1. — ch. 11. 25.

influenced him on the occasion: he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. *The land whereon thy feet have trodden*] This probably refers to *Hebron*: which was no doubt mentioned on this occasion.

Verse 10. *These forty and five years*] See the note on chap. xiii. ver. 1.

Verse 11. *Even so is my strength now*] I do not ask this place because I wish to sit down now, and take my ease: on the contrary, I know I must fight, to drive out the Anakim, and I am as able and willing to do it as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. *I shall be able to drive them out*] He cannot mean *Hebron* merely, for that had been taken before by Joshua; but in the request of Caleb, doubtless all the *circumjacent country* was comprized, in many parts of which the Anakim were still in considerable force. It has been conjectured that Hebron itself had again fallen under the power of its former possessors, who taking the advantage of the absence of the Israelitish army, who were employed in other parts of the country, re-entered the city, and restored their ancient domination. But the first opinion seems best founded.

Verse 13. *Joshua blessed him*] As the word *bless* often signifies to *speak good*, or *well*, of or to any person, (see the note on Gen. ii. 3.) here it may mean the *praise* bestowed on Caleb's intrepidity and faithfulness, by Joshua; as well as a *prayer* to God, that he might have prosperity in all things: and especially that the Lord might be with him, as himself had expressed in the preceding verse.

Verse 14. *Hebron therefore became the inheritance of Caleb*] Joshua admitted his claim, recognized his right, and made a full conveyance of Hebron and its dependancies to Caleb and his posterity: and this being done in the sight of all the elders of Israel, the right was publicly acknowledged, and consequently this portion was excepted from the general determination by lot: God having, long before, made the cession of this place to him and to his descendants.

Verse 15. *And the name of Hebron before was Kirjath-arba*] That is, *the city of Arba*; or rather, *the city of the four*: for thus, קִרְיַת אַרְבָּה *Kirjath arba*, may be literally translated. It is very likely that this city had its name from *four* Anakim, gigantic or powerful men, probably, *brothers*, who built or conquered it. This conjecture receives considerable strength from ch. xv. 14. where it is said that Caleb drove from Hebron the *three sons of Anak*, *Sheshai*, *Ahiman*, and *Talmi*: now it is quite possible that Hebron had its former name, *Kiriath-arba*, the *city of the four*, from these *three* sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength, and influence in the country. It appears however, from chap. xv. 13. that *Arba* was a proper name, as there he is called the *father of Anak*. The Septuagint call Hebron *the metropolis of the Anakim*, ἀνατολή των Ἀνακ. It was probably the seat of government, being the residence of the above chiefs, from whose conquest a city and power might have been called קִרְיַת אַרְבָּה, as the word קָרָה *qarah* literally signifies to *assemble*, to *gather*, to *assemble*, and appears to be used, Job xli. 6. for *assemble and march*, or *mercenary's company*, who travelled in the same manner.

Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the *city of the four*, because it was the burial place of *Adam, Abraham, Isaac and Jacob*. Such traditions confute themselves.

The land had rest from war.] There were no more general wars: the inhabitants of Canaan, collectively, could make no longer any head, and when their confederacy was broken, by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories. Hence, the wars after this time, were *particular wars*—there were no more general campaigns, as it was no longer necessary for the whole Israelitish body to act against an enemy now *disjointed and broken*. This appears to be the most rational meaning of the words, *The land had rest from war*.

The Jewish oconomy furnishes not only a history of God's

revelations to man; but also a history of his providence; and an ample, most luminous and glorious comment on that providence. Is it possible that any man can seriously and considerably sit down to the reading even of this book, without rising up, a wiser and a better man? This is the true history which every where exhibits God as the *first mover*, and *prime agent*, and men only as subordinate actors. What a miracle of God's power, wisdom, grace, justice, and providence are the people of Israel, in every period of their history, and in every land of their dispersions! If their *fall* occasioned the *salvation* of the Gentile world; what shall their restoration produce! Their future *inheritance* is not left to what men would call, the *fortuitous* decision of a *lot*: like Caleb's possession, it is confirmed by the oath of the Lord; and when the end shall be, this people shall stand in their lot at the end of the days: and shall again be great to the ends of the earth.

CHAPTER XV.

The lot of the tribe of Judah described, 1. Their south border, 2—4. Their east border, 5—11. Their west border, 12. Caleb's conquests, 13—15. Promises his daughter to the person who should take Kirjath Sepher, 16. Othniel; his kinsman, renders himself master of it, and gets Achsah to wife, 17. Her request to her father to get a well watered land, which is granted, 18, 19. The cities of the tribe of Judah are enumerated, 20—53.

Vol. 2. p. 113.
Anno ante
Olymp. 207.

THIS then was the lot of the tribe of the children of Judah by their families; ^a even to the border of Edom, the ^b wilderness of Zin

southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea,

A. M. 2341.
E. C. 1415.
An. Exod. Isr.
43.
Anno ante
Olymp. 207.

^a Numb. 34. 3.

^b Numb. 33. 36.

NOTES ON CHAP. XV.

Verse 1. *This then was the lot of the tribe of—Judah*] The geography of the Sacred Writings presents many difficulties, occasioned by the changes which the civil state of the promised land has underwent, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible—several lie buried under their own ruins, and others have been so long destroyed, that not one vestige of them remains. On these accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But however this may embarrass the commentator; it cannot affect the *truth* of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to ruins, but so completely blotted out of the map of the world, that their situation cannot be ascertained. Where is *Babylon*, where is *Nineveh*, *Carthage*, *Thebes*, *Tyre*, *Baalbec*, *Palmyra*, and the so far famed and greatly celebrated *TROY*? Of the former and the latter, so renowned by *historians* and *poets*, scarcely a vestige, properly speaking, remains; nor can the learned agree on the *spot* once occupied by the buildings of those celebrated cities! Should this circumstance

invalidate the whole history of the ancient world, in which they made so conspicuous a figure? And can the authenticity of our sacred historian be impaired, because several of the places he mentions, no longer exist? Surely, no: nor can it be called in question but by the *heedless* and *superficial*, or the *decidedly* profane. Although some of the cities of the holy land are destroyed, and it would be difficult to ascertain the geography of several, yet enow remain, either under their ancient names, or with such decisive characteristics, that through their new names, their ancient appellatives are readily discernible. On the general information we have, the *Map* accompanying this book is constructed.

It is natural to suppose, that the *division* mentioned here, was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. *Nine* tribes and a *half* were yet to be accommodated; and the land must be divided into *nine parts* and a *half*. This was no doubt done with the utmost judgment and discretion; the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the *first* lot: and because of the importance and pre-eminence of this tribe, this lot is first described.

from the ² bay that looketh southward :

3 And it went out to the south side ³ to Maaleh-acrabbin, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa :

4 From thence it passed ⁴ toward Azmon, and went out unto the river of Egypt ; and the goings out of that coast were at the sea : this shall be your south coast.

5 And the east border was the Salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan :

² Heb. bay, or bay. ³ Numb. 34. 4. — Or, the going up to the south side. — ⁴ Numb. 34. 5. — ⁵ ch. 13. 19. — ⁶ ch. 13. 17. — ⁷ ch. 7. 20. — ⁸ Sam.

[By their families] It is supposed, that the family divisions were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district, in proportion to its number, &c. the general division being that alone which was determined by the lot.

[To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the Dead sea southward, along Idumea, possibly by the desert of *Sen*, and proceeding from east to west to the Mediterranean sea, and the most eastern branch of the river Nile ; or to what is called the river of Egypt. Calmet very properly remarks, that Joshua is particular in giving the limits of this tribe, as being the first, the most numerous, most important, that which was to furnish the kings of Judea—that in which pure religion was to be preserved, and that from which the Messiah was to spring.

Verse 2. [From the bay that looketh southward] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltitis or Dead sea, and terminated at *Schor*, or the river of Egypt, and Mediterranean sea ; though some think it extended to the Nile.

Verse 3. [Maaleh-acrabbin] The ascent of the mount of Scorpions, probably so called from the multitude of those animals found in that place.

[Kadesh-barnea] This place was called *En-mishpat*, Gen. xiv. 7. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died ; and here Moses and Aaron rebelled against the Lord ; hence the place was called *Meribah-Kadesh*, or the contention of Kadesh.

[Karkaa] Supposed to be the Caracæ of Ptolemy, in Arabia Petraea. Calmet.

Verse 4. [Toward Azmon] This was the last city they possessed toward Egypt.

[The river of Egypt] The most eastern branch of the river

6 And the border went up to ⁶ Beth-hogla, and passed along by the north of Beth-naboth ; and the border went up to the stone of Boan, the son of Reuben :

7 And the border went up toward Delai from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river : and the border passed toward the waters of En-shemesh, and the goings out thereof were at ⁷ En-rogel :

8 And the border went up ⁸ by the valley of the son of Hinnom unto the south side of the Jebusite ; the same is Jerusalem : and the border went up to the top of the mountain

17. 17. 1 Kings 1. 9. — ¹⁸ ch. 13. 16. — 2 Kings 23. 19. — Jer. 19. 2. — ¹⁹ ch. 13. 20. — Judg. 1. 21. & 19. 19.

Nile. See on chap. xiii. 7. But there is much reason to doubt, whether any branch of the Nile be meant, and whether the promised land extended to that river. On this subject it is impossible to decide either way.

Verse 5. [The east border was the Salt sea] The Salt sea is the same as the Dead sea, lake Asphaltitis, &c. And here it is intimated, that the eastern border of the tribe of Judah extended along the Dead sea, from its lowest extremity to the end of Jordan, i. e. to the place where Jordan falls into this sea.

Verse 6. [Beth-hogla] A place between Jericho and the Dead sea, belonging to the tribe of Benjamin, chap. xviii. 21. though here serving as a frontier to the tribe of Judah.

[Stone of Boan] This must have been some remarkable place, probably like the stone of Jacob, which afterwards became Beth-el, but where it was situated, is uncertain.

Verse 7. [The valley of Achor] Delai mentioned in this verse is unknown. The valley of Achor had its name from the punishment of Achan. See the account, chap. vii. 24, &c.

[En-shemesh] The fountain of the sun ; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. [The valley of the son of Hinnom] Who Hinnom was is not known ; nor why this was called his valley. It was situated on the east of Jerusalem ; and is often mentioned in Scripture. The image of the idol Moloch appears to have been set up there : and there, the idolatrous Israelites caused their sons and daughters to pass through the fire, in honour of that daemon, 2 Kings xxiii. 10. It was also called *Tophet*, see Jer. vii. 32. When king Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it became the general receptacle of all the filth and impurities which were carried out of Jerusalem ; and it is supposed, that *menial* *persons* were there kept up, to consume those impurities, and prevent infection. From the Hebrew words *בן הנום* *son of Hinnom*, the valley of the son of Hinnom, and by corruption

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48.
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I. Olymp. 667.

that *lieth* before the valley of Hinnom westward, which *is* at the end ^a of the valley of the giants northward :

9 And the border was drawn from the top of the hill unto ^b the fountain of the water of Nephtoah, and went out to the cities of mount Ephron ; and the border was drawn ^c to Baalah, which *is* ^d Kirjath-jearim :

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Bethshemesh, and passed on to ^e Timnah :

11 And the border went out unto the side of ^f Ekron northward : and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel ; and the goings out of the border were at the sea.

^a Ch. 13. 16.—^b ch. 18. 15.—^c 1 Chron. 13. 6.—^d Judg. 18. 17.—^e Gen. 38. 13. Judg. 14. 1.—^f ch. 19. 43.—^g ver. 47. Numb. 34. 6, 7.

to him who should take a city, kill an enemy, &c. So Saul *גֵּי הִינּוֹם* *gei hinnom*, the valley of Hinnom, came the *Γέεννα* *Gehenna* of the New Testament, called also *Γέεννα του πυρος*, the *Gehenna of fire*, which is the emblem of *hell*, or the place of the damned. See Matt. v. 22, 29, 30. x. 18. xviii. 9, &c.

The same is Jerusalem] This city was formerly called Jebus, a part of it was in the tribe of Benjamin ; Sion, called its citadel, was in the tribe of Judah.

The valley of the giants] Of the *Rephaim*. See the notes on Gen. vi. 4. xiv. 5. Deut. ii. 7, 11.

On this subject, a very intelligent clergyman favours me with his opinion in the following terms.

"The boundary between Judah and Benjamin went up from the valley of Hinnom on the east, to the top of the hill southward, leaving Jebusi (or Jerusalem) to the north-west adjoining to Benjamin. This mount (Jebusi) lay between the two tribes ; which the Jebusites possessed till the time of David. At the 63rd verse here, it is said Judah could not drive out these people : and in Judges i. 21. the same is said of the Benjamites. Each tribe might have attacked them at various times. There were various mounts or tops to these hills. Mount Zion, and Moriah, where the temple stood, was in the tribe of Judah : (Psal. lxxviii. 68, 69. lxxxvii. 2.)

"In Deut. xxxiii. 12. it is said of Benjamin, *the Lord shall dwell by him* ; i. e. near him, or beside his borders : *between his shoulders* : the line might be circular between the two hills or tops, so as in part to encompass mount Zion in the tribe of Judah, on which the temple stood. Benjamin's gate (mentioned Jerem. xxxvii. 12, 13. and xxxviii. 7.) was the gate leading out of the city, into the tribe of Benjamin. So the gate of Ephraim (2 Kings xiv. 13.) was a gate which

12 And the west border was ^g to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ ^h And unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* ⁱ the ^k city of Arba, the father of Anak, which *city is* Hebron.

14 And Caleb drove thence ^l the three sons of Anak, ^m Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And ⁿ he went up thence to the inhabitants of Debir : and the name of Debir before was Kirjath-sepher.

16 ¶ ^o And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

^h ch. 14. 13.—ⁱ ch. 14. 15.—^k Or, *Kirjath-arba*.—^l Judg. 1. 10, 20.—^m Numb. 13. 22.—ⁿ ch. 10. 38. Judg. 1. 11.—^o Judg. 1. 12.

led towards the tribe of Ephraim. We give names to roads, &c. in the same way now.

"Mount Calvary (which was on the outside of the gate) seems to have been in the tribe of Benjamin. Quere. Whether Calvary or Golgotha, was so called from skulls being scattered about there (as say some) or rather from the figure of the rock being shaped like a man's skull, with one face of it nearly perpendicular ? I incline to this latter opinion. I believe the Jews did not suffer human bones, even of malefactors, to lie about."—J. C.

Verse 9. *Baalath, which is Kirjath-jearim*] This place was rendered famous in Scripture, in consequence of its being the residence of the ark, for 20 years, after it was sent back by the Philistines ; see 1 Sam. v. vi. and vii. 1, 2.

Verse 10. *Beth-shemesh*] The *house* or *temple of the sun*. It is evident that the *sun* was an object of adoration among the Canaanites ; and hence *fountains, hills, &c.* were dedicated to him. *Beth-shemesh* is remarkable for the slaughter of its inhabitants, in consequence of their prying *curiously*, if not *impiously*, into the ark of the Lord, when sent back by the Philistines. See 1 Sam. vii.

Verse 12. *The great sea*] The Mediterranean.

Verse 13. *And unto Caleb—he gave a part*] See the notes on chap. xiv. 14, &c.

Verse 14. *The three sons of Anak*] See on chap. xiv. 15.

Verse 15. *Kirjath-sepher.*] The *city of the book*. Why so named, is uncertain. It was also called *Debir*, and *Kirjath-sunnah*. See ver. 49.

Verse 16. *Will I give Achsah my daughter*] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage : and it was customary for a *king* or *great man*, to promise his daughter in marriage, to him who should take a city, kill an enemy, &c. So Saul

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17 And ^a Othniel, the ^b son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 ^c And it came to pass, as she came ^d unto him, that she moved him to ask of her father a field: and ^e she lighted off ^f her ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a ^g blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Edur, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} 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A.M. 2561.
B.C. 1473.
A.D. 1473.
40.
Ann. ante
1. Olym. 1473.

36 And Sharaim, and Adithaim,
and Gederah, ^a and Gederothaim;
fourteen cities with their villages:
37 Zenan, and Hadashah, and Mig-
dal-gad,

38 And Dilean, and Mizpeh, ^b and Joktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah,
and Makkedah; sixteen cities with their vil-
lages:

42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah;
nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron, even unto the sea, all that lay
^c near Ashdod, with their villages:

47 Ashdod with her towns and her villages,

^a Or, *or*.—^b 2 Kings 14. 7.—^c Heb. *by the place of*.

and slew Goliath, the champion of the Philistines: 1 Sam. xviii. 1.

Verse 36. *Gederah*] See the note on chap. xii. 13.

Fourteen cities] Well reckoned, we shall find *fifteen* cities here: but probably Gederah and Gederothaim, ver. 36. are the same. See the note on ver. 32.

Verse 39. *Lachish*,—*and Eglon*] See the note on chap. x. 3.

Verse 41. *Beth-dagon*] The *house* or *temple of Dagon*. This is a well known idol of the Philistines, and probably the place mentioned here, was in some part of their territories: but the situation, at present, is unknown.

Verse 42. *Libnah*] See the note on chap. x. 29.

Ether] From chap. xix. 7. we learn, that this city was afterwards given to the tribe of *Simeon*.

Verse 44. *Keilah*] This town was near Hebron, and is said to have been the burying place of the prophet Habakkuk. David obliged the Philistines to raise the siege of it, see 1 Sam. xxi. 1—13. but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape. See this remarkable case explained in the note on Deut. xxxii. 15.

Mareshah] Called also *Maresheth* and *Marashti*; it was the birth-place of the prophet *Micah*. Near this place was the famous battle between Asa, king of Judah, and Zerah, king of Cush or Ethiopia, who was at the head of one thousand and three hundred chariots. Asa defeated this immense host, and took much spoils: 2 Chron. xiv. 15.

Verse 46. *Ekron*] One of the five Philistine lordships: see the note on chap. xiii. 3.

Gaza with her towns and her villages,
unto ^d the river of Egypt, and ^e the
great sea, and the border *thereof*:

48 And in the mountains, Shamir,
and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which
is Debir,

50 And Anab, and Eshtemoah, and Anim,
51 ^f And Goshen, and Helon, and Giloh;
eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And ^g Janum, and Beth-tappuah, Aphekah,

54 And Humentah, and ^h Kirjath-arba, which is
Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with
their villages:

58 Halhul, Beth-zur, and Gedor,

^d Ver. 4.—^e Numb. 34. 6.—^f ch. 10. 41. & 11. 16.—^g Or, *Janus*.—
^h ch. 14. 15. & ver. 13.

Verse 47. *Ashdod*] Called also *Azotus*, Acts viii. 40. See the foregoing note.

Unto the river of Egypt] The *Pelusiatic* branch of the Nile, or *Sihor*. But see on ver. 4.

The great sea] The Mediterranean.

Verse 48. *Socoh*] See a town of this name, ver. 35.

Verse 49. *Kirjath-sannah*] See the note on ver. 15.

Verse 51. *Goshen*] See the note on chap. x. 41.

Giloh] The country of the traitor *Ahitophel*, 2 Sam. xv. 12.

Verse 53. *Beth-tappuah*] The *house of the apple*, or *citron tree*. Probably a place where these grew in great abundance and perfection.

Aphekah] See the note on chap. xii. 18.

Verse 54. *Kirjath-arba*] See the note on chap. xiv. 15.

Verse 55. *Maon*] In a desert to which this town gave name, David took refuge for a considerable time, from the persecution of Saul. And in this place, Nabal the Carmelite had great possessions. See 1 Sam. xxiii. 24, 25. xxv. 2.

Carmel] Not the celebrated *mount* of that name, but a village, the residence of Nabal. See 1 Sam. xxv. 2. It was near *Maon*, mentioned above, and was about ten miles eastward of Hebron. It is the same place where Saul erected a *trophy* to himself, after the defeat of the Amalekites, see 1 Sam. xv. 12.

Ziph] See on ver. 24.

Verse 57. *Timnah*] A frontier town of the Philistines: it was in this place that Samson got his wife, see Judg. xiv. and xv.

Verse 58. *Gedor*] See the note on chap. xii. 13. In this place, the Alexandrian MS. of the Septuagint, and the Codex Vaticanus, add the *eleven* following towns: *Theca*, and *Ephratha*, (that is, Bethlehem) and *Thagor*, and *Etan*, and

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59 And Maarath, and Bah-anoth,
and Eltekon; six cities with their
villages:

60 ^a Kirjath-baal, which is Kirjath-
jearim, and Rabbah; two cities with their vil-
lages:

61 In the wilderness, Beth-arabah, Middin,
and Secacah,

^a Ch. 18. 14.

Kulon, and Tatum, and Thob, and Kure, and Gidai, and
Thether, and Moncho; eleven cities and their villages. St.
Jerom, on Mic. v. 1. mentions them, so that we find they
were in the copies he used. Dr. Kennicott contends that
they should be restored to the text, and accounts thus for
their omission. "The same word *יְבוּסִי* *yebusiyi*, *Let*
their villages, occurring immediately before this passage, and
at the end of it, the transcriber's eye passed from one to the
other by mistake. A similar accident has caused the omis-
sion of two whole verses, the 35th and 36th of chap. xvi."
See the note there.

Verse 60. *Kirjath-baal*] The same as *Baalath*. See on
ver. 9.

Verse 62. *The city of Salt*] Or of *Maluch*. This city was
somewhere in the vicinity of the lake *Asphaltitis*, the waters
of which are the saltiest, perhaps in the world. The whole
country abounds with salt: see the note on Gen. xix. 25.
Some suppose that it is the same as Zoar, the place to which
Lot escaped, after the destruction of Sodom and Gomorrah.

En-gedi] *The well of the kid*: it was situated between Je-
richo and the lake of Sodom, or Dead sea.

Verse 63. *The Jebusites dwell—at Jerusalem unto this day.*
The whole history of Jerusalem, previously to the time of
David, is encumbered with many difficulties. Sometimes it
is attributed to *Judah*, sometimes to *Benjamin*; and it is pro-
bable, that being on the frontiers of both those tribes, each
possessed a part of it. If the Jebusites were ever driven out
before the time of David, it is certain they recovered it again,

62 And Nibshan, and the city of ^a Salt,
and En-gedi; six cities with
their villages.

63 ^a As for the Jebusites, the in-
habitants of Jerusalem, ^b the children of Judah
could not drive them out: ^c but the Jebusites
dwell with the children of Judah at Jerusalem
unto this day.

^a Ch. 18. 14. ^b Ch. 18. 14. ^c Ch. 18. 14.

or at least a part of it, which is called the *city of Salt*, or *Maluch*
of 2 Sam. x. 7. which he took from them, after which the city fell wholly into the hands of the *Jebusites*.
This verse is an additional proof that the book of *Jerusha*
was not written after the time of the *Jebusites*, as
some have endeavored to prove—*For*, if it had been
written, the Jebusites dwell with the children of Judah,
which they did not, after the days of David: therefore the
book was written before there were any *Jebusites* in Judah.

It is very likely, that many cities have, by the lapse of
time, not only changed their names or have been totally de-
stroyed, see the note on ver. 1. but that the names of those
in the preceding catalogue have been changed also; several
of them repeated that should have been mentioned but once,
and not a few confounded with the terms by which they are
described. But we must not suppose, that every repetition of
the same is through the carelessness of copyists, for there are
often two places which bear the same name, which is fre-
quently the case in England. But besides this, villages are
mentioned, as being apparently in the tribe of Judah, which
afterwards appear to have been in another tribe. The reason
appears to be this: many towns are mentioned which were
frontier towns, and when the limits of a tribe are pointed out,
such places must necessarily be mentioned, though situated to
a different tribe. This consideration will serve to remove se-
veral difficulties, which occur in the reading of *this* and the
following chapters.

CHAPTER XVI.

*Borders of the children of Joseph, 1-4. The borders of the Ephraimites, 5-9. The Canaanites dwell to be a prey
among them, 10.*

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AND the lot of the children of
Joseph ^a fell from Jordan by
Jericho, unto the water of Jericho
on the east, to the wilderness that

goeth up from Jericho throughout
mount Beth-el,

2 And goeth out from Beth-el
to ^b Luz, and passeth along unto

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A. D. 1343. 2d.
1343.

^a Heb. west bank.

^b Ch. 18. 13. ^c Ch. 18. 13.

NOTES ON CHAP. XVI.

Verse 1. *The children of Joseph*] Ephraim and Manasse,
and their descendants. The limits of the tribe of Ephraim

extended along the borders of Benjamin and Dan, from *Jor-
dan on the east*, to the *Mediterranean on the west*.

Verse 2. *From Beth-el to Luz*] From Gen. xxxviii. 12. it

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the borders of Archi to Ataroth,
3 And goeth down westward to the
coast of Japhleti, ^a unto the coast of
Beth-horon the nether, and to ^b Ge-

zer: and the goings out thereof are at the sea.

4 ^c So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was ^d Ataroth-addar, ^e unto Beth-horon the upper;

6 And the border went out toward the sea to ^f Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, ^g and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the ^h river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And ⁱ the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ ^k And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

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^a Ch. 18. 13. ² Chron. 8. 5. — ^b 1 Chron. 7. 28. 1 Kings 9. 15. — ^c ch. 17. 14. — ^d ch. 18. 15. — ^e 2 Chron. 8. 5. — ^f ch. 17. 7.

^g 1 Chron. 7. 28. — ^h ch. 17. 9. — ⁱ ch. 17. 9. — ^k Judg. 1. 29. See 1 Kings 9. 16.

appears, that the place which Jacob called *Beth-el*, was formerly called *Luz*: see the note there: but here, they seem to be two distinct places. It is very likely, that the place where Jacob had the vision was not in *Luz*, but in some place within a small distance of that city or village: see the note on Gen. xxviii. 12. that sometimes the whole place was called *Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished. As we find the term *London*, comprizes not only *London*, but also the city of *Westminster* and the borough of *Southwark*; though at other times, all three are distinctly mentioned.

Archi to Ataroth] *Archi* was the country of *Hushai*, the friend of David, 2 Sam. xv. 32. who is called *Hushai the Archite*. *Ataroth*, called *Ataroth-addar*, *Ataroth* the illustrious, ver. 5. and simply *Ataroth*, ver. 7. is supposed to have been about fifteen miles from Jerusalem.

Verse 3. *Beth-horon the nether*] This city was about twelve miles from Jerusalem, on the side of *Nicopolis*, formerly *Emmaus*. CALMET. See the note on chap. x. 10.

Verse 5. *Ataroth-addar*] See the note on ver. 2.

Beth-horon the upper] The situation of this town is little known. It was eastward of *Beth-horon the nether*, and consequently not far from it.

Verse 8. *Tappuah*] This was a city in the tribe of Manasseh, and gave name to a certain district, called the *land of Tappuah*. See chap. xvii. 8.

The sea] The *Mediterranean*, as before.

Verse 9. *And the separate cities*] That is, the cities that were separated from the tribe of Manasseh, to be given to Ephraim; see chap. xvii. 9.

Verse 10. *The Canaanites that dwelt in Gezer*] It appears that the Canaanites were not expelled from this city till the days of Solomon, when it was taken by the king of Egypt, his father-in-law, who made it a present to his daughter, Solomon's queen. See 1 Kings ix. 16. And see the note on Josh. x. 33. The Ephraimites, however, had so far succeeded in subjecting these people, as to oblige them to pay tribute, though they could not, or at least did not, totally expel them.

Of the names and places in this chapter, we may say the same as of others already mentioned. See the note on chap. xv. 1. Many of those towns were small, and we may rationally conclude, slightly builded; and consequently have perished perhaps more than a thousand years ago. It would be therefore useless to look for such places now. Several of the towns in England, a land not exposed to such revolutions as that of Palestine has ever been, mentioned by Cæsar and other ancient writers, are no longer discernible. Several have changed their names, and not a few their situation. Tradition states, that the city of Norwich anciently stood some miles from its present situation; and we have the fullest proof that this was the case with the city of Salisbury. Such changes do not affect the truth of the ancient geography of our own country; nor can they impeach that of the sacred historian before us.

CHAPTER XVII.

The lot of the half-tribe of Manasse, 1, 2. Case of the daughters of Zelophehad, 4—5. The borders of Manasse described, 7—11. The Canaanites dwell among them, but are laid under tribute, 12, 13. The children of Joseph complain of the scantiness of their lot, 14—15. Joshua authorizes them to possess the mountainous wood country of the Perizzites, and gives them encouragement to expel them, though they were strong and had chariots of iron, 17, 18.

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THERE was also a lot for the tribe of Manasse; for he ^{was} the ¹ first-born of Joseph; to wit, for ^b Machir, the first-born of Manasse, the father of Gilead: because he was a man of war, therefore he had ^c Gilead and Bashan.

2 There was also a lot for ^a the rest of the children of Manasseh by their families; ^e for the children of ^f Abiezer, and for the children of Helek, ^g and for the children of Asriel, and for the children of Shechem, ^h and for the children of Hepher, and for the children of Shemida: these ^{were} the male children of Manasseh, the son of Joseph, by their families.

3 ¶ But ⁱ Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these ^{were} the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

^a Gen. 11. 31. & 46. 20. & 49. 13.— Gen. 50. 23. Numb. 26. 29. & 32. 1. 49. 1. Chron. 7. 14.—^b Deut. 3. 15.—^c Numb. 26. 29. & 32. 1. 49. 1. Chron. 7. 14.

NOTES ON CHAP. XVII.

Verse 1. *There was also a lot for the tribe of Manasseh*] It was necessary to mark this, because Jacob, in his blessing, Gen. xlviii. 19, 20. did, in a certain sense, set Ephraim before Manasse, though the latter was the first-born: but the place here shews, that this preference did not affect the rights of the primogeniture.

For Machir—because he was a man of war] It is not likely, that Machir himself was now alive; if he were, he must have been nearly 200 years old. It is therefore probable, that what is spoken here, is spoken of his children, who now possessed the lot that was originally designed for their father; who, it appears, had signalized himself as a man of skill and valour, in some of the former wars, though the circumstances are not marked. His descendants being of a warlike intrepid spirit, were well qualified to defend a frontier country, which would be naturally exposed to invasion.

Verse 2. *The rest of the children of Manasseh*] That is, his grand-children; for it is contended, that Manasseh had no other son than Machir: and these were very probably the children of Gilead, the son of Machir.

4 And they came near before ^k Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, 'The Lord commanded Moses to give us an inheritance among our brethren. Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which ^{were} on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to ^m Michmethah, that ^{lieth} before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but ⁿ Tappuah, on the border of Manasseh,

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^k Numb. 26. 30. Jerer.—^l Numb. 26. 31.—^m Numb. 26. 32.—ⁿ Numb. 26. 33. & 27. 1. & 36. 2.—^o ch. 14. 1.—^p Numb. 27. 6, 7.—^q ch. 16. 8.

Verse 3. *Zelophehad—had no son, but daughters*] See this case considered, at large, in the notes on Numb. xxxii. 1—7. and xxxvi. 1, &c.

Verse 5. *There fell ten portions to Manasseh*] The Hebrew word ^{חבל} *chabla*, which we translate *portions*, signifies literally *cords*, or *cables*; and intimates, that by means of a *cord*, *cable*, or what we call a *chain*, the land was divided. We have but little account of the arts and sciences of the Hebrews; yet from the sketches which we find in different parts of the Old Testament, it appears, that their minds were, in many respects, well cultivated; nor could the division, which is mentioned in this book, have been made without such a measure of geographical knowledge, as we find it difficult to grant them. Suppose even in this case, the land was not measured with the chain, which, in some cases, would have been impracticable; because the ancient inhabitants still occupied the places which were allotted to certain tribes, or families; yet, the allusion to this mode of measurement shews, that it was well known among them.

As there were *six sons* and *five daughters*, among whom the division was to be made, there should be *eleven portions*.

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belonged to the children of Ephraim :

9 And the coast descended ^a unto the ^b river Kanah, southward of the river: ^c these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea :

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 ^d And Manasseh had in Issachar and in Asher ^e Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet ^f the children of Manasseh could not

drive out *the inhabitants* of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^g tribute; but did not utterly drive them out.

14 ¶ ^h And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* ⁱ one lot and one portion to inherit, seeing I *am* ^j a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the ^k giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^l cha-

^a Ch. 16. 2. — ^b Or, *brook of reeds*. — ^c ch. 16. 9. — ^d 1 Chron. 7. 29. — ^e 1 Sam. 31. 10. — 1 Kings 4. 12. — ^f Judg. 1. 27, 28.

^g Ch. 16. 13. — ^h ch. 16. 4. — ⁱ Gen. 48. 22. — ^j Gen. 48. 19. Numb. 26. 55, 57. — ^k Or, *tophthims*. Gen. 14. 5. & 15. 20. — ^l Judg. 1. 19. & 4. 5.

but Zelophehad, son of Hephher, having left five daughters in his place, neither he nor Hephher are reckoned. The lot of Manasseh therefore was divided into *ten* parts; five for the five sons of Gilead, who were Abiezer, Helek, Asriel, Shechem, and Shemidah: and five for the five daughters of Zelophehad, viz. Mahlah, Noah, Hoglah, Milcah, and Tirzah. CALMET.

Verse 9. *Unto the river Kanah*] Literally, the river, or valley of the Reeds. Translated by the Vulgate, *vallis arundineti*. The tribe of Manasseh appears to have been bounded on the north by this torrent or valley; and on the south, by the Mediterranean sea.

Verse 10. *They met together in Asher on the north.*] The tribe of Asher extended from the Mediterranean sea to mount Carmel, chap. xix. 26. and the tribe of Manasseh extended to Dor and her towns, (see the following verse) which were in the vicinity of Carmel; and thus it appears that these two tribes formed a junction at the Mediterranean sea. This may serve to remove the difficulties in this verse—but still it does appear that in several cases, the tribes were intermingled; for Manasseh had several towns, both in Issachar and in Asher; see ver. 11. In like manner, Judah had towns in Dan and Simeon; and Simeon had towns in Judah:—and what is spoken of the boundaries of the tribes, may be sometimes understood of those *lands* which certain tribes had within the limits of others. For in several cases, towns seem to be interchanged or purchased, by mutual consent, so that in some instances, the possessions were intermingled, without any confusion of the tribes or families.

Verse 11. *Beth-shean*] Called afterwards *Scythopolis*, the

city of the *Scythians*, or *Cuthites*—those who were sent into different Samaritan cities by the kings of Assyria.

Dor] On the Mediterranean sea, about eight miles from Casarea, on the road to Tyre.

En-Dor] The well or fountain of Dor, the place where Saul went to consult the witch. 1 Sam. xxviii. 7, &c.

Verse 12. *Could not drive out, &c.*] They had neither grace nor courage to go against their enemies; and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them. But some commentators give a different turn to this expression, and translate the passage thus: *But the children of Manasseh could not (resolve) to destroy those cities, but the Canaanites consented to dwell in the land.* And as they were willing to pay tribute, and the others chose to tolerate them on those terms, they agreed to dwell together: but this paying of tribute, seems not to have taken place till some time after—when the children of Israel were waxen strong, &c.

Verse 15. *If thou be a great people*] Joshua takes them at their own word: they said, ver. 14. that they were a great people—then said he, *if thou be a great people, or seeing thou art a great people, go to the wood-country, and clear away for thyself.* Joshua would not reverse the decision of the lot, but as there was much woodland country, he gave them permission to clear away as much of it as they found necessary, to extend themselves as far as they pleased.

Verse 16. *The hill is not enough for us*] The mountain of Gilboa being that which had fallen to them by lot.

Chariots of iron] We cannot possess the plain country, because that is occupied by the Canaanites; and we cannot

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riots of iron, both they who are of Beth-shean and her towns, and they who are ^a of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only:

^a Ch. 19, 42. 1 Kings 4, 13.

conquer them, because they have *chariots of iron*, that is, very strong chariots, and *armed with scythes*, as is generally supposed.

Verse 18. *The outgoings of it shall be thine*. Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys; and possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron—your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. From the whole history of the Israelites, we find that it was difficult to please them: they had a dissatisfied mind: and hence were rarely contented. From the above account we learn, that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished; though they could not be ignorant that their lot, as that of the others, had been determined by the especial Providence of God.

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, ^b though they have iron chariots, and though they be strong.

^b Josh. 19, 4.

2. Joshua treats them with great firmness—he would not attempt to alter the appointment of God: and he saw no reason to reverse or change the grant already made. They were both *numerous* and *strong*, and if they put forth their strength, under the direction of even the ordinary Providence of God, they had every reason to expect success.

3. *Slackness* is natural to man—it requires much training to induce him to labour for his daily bread: if God should miraculously send it, he will wonder and cut it; and that is the whole. *Strive to enter in at the strait gate*, is an encouraging word to many—they profess to trust in God's mercy, but labour not to enter into that rest—God will not reverse his purpose, to meet their *slackness*: they alone who overcome, shall sit with Jesus upon his throne. Reader, take unto thee the whole armour of God, that thou mayest be able to stand in the evil day, and having done all—STAND. And remember, that he only who endures to the end, shall be saved.

CHAPTER XVIII.

The tabernacle is set up at Shiloh, 1. Seven of the tribes having not yet received their inheritance, 2. Joshua orders three men from each tribe to be chosen, and sent to examine the land and divide it into seven parts, which shall be distributed among them by lot, 3—7. The men go and do as commanded, and return to Joshua, 8, 9. Joshua casts lots for them, 10. The lot of Benjamin, how situated, 11. Its northern boundaries, 12—14. Its southern boundaries, 15—19. Its eastern boundary, 20. Its cities, 21—28.

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AND the whole congregation of the children of Israel assembled together ^a at Shiloh, and ^b set up the tabernacle of the congregation there.

And the land was subdued before them.

^a Ch. 19, 51. & 21, 2. & 22, 9. Jer. 7, 12.

NOTES ON CHAP. XVIII.

Verse 1. *Israel assembled together at Shiloh*. This appears to have been a considerable town, about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place, both the camp of Israel, and the ark of the Lord, were removed from Gilgal, after a residence there of seven years. Here the tabernacle re-

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel,

^b Judg. 18, 31. 1 Sam. 1, 3, 24. & 4, 3, 4.

mained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides, for it is here added, *the land was subdued before them*—the Canaanites were so completely subdued, that there was no longer any general resistance to the Israelitish arms.

A.M. 2561.
B. C. 1443.
An. Exod. 137.
48.
Anno ante
I. Olymp. 667.

^a How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: ^b Judah shall abide in their coast on the south, and ^c the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, ^d that I may cast lots for you here before the LORD our God.

7 ^e But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: ^f and Gad, and Reuben, and half the tribe of Manasseh, have received their inherit-

ance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the

A.M. 2561.
B. C. 1443.
An. Exod. 137.
48.
Anno ante
I. Olymp. 667.

^a Judg. 18. 9.—^b ch. 15. 1.—^c ch. 16. 1, 4.—^d ch. 14. 2. & ver. 10.

^e Ch. 13. 33.—^f ch. 13. 8.

Verse 3. *How long are ye slack to go to possess the land*] We find an unaccountable backwardness in this people, to enter on the inheritance which God had given them! They had so long been supported by *miracle*, without any exertions of their own, that they found it difficult to shake themselves from their *inactivity*. When it was necessary that all the people should go out to battle, they went with a measure of confidence, expecting miraculous help from God, and confiding in their numbers—but when each tribe found it necessary to fight for itself, in order to its establishment, and the extension of its borders, it was discouraged, and chose rather a life of inglorious ease, than the possession of an inheritance which would cost it much labour to conquer.

Verse 4. *Three men for each tribe*] Probably meaning only *three* from each of the *seven* tribes, who had not yet received their inheritance. It is likely that these twenty-one men, were accompanied by a military guard, for without this, they might have been easily cut off, by straggling parties of the Canaanites.

They shall—describe it] It is likely they were persons well acquainted with geography and mensuration, without which, it would have been impossible for them to have divided the land, in the way necessary, on this occasion.

Verse 5. *Judah shall abide—on the south, and the house of Joseph—on the north.*] Joshua does not mean that the tribe of Judah occupied the *south*, and the tribe of Ephraim and Manasseh the *north* of the Promised Land—this was not the fact: but being now at Shiloh, a considerable way in the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to the *place in which he then was*. Calmet considers him as thus addressing the deputies: "Go and examine the

whole of the country which remains yet to be possessed: do not take into consideration the tribe of Judah, which is on the south, nor the tribe of Ephraim, which is on the *north* of where we now are; but carefully divide the remaining land which is not occupied by these tribes, into seven equal parts." This makes a very good sense, and frees the place from embarrassment.

Verse 7. *The priesthood of the Lord is their inheritance*] We have already seen, that the priests and Levites had the sacrifices, oblations, tithes, first-fruits, redemption-money of the first-born, &c. for their inheritance, they had no landed possessions in Israel: the LORD was their portion.

Verse 9. *And described it—in a book*] This, as far as I can recollect, is the first act of *surveying*, on record. These men and their work differed widely from those who had searched the land in the time of Moses: *they* went only to discover the nature of the country, and the state of its inhabitants; but *these* went to take an actual *geographical survey* of it, in order to divide it among the tribes, which had not yet received their portions. We may suppose that the country was exactly described *in a book*, that is, a *map*, pointing out the face of the country, accompanied with descriptions of each part.

Verse 11. *And the lot—of Benjamin came up*] On the manner of casting the lot, see on chap. xiv. 2. and Num. xxxvi. 55. There were probably two *urns*, one of which contained the names of the seven tribes, and the other, that of the seven portions. They therefore took out one name out of the first urn, and one portion out of the second; and thus the portion was adjudged to that tribe.

A. M. 2511.
B. C. 1414.
An. Ex. 4. 1. 1.
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Anno ante
1 Ol. 606. 7.

children of Judah and the children of Joseph.

12 ^a And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, ^b which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side ^c of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at ^d Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to ^e the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before ^f the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on

the south, and descended to ^g En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Gelliloth, which is over against the going up of Adummim, and descended to ^h the stone of Bohan the son of Reuben,

18 And passed along toward the side over against ⁱ Arabah ^j northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north ^k bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

* See ch. 16. 1.—^b Gen. 28. 19. Judg. 1. 23.—^c ch. 16. 3.—^d See ch. 13. 9.—^e ch. 13. 9.—^f ch. 15. 8.

^g Ch. 15. 7.—^h ch. 15. 6.—ⁱ ch. 15. 6.—^j Or, the plain.—^k Heb. 7. 34.

Verse 12. *The wilderness of Beth-aven.*] This was the same as Beth-El; but this name was not given to it, till Jeroboam had fixed one of his golden calves there. Its first name signifies the house of God; its second the house of iniquity.

Verse 16. *To the side of Jebusi.*] The mountain of Zion, that was near Jerusalem—for Jebusi or Jebus, was the ancient name of this city.

Verse 17. *En-shemesh.*] The fountain of the sun—a proof of the idolatrous nature of the ancient inhabitants of this land.

Gelliloth.] As the word signifies borders or limits, it is probably not the proper name of a place. *And went forth towards the borders which are over against the ascent to Adummim.*

Verse 19. *The north bay of the salt sea.*] As the word *פֶּשֶׁת* *leshon*, signifies the tongue, it may here refer to the point of the dead or salt sea. Of these tongues or points, it had two, one on the north, and the other on the south.

Verse 21. *Now the cities.*] Some of these cities have been mentioned before, and described: of others we know nothing but the name.

Verse 24. *And Gaba.*] Supposed to be the same as Gibeath of Saul, a place famous for having given birth to the first king

of Israel—and infamous for the shocking act towards the Levite's wife, mentioned Judg. xix. which was the cause of a war in which the tribe of Benjamin was nearly exterminated. Judg. xx.

Verse 25. *Gibeon.*] See before, chap. x. This place is famous for the confederacy of the five kings against Israel, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth-wells*, one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem. See chap. ix.

Verse 26. *And Mizpeh.*] This place is celebrated in the sacred writings. Here the people were accustomed to assemble often in the presence of the Lord—as in the deliberation concerning the punishment to be inflicted on the men of Gilead, for the abuse of the Levite's wife. Judg. xx. 1—3. Samuel assembled the people here to exhort them to renounce their idolatry. 1 Sam. vii. 5, 6. In this same place, Saul was chosen to be king. 1 Sam. x. 17. It was deemed a sacred place among the Israelites: for we find, from 1 Maccab. iii. 46. that the Jews assembled here to seek God, when their enemies were in possession of the temple.

A. M. 2561.
B. C. 1443.
An. Exod. lsr.
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Anno ante
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27 And Rekem, and Irpeel, and Taralah,
28 And Zelah, Eleph, and ^a Jebusi, which is Jerusalem, Gibeath, and

Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

A. M. 2561.
B. C. 1443.
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48.
Anno ante
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* Ch. 15. 8.

Numb. 26. 54. & 33. 54.

Verse 23. *And Zelah*] This was the burying place of Saul, Jonathan, and the family of Kish. See 2 Sam. xvi. 14.

Jebusi, which is Jerusalem] We often meet with this name, and it is evident that it was the ancient name of Jerusalem, which was also called *Salem*; and was probably the place in which Melchizedek reigned in the days of Abraham; though some think a different place is meant; for, that there was another place of the same name, is evident, from John iii. 23. This place called Salim, by the Evangelist, is said to be near to

Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the *Salem* mentioned above; for, that this was a name of Jerusalem is evident, from Psal. lxxvi. 1, 2. *In Judah is God known: his name is great in Israel. In SALEM also is his tabernacle, and his dwelling place in Zion.* This must refer to Jerusalem, where the temple was situated. Whether *Jebus* or *Jebusi* had its name from the *Jebusites*, or the *Jebusites* from it, cannot be ascertained.

CHAPTER XIX.

The lot of Simeon, 1—9. Of Zebulun, 10—16. Of Issachar, 17—23. Of Asher, 18—31. Of Naphtali, 32—39. Of Dan, 40—48. Joshua's portion, 49—50. The conclusion of the division of the land, 51.

A. M. 2561.
B. C. 1443.
An. Exod. lsr.
48.
Anno ante
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AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: ^a and their inheritance was within the inheritance of the children of Judah.

² And ^b they had in their inheritance Beer-sheba, Sheba, and Moladah,

³ And Hazar-shual, and Balah, and Azem,

⁴ And Eltolad, and Bethul, and Hormah,

⁵ And Ziglaj, and Beth-marcaboth, and Hazar-susah,

⁶ And Beth-lebaoth, and Sharuhem; thirteen cities and their villages:

⁷ Ain, Remmon, and Ether, and Ashan; four cities and their villages:

⁸ And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

⁹ Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: ^c therefore the children of Simeon had their inheritance within the inheritance of them.

¹⁰ ¶ And the third lot came up for the chil-

A. M. 2561.
B. C. 1443.
An. Exod. lsr.
48.
Anno ante
I. Olymp. 667.

^a Ver. 9. — ^b 1 Chron. 4. 26.

^c Ver. 1.

NOTES ON CHAP. XIX.

Verse 1. *The second lot came forth to Simeon*] In this appointment, the providence of God may be especially remarked: for the iniquitous conduct of Simeon and Levi in the massacre of the innocent Shechemites, Gen. xxxiv. Jacob, in the spirit of prophecy, foretold that they should be divided in Jacob, and scattered in Israel. Gen. xlix. 7. And this was most literally fulfilled, in the manner in which God disposed of both these tribes afterwards. Levi was scattered through all Palestine, not having received any inheritance, only cities to dwell in, in different parts of the land: and Simeon was dispersed in Judah, with what could scarcely be said to be their own, or a peculiar lot. See the note on Gen. xlix. 7.

Verse 2. *Beer-sheba*] The well of the oath. See the note on Gen. xxi. 31.

Verse 3. *Hazar-susah*] For this and several of the following places, see the notes on chap. xv.

Verse 5. *Beth-marcaboth*] The house or city of chariots. Probably a place where their war-chariots and cavalry were laid up.

Verse 6. *Beth-lebaoth*] The house or city of donesses. Probably so called from the numbers of those animals which bred there.

Verse 8. *Baalath-beer*] The well of the mistresses. Probably so called from some superstitious or impure worship set up there.

^{A. M. 2200.}
^{B. C. 1200.}
^{A. C. 1200.}
^{10.}
^{A. M. 2200.}
^{B. C. 1200.}
^{A. C. 1200.}
dren of Zebulun according to their families; and the border of their inheritance was unto Sarid:

11 ^a And their border went up toward the sea, and Margalah, and reached to Dabbasheth, and reached to the river that is ^b before Jokneam;

12 And turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Naballal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar,

for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shimon,

19 And Haphraim, and Shimon, and Anath-rath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrise to Beth-

^a Gen. 49. 13. — ^b ch. 12. 22.

¶ Or, reach to Neah.

Verse 13. *Gittah-hepher*] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. *Shimron*] See on chap. xii.

Beth-lehem] The house of bread, a different place from that in which our Lord was born.

Verse 17. *The fourth lot came out to Issachar*] It is remarkable, that though Issachar was the elder brother, yet the lot of Zebulun was drawn before his lot—and this is the order in which Jacob himself mentions them, Gen. xlix. 13, 14, though no reason appears either here or in the place above, why this preference should be given to the younger, but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable. Known unto God, are all his works, from the beginning—He has reasons for his conduct, which, in many cases, are too great for any of his creatures to comprehend: but he works all things after the council of his own will, which is ever right and good: and in this case, his influence may be as easily seen in the decision by the lot, as on the mind of the Patriarch Jacob, when he predicted what should befall his children in the latter days—and his providence continued to ripen, and bring forward what his judgment had deemed right to be done.

Verse 18. *Jezreel*] This city, according to Calmet, was situated in an open country, having the town of *Legion* on the west; *Bethshan* on the east; on the south the mountains of *Gilboa*, and on the north those of *Herman*.

Shimon] This city was rendered famous by being the oc-

casional abode of the prophet Elishah; and the place where he restored the son of a pious woman to life. Kings ii. 8. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at *Gilboa*, and Saul and his sons Jonathan, Abimelech, and Malchishua, killed. 1 Sam. xxviii. 4. xxix. 1, &c.

Verse 22. *Beth-shemesh*] The house or temple of the sun—there were several cities or towns of this name in Palestine, an ample proof that the worship of this celestial luminary, had generally prevailed in that idolatrous country.

Verse 26. *Carmel*] The vineyard of God—a place greatly celebrated in Scripture—and especially for the miracles of Elijah, see 1 Kings xviii. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of Judah, see chap. xv. 55. but this, in the tribe of Asher, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean sea. Calmet observes that there was, in the time of Vespasian, a temple on this mountain, dedicated to a god of the same name. There was a convent, and a religious order known by the name of *Carmelites*, established on this mountain in honour of *Elijah*: the time of the foundation of this order is greatly disputed.—Some pretend that it was established by Elijah himself; while others with more probability, fix it in A.D. 1180 or 1181, under the pontificate of pope Alexander III.

Verse 27. *To Cabul, on the left hand*] That is, to the

A. M. 2561.
B. C. 1453.
An. Exod. lxx.
13.
Anno ante
I. Olymp. 607.

dragon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

23 And Hebron, and Rehob, and Hammon, and Kanah, ^aeven unto great Zidon;

29 And then the coast turneth to Ramah, and to the strong city ^bTyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to ^cAchzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

^aCh. 11. 8. Judg. 1. 31.—^bHeb. Tzor. 2 Sam. 5. 11.

north of Cabul, for so the *left hand*, when referring to place, is understood among the Hebrews.

We must not confound this town of *Cabul*, with the twenty cities given by Solomon to Hiram, with which he was displeased, and which in contempt, he called *the land of Cabul*, the dirty or paltry land, 1 Kings ix. 11—13. there was evidently a town of this name, widely different from the land so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the book of Joshua was written after the days of David. The town in question is supposed to be the same which Josephus, in his Life, calls *Χαββουλο* *Chaboullo*, and which he says was situated by the sea side, and nigh to Ptolemais. *De Bell. Jud.* lib. iii. c. 4.

Verse 23. *Unto great Zidon*] The city of *Sidon* and the *Sidonians* are celebrated from the remotest antiquity.—They are frequently mentioned by Homer.—See the note on chap. xi. ver. 8.

Verse 29. *The strong city Tyre*] I suspect this to be an improper translation. Perhaps the words of the original should be retained: and the coast turneth to Ramah and to the city, צָר מְבִצֵּר *mebetsar tsor*. Our translators have here left the Hebrew, and followed the *Septuagint* and *Vulgate*; a fault of which they are sometimes guilty. The former render the place εὐς πολέως οχυρωμάτων τῶν Τυρίων: unto the fortified city of the Tyrians. The *Vulgate* is nearly the same; ad civitatem munitissimam Tyrum, to the well fortified city Tyre: but this must be incorrect; for the famous city of Tyre was not known till about A.M. 2760, about two hundred years after the days of Joshua. Homer, who frequently mentions *Sidon* and the *Sidonians*, never mentions *Tyre*: a proof that this, afterwards very eminent city, was not then known. Homer is allowed by some to have flourished in the time of Joshua; though other make him contemporary with the *Israhelish Judges*.

The word צָר *tsar*, or *tsar*, which we translate, or change into *Tyre*, signifies a rock or strong place: and as there were many rocks in the land of Judea, that with a little art, were formed into strong places of defence, hence several places might have the name of *Tsar* or *Tyre*. The ancient and celebrated Tyre, so much spoken of both in sacred and profane history, was a rock or small island in the sea, about six or seven hundred

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And then ^dthe coast turneth westward to Aznoth-tabor, and goeth out from thence

A. M. 2561.
B. C. 1453.
An. Exod. lxx.
13.
Anno ante
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^cGen. 38. 5. Judg. 1. 31. Mic. 1. 14.—^dDeut. 33. 23.

paces from the main land. In order to reduce this city, Alexander the Great was obliged to fill up the channel between it and the main land; and after all, took it with much difficulty. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name; one being called *old Tyre*, the other *new Tyre*: it was out of the ruins of the old Tyre, or that which was situated on the main land, that Alexander is said to have filled up the channel between it and the new city. Of this city, *Isaiah* chap. xxiii. and *Ezek.* chap. xxvii. and xxviii. have given a very grand description, and also predicted its irreparable ruin, which prophecies have been most literally fulfilled.—See more on the above places.

Achzib] Called afterwards *Ecdippé*, and now called *Zib*, it is about nine miles distance from Ptolemais, towards *Tyre*.

Verse 30. *Twenty and two cities*] There are nearly thirty cities in the above enumeration, instead of *twenty-two*, but probably several are mentioned that were but *frontier towns*, and that did not belong to this tribe, their border only passing by such cities; and on this account, though they are named, yet they do not enter into the enumeration in this place. Perhaps some of the *villages* are named, as well as the cities.

Verse 34. *And to Judah upon Jordan*] It is certain that the tribe of Naphtali did not border on the East upon Judah, for there were several tribes betwixt them. Some think that as these two tribes were bounded by Jordan on the East, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but if with the *Septuagint*, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, הַיַּרְדֵּן וּבְיַהוּדָה *ubihudah hayarden*, “and by Judah upon Jordan.” *Houbigant*, who terms them, *verbu sine re ac sententia*, words without sense or meaning, proposes, instead of them, to read, הַיַּרְדֵּן וּבְגִידוֹת *ubegiddoth hayarden*, “and by the banks of Jordan,” a word which is used, chap. iii. 15. and which here makes a very good sense.

A M 2601.
B C 1449.
An Exod list.
14
Amo ante
1 Oymp 107

to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And ^aShaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baa-lath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ^bbefore ^cJaphio.

47 And ^dthe coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ^eDan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* ^fTimnath-^gserah in mount Ephraim: and he built the city, and dwelt therein.

51 ^hThese *are* the inheritances, which Eleazar

^a Judg. 1. 35. — ^b Or, over against. — Or, Joppa. Acts 9. 36.

^c See Judg. 18. — ^d Ibid. 16. — ^e Ibid. 27. — ^f Ibid. 1. — ^g Ibid. 7. 24. — ^h Ibid. 17. — ⁱ Ibid. 14. 1.

Verse 35. *Chinnereth*.] See the note on chap. xi. 2.

Verse 36. *Hazor*.] See the note on chap. xi. 1.

Verse 38. *Nineteen cities*.] But if these cities be separately enumerated, they amount to twenty-three; this is, probably, occasioned by reckoning *greater* cities belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe.—See on ver. 30.

Verse 41. *Zorah, and Eshtaol*.] See the note on chap. xv. 33.

Ir-shemesh.] *The city of the sun*—another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.

Verse 42. *Shaalabbin*.] The foxes. Of this city the Amorites kept constant possession.—See Judges i. 37.

Ajalon.] There was a place of this name about two miles from Nicopolis or Emmaus, on the road to Jerusalem.—*Calmet*.

Verse 43. *Timnathah*.] Probably the same as Timnah.—See on chap. xv. 37.

Ekron.] A well known city of the Philistines, and the metropolis of one of their great dynasties.

Verse 45. *Jehud, and Bene-berak*.] Or, Jethed of the children of Berak.

Verse 46. *Japhio*.] The place since called Joppa, lying on the Mediterranean, and the chief seaport in the possession of the twelve tribes.—See the *Map*.

Verse 47. *Went out too little for them*.] This is certainly the meaning of the passage; but our translators have been obliged to add the words *too little*, to make this sense apparent.

Houbegant contends that an ancient copyist, mistaking frequently with the words, *לְשֶׁם* *lessem*—*gate*—*gate*, in the preceding history, became so habituated to them, that he wrote them here instead of *לְשֶׁם* *lessem*—*gate*—*gate*, and the border of the children of Dan was *STRAIT* for them; and it was on this account, that they were obliged to go and fight against Leshem, and take and possess it; their former inheritance being too strait for their increasing population.

And called Leshem, Dan.] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as, after its capture by the Danites, it was called *Dan*, hence arose the expression, *from Dan even to Beer-sheba*; which always signified the whole extent of the promised land. Some suppose that *Leshem* was the same with *Caesarea Philippi*; but others with reason reject this opinion. It must be granted that the whole account given in this verse, refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some *latter* hand. The whole account of this expedition of the Danites, against *Lessem*, is circumstantially given in the xviii. chap. of the book of Judges; and to that chapter the Reader is referred.

Verse 50. *Timnath-^gserah*.] Called *Timnath-serah* in Judges ii. 9. where we find that the mountain on which it was builded was called *Gaash*. It is generally allowed to have been a barren spot, or a barren country.

Verse 51. *These are the inheritances*.] All the cities

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B.C. 1443.
An. Exod. Isr.
48.
Anno ante
I. Olymp. 667.

the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, ^a divided for an inheritance by

lot ^b in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

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Anno ante
I. Olymp. 667.

^a Ch. 14. 1. Num. 34. 17—29.

^b Ch. 18. 1, 10.

ances were determined by lot! and this lot was cast before the Lord; every thing was done in his immediate presence, as under his eye—hence there was no murmuring, each having received his inheritance, as from the hand of God himself.

On the subject of dividing the land, and ascertaining the

true position of the different cities and places mentioned in this book, enough has already been said; see on chap. xv. 1. The Reader must consult the map, for general information, on the situation of the land, and the position of its chief places—more than this cannot be given; and more, on such a subject, should not be expected.

CHAPTER XX.

Joshua is commanded to appoint cities of refuge, 1, 2. The purpose of their institution, 3—6. Three cities are appointed in the promised land, 7, and three on the east side of Jordan, 8, 9.

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THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, ^a Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of ^b the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

^a Exod. 21. 15. Num. 35. 6, 11, 14. Deut. 19. 2, 9.—^b Ruth 4. 1, 2. — Numb. 35. 12.

NOTES ON CHAP. XX.

Verse 2. *Cities of refuge*] An institution of this kind was essentially necessary wherever the Patriarchal law, relative to the right of redemption, and the avenging of blood, was in force—we have already seen, that the *nearest of kin*, to a deceased person, had not only the right of redeeming an inheritance that had been forfeited or alienated, but had also authority to slay on the spot, the person who had slain his relative. Now, as a man might *casually* kill another, against whom he had no ill will, and with whom he had no quarrel, and might have his life taken away by him, who was called the *avenger of blood*, though he had not forfeited his

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5 ^c And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, ^d until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they ^e appointed ^f Kedesh in Galilee in mount Naphtali, and ^g Shechem in mount Ephraim, and ^h Kirjath-arba, which is Hebron, in the ⁱ mountain of Judah.

8 And on the other side Jordan by Jericho

^d Numb. 35. 12, 25.—^e Heb. *sanctified*.—^f ch. 21. 82. 1 Chron. 6. 76. —^g ch. 21. 21. 2 Chron. 10. 1.—^h ch. 11. 15. & 21. 11, 13.—ⁱ Luke 1. 39.

life to the law; therefore, these privileged cities were appointed, where the person might have protection till the cause had been fully heard by the magistrates, who certainly had authority to deliver him up to the avenger, if they found, on examination, that he was not entitled to this protection. On this subject, see the notes on Num. xxxv. 11. to the end.

Verse 7. *They appointed Kedesh in Galilee*] The cities of refuge were distributed through the land, at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on *eminences*, that they might be easily seen at a distance; the *roads* leading to them, being broad, even, and always kept in good repair.

A.M. 67. eastward, they assigned ² Bezer in the wilderness upon the plain out of the tribe of Reuben, and ³ Ramoth in Gilead out of the tribe of Gad, and ⁴ Golan in Bashan out of the tribe of Manasseh.

9 ^d These were the cities appointed for all

the children of Israel, and for the stranger that sojourneth among them, that whoever killeth any person or unwares, might flee thither, and not die by the hand of the avenger of blood, ^e until he stood before the congregation.

* Dent. 4. 43. ch. 21. v. 1. 1 Chron. 6. 73. ch. 21. v. 3. 1 King. 17. 3.

In the concluding note on Num. xxxv. it has been stated that these cities were a type of our blessed Lord, and that the apostle refers to them in such, Heb. vi. 14, 15. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each, and its signification, and leave the application to others.

1. KEDESH קֹדֶשׁ, from *kadesh*, to separate or set apart, because it implies the consecration of a person or thing to the worship or service of God alone; hence to make, or to hallow, and hence *Kedesh*, holiness, the full consecration of a person to God.

2. SHECHEM שֶׁכֶּם, from *sheven*, to be ready, forward and diligent; hence *Shechem*, the shoulder, because of its readiness to bear burdens, prop up, sustain, &c. and from this ideal meaning, it has the metaphorical one of COVENANT.

3. HEBRON הֶבְרֹן CHEBRON, from *hebr* *chabar*, to associate, join, compose, unite as friends; and hence *Chabron*, *chab* is p. friendly association, or with the diminutive *men*, the little fellowship or association.

4. BEZER, בִּצְר, from *batsar*, to restrain, inclose, shut up, or enclose with a wall; and hence the goods or treasure thus secured: and hence a fortified place, a fortress.

5. RAMOTH רָאֲמֹת, from *raam*, to be raised, made high, or exalted; and hence *Ramoth*, high places, eminences.

6. GOLAN גִּלְעָן, from *gal*, to rejoice, transmute, or pass over, hence *golan* a transmigration, or passage. Some derive it from *gal*, to rejoice, hence GOLAN, rejoicing or exultation.

A person of the spirit and turn of Origin, could preach the whole Gospel from these particulars.

Kedesh and Hebron were at the two extremities of the promised land—one was in Galilee, the other in the tribe of

Judah; both in mountainous countries; and *Shechem* was in the tribe of Ephraim, nearly in the middle, between both.—See Cabinet.

Bezer was on the east side of Jordan, in the plain, opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and half; about the middle of the mountains of Gilead.

Golan was the capital of a district called *Golanitis*, in the land of Bashan, towards the southern extremity of the lot of Manasseh.

Verse 9. For all the children of Israel, and for the stranger.] As these typified the great provision which God was making for the salvation of both Jews and Gentiles, hence the stranger as well as the Israelite, had the same right to the benefits of these cities of refuge. Is HE the God of the Jews only? Is HE not also the God of the Gentiles?

Until he stood before the congregation.] The judges and elders of the people, in trying civil and criminal cases, always sat; the persons who came for judgment, or who were tried, always stood; hence the expressions so frequent in Scripture, STANDING before the Lord—the Judge—the Elders, &c.

It is worthy of remark that the cities of refuge were given to the Levites, see the following chapter.—The sacrificial system alone afforded refuge; and while the suspected person was excluded from his family, &c. he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent, are all the institutions of God!

CHAPTER XXI.

The Levites apply to Eleazar, Joshua, and the elders for the cities to dwell in, which Moses had promised, 1, 2. Their request is granted, 3. The priests receive thirteen cities out of the tribes of Judah, Simeon and Benjamin, 4. The Levites receive ten cities out of the tribe of Ephraim, Dan, and the half tribe of Manasseh, 5; and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher and Naphtali, 6. The Shilonites of Merari had twelve cities out of the tribes of Reuben, Gad, and Zabulon, 7. The names of the cities given out of the tribes of Judah and Simeon, 8—15. These granted out of the tribe of Benjamin, 17—19. Out of Ephraim,

20—22. Those out of Dan, 23, 24. Those out of both the halves of the tribe of Manasseh, 25—27. Those out of the tribe of Issachar, 28, 29. Those out of Asher, 30, 31. Those out of Naphtali, 32. These were the cities of the Gershonites, 33. The cities of the Merarites, 34—40. The sum of the cities given to the Levites forty-eight, 41, 42. The exact fulfilment of all God's promises, 43—45.

A. M. 2561.
B. C. 1443.
An. Exod. 18.
Anno ante
I. Olymp. 667.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at ^bShiloh, in the land of Canaan, saying, ^cThe LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance at the command-

ment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and ^dthe children of Aaron the priest, *which were* of the Levites, ^ehad by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And ^fthe rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And ^gthe children of Gershon *had* by lot

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B. C. 1443.
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^a Ch. 14. 1. & 17. 4.—^b ch. 18. 1.—^c Numb. 35. 2.

^d Ver. 8, 19.—^e See ch. 24. 33.—^f ver. 21, &c.—^g ver. 27, &c.

NOTES ON CHAP. XXI.

Verse 1. *The heads of the fathers of the Levites*] The Levites were composed of three grand families, the *Gershonites*, *Kohathites*, and *Merarites*, independantly of the family of Aaron, who might be said to form a *fourth*. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently intended, that the different tribes were to furnish them with *habitations*; and this was according to a positive command of God, Num. xxxv. 2, &c. Finding now that each tribe had its inheritance appointed to it, the heads of the Levites came before Eleazar, Joshua, and the chiefs of the tribes, who had been employed in dividing the land, and requested that cities and suburbs should be granted them according to the Divine command.

Verse 3. *And the children of Israel gave unto the Levites*] They cheerfully obeyed the Divine command; and cities for habitations were appointed to them out of the different tribes, *by lot*, that it might as fully appear that God designed them their *habitations*, as he designed the others their *inheritances*.

Verse 4. *Out of the tribe of Judah—Simeon, and—Benjamin, thirteen cities.*] These tribes furnished more habitations to the Levites in proportion, than any of the other tribes; because they possessed a more extensive inheritance; and Moses had commanded, Num. xxxv. 8. *From them that have many, ye shall give many; and from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance.* It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards to be established in Jerusalem, had their appointment nearest to that city: so that they were always within reach of the Sacred Work which God had appointed them.

Verse 5. *And the rest of the children of Kohath*] That is,

the remaining part of that family that were not *priests*—for those who were priests, had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply *Levites*, and not of the priest's or Aaron's family, see ver. 10. had their habitations in *Ephraim*, *Dan*, and the half tribe of *Manasseh*.

It has been asked in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered, that it is not likely the Levites had the exclusive property of the cities in which they dwelt; for it is evident that the other Israelites dwelt among them. We know, says Calmet, by history, that the cities of the Levites were almost entirely filled with Israelites of other tribes. For instance, Gibeah of Benjamin, which is here given to the Levites, ver. 17. was always peopled by the *Benjamites*, as appears from the history of the Levite, whose wife was so horribly abused by them, Judges xix. Saul and all his family dwelt in the same city: and David and his court spent the first years of his reign at *Hebron*, which was also a city of the Levites, ver. 10. It appears, therefore, that they had no other property in those cities, than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption; for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it at the year of jubilee, it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell—they were considered as the Lord's property. See Levit. xxv. 32—34. and the notes there. It is therefore very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them, the houses in which they were to dwell; and that those of the tribe to which the city belonged, occupied all the other dwellings. There is also reason to believe, that in process of time, when the families of the Levites increased, they had

A. M. 2561.
B. C. 1513.
An. Israel. 1st
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Anno ante
1 Olymp. 600.
out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 ^a The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 ^b And the children of Israel gave by lot unto the Levites these cities with their suburbs, ^c as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are ^d here mentioned by name.

10 ^e Which the children of Aaron, ^f being of the families of the Kohathites, ^g who were of the children of Levi, had: for theirs was the first lot.

11 ^h And they gave them ⁱ the city of Arba the father of ^j Anak, which ^k city is Hebron, ^l in the hill country of Judah, with the suburbs thereof round about it.

12 But ^m the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus ⁿ they gave to the children of Aaron the priest ^o Hebron with her suburbs, ^p to be a city of refuge for the slayer; ^q and Libnah with her suburbs.

^a Ver. 34, &c. — ^b ver. 3, — ^c Num. 35, 2. — ^d Heb. called — ^e ver. 4, — ^f 1 Chron. 6, 55. — ^g Or, ^h *Arba*, — ⁱ Gen. 23, 2. — ^j ex 15, 15, 11. — ^k ch. 20, 7. — ^l Luke 1, 32. — ^m ch. 14, 13. — ⁿ 1 Chron. 6, 56. — ^o 1 Chron. 6, 57, &c. — ^p ch. 13, 24, & 20, 7. — ^q ch. 13, 14.

more dwellings assigned to them, which were, probably, builded at the public expense.

We may also observe, that the Levites were not absolutely bound to live in these and no other cities; for when the tabernacle was at *Nob*, priests and Levites dwelled there, see 1 Sam. xxi. 1, &c. and when the worship of God was established at Jerusalem, multitudes, both of priests and Levites dwelled there, though it was no Levitical city; as did the *courses* of priests, afterwards at *Jericho*. This was a circumstance which Moses had foreseen, and for which he had provided.—See Deut. xvin. 6, &c.

Verse 11. *The city of Arba*] See the note on chap. xiv. 15.

Verse 12. *The fields of the city gave they to Caleb*] This was an exclusive privilege to *him* and his family, with which

14 And ^a Jattir with her suburbs, ^b and Eshtemoa with her suburbs,

15 And ^c Holon with her suburbs, ^d and Deber with her suburbs,

16 And ^e Ain with her suburbs, ^f and Juttah with her suburbs, and ^g Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^h Gibeon with her suburbs, ⁱ Geba with her suburbs,

18 Anathoth with her suburbs, and ^j Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 ¶ ^k And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ^l Shechem with her suburbs in mount Ephraim, ^m to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

^a Ch. 15, 48. — ^b Ch. 15, 49. — ^c 1 Chron. 6, 58. — ^d 1 Chron. 6, 59. — ^e 1 Chron. 6, 60. — ^f 1 Chron. 6, 61. — ^g 1 Chron. 6, 62. — ^h 1 Chron. 6, 63. — ⁱ 1 Chron. 6, 64. — ^j 1 Chron. 6, 65. — ^k 1 Chron. 6, 66. — ^l 1 Chron. 6, 67. — ^m 1 Chron. 6, 68.

the grant to the Levites did not interfere.—See the notes on chap. xiv. 4.

Verse 18. *Anathoth*] Collocated as the birthplace of Jeremiah, about three miles northward of Jerusalem, according to St. Jerom.

Verse 19. *Thirteen cities with suburbs*] At the time mentioned here, certainly thirteen cities was too large a proportion for the priests, as they and their families amounted to a very small number—but this *ample promise* was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. *Beth-horon*] There were two cities of this name, the upper and the lower—but which is intended here, cannot be ascertained.

Verse 24. *Aijalon*] See on chap. x.

A. M. 2561.
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26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ ^a And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave ^b Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob, with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^c Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according

to their families were thirteen cities with their suburbs.

34 ¶ ^d And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Joknean with her suburbs, and Kartah with her suburbs, 35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^e Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ^f Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 ^g All the cities of the Levites within the

A. M. 2561.
B. C. 1443.
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^a Ver. 6. 1 Chron. 6. 74.—^b ch. 20. 8.—^c ch. 20. 7.

^d Ver. 7. See 1 Chron. 6. 77.—^e ch. 20. 2.—^f ch. 20. 8.—^g Numb. 35. 7.

Verse 27. *Golan in Bashan*] On this and the other cities of refuge mentioned here, see the note on chap. xx. ver. 7.

Verse 35. *Dimnah with her suburbs, &c.*] It is well known to every Hebrew scholar, that this and the following verse are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew bibles. Between critics there is no small controversy relative to the authenticity of these verses—and those who wish to see the arguments at large on both sides, must consult the *Varie Lectiones* of Dr. Rossi, on this place. Dr. Kennicott, who is a strenuous advocate for their authenticity, argues thus in their behalf: “Verses 41 and 42 of this chapter tell us that the Levitical cities were forty-eight, and that they had been all as such described; so that they must have been all specified in this chapter: whereas now, in all the Hebrew copies printed in full obedience to the Masora, which excludes two verses, containing four of these cities, the number amounts only to forty-four.”

“The cities are first mentioned, in the general, as being thirteen and ten, with thirteen and twelve, which are certainly forty-eight. And yet when they are particularly named, verses 12 to 19 give thirteen cities; verses 20 to 26 give ten cities; verses 27 to 32 give thirteen; verses 34 and 35 give four cities; and then verses 35, 36, give four more; all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only, unless we admit the four other cities expressed in those two verses, which have been rejected

by that blind guide, the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text, and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been as yet printed completely; thus—*And out of the tribe of Reuben, A CITY OF REFUGE FOR THE SLAYER, Bezer, IN THE WILDERNESS, with her suburbs; and Jahazah, with her suburbs; Kedemoth with her suburbs; and Mephaath with her suburbs: four cities.* See on this place my edition of the Hebrew Bible: where no less than one hundred and forty-nine copies are described, which happily preserve these verses, most clearly essential to the truth and consistency of this chapter. See also *General Discourse*, p. 19, 26, 54.”

Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity, very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty, collated by De Rossi. Those who deny their authenticity, say they have been inserted here from 1 Chron. vi. 76, 79, where they are found, it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Verse 36. *Jahazah*] See on chap. xiii. 18.

Verse 41. *Forty and eight cities*] At the last Census of the Hebrew people, related Num. xxxvi. we find from ver. 62. that the tribe of Levi amounted only to 23,000; and at

A. M. 2511
B. C. 1458.
Josh. 13: 1-6.
Josh. 13: 6-7.
Josh. 13: 7-11.
Josh. 13: 11-12.

possession of the children of Israel were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwell therein.

A. M. 2511
B. C. 1458.
Josh. 13: 13-17.
Josh. 13: 17-20.
Josh. 13: 20-21.
Josh. 13: 21-22.

44 * And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 * There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

Josh. 13: 13-17. Josh. 13: 17-20.

Josh. 13: 20-21. Josh. 13: 21-22.

is supposed that *forty-eight cities* were too good a proportion for this tribe, the other tribes have so very few. But 1. All the cities of the other tribes are not enumerated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 cubits for their castle, &c. excepted. 5. Cities in those ancient times were very small, as most of *72* go went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase. The other tribes might enlarge their borders and make conquests; but this was not suitable to the mere servants of God: besides, had they made conquests, they would have become proprietors of the conquered land; and God decreed that they should have no inheritance in Israel, God himself being their portion.

Verse 43. *And the Lord gave*—[*of the land which he swore*] All was now divided by lot unto them—and their enemies were so completely discomfited, that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land, served under tribute; and the tribute that they paid, was the amplest proof of their complete subjugation. Add to this, they had as much of the land in *actual* possession as they could occupy, and as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the

fidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land, or to maintain them in it, but on condition of *obedience*: and so partially did he fulfil this intention, that there is not a single instance on record, in which they were either straitened or subjugated while obedient and faithful to their God.

The cavil is as foolish as it is unprincipled, which states “The Israelites never did possess the whole of the land which was promised to them—and therefore that promise could not come by Divine Revelation.”—With as much reason might it be urged, that Great Britain has not subdued the French West India islands, and Batavia, (February 1812,) because the ancient inhabitants still remain in them; but is not their *serving under tribute*, an absolute proof that they are *conquered*, and under the British Dominion? So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense it might be said, *There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.* Nor shall one word of his ever fail to any of his followers, while the sun and moon endure.

CHAPTER XXII.

Joshua assembles, concedes, blesses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1—8. They return and build an altar by the side of Jordan, 9, 10. The rest of the Israelites hearing of this, and suspecting that they had built the altar for idolatrous purposes, or to make a schism in the national worship, prepare to go to war with them, 11, 12: but first send a deputation to know the truth, 13, 14. They arrive and ex-*st*itute with their brethren, 15—20. The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was builded as a monument only, to prevent schism, 21—29. The deputation are satisfied, and return to the ten tribes and make their report, 30—32. The people rejoice and praise God, 33: and the Reubenites and Gadites call the altar they had raised, E3, that it might be considered a witness between them and their brethren on the other side Jordan, 34.

A.M. 2561.
B.C. 1445.
An. Exod. 1st.
46.
Anno ante
I. Olymp. 667.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept ^aall that Moses the servant of the LORD commanded you, ^band have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, ^cwhich Moses the servant of the LORD gave you on the other side Jordan.

5 But ^dtake diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, ^eto love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

^a Num. 1. 32, 29. Deut. 3. 18. — ^b ch. 1. 16, 17. — ^c Num. 32. 33. Deut. 29. 3. ch. 13. 6 — ^d Deut. 6. 6, 17. & 11. 22. — ^e Deut. 10. 12.

NOTES ON CHAP. XXII.

Verse 1. *Then Joshua called the Reubenites, &c.*] We have already seen that 40,000 men of the tribes of Reuben and Gad, and the half tribe of Manasseh, had passed over Jordan armed, with their brethren, according to their stipulation with Moses. The war being now concluded, Joshua assembles these warriors; and with commendations for their services and fidelity, he dismisses them, having first given them the most pious and suitable advices. They had now been about seven years absent from their respective families: and though there was only the river Jordan between the camp at Gidgal, and their own inheritance, yet it does not appear that they had, during that time, ever revisited their own home, which they might have done any time in the year, the *harvest* excepted, as at all other times that river was easily fordable.

Verse 5. *But take diligent heed, &c.*] Let us examine the force of this excellent advice; they must ever *consider* that their prosperity and continued possession of the land, depended on their fidelity and obedience to God; to this they must *take diligent heed*.

Do the commandment] They must pay the strictest regard to every moral precept.

And do the law] They must observe all the *rites and ceremonies* of their holy religion.

Love the Lord your God] Without an affectionate filial attachment to their Maker, duty would be irksome, grievous and impossible.

6 So Joshua ^fblessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan^g: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: ^hdivide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto ⁱthe country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

A.M. 2561.
B.C. 1445.
An. Exod. 1st.
46.
Anno ante
I. Olymp. 667.

^f Gen. 47. 7. Exod. 30. 43. ch. 11. 13. 2 Sam. 6. 18. Luke 24. 50. — ^g ch. 17. 5. — ^h Num. 31. 27. 1 Sam. 30. 14. — ⁱ Num. 32. 1, 26, 29.

Walk in all his ways] They must not only *believe and love*, but *obey*: walk not in *your own ways*, but walk in those which GOD has pointed out.

Keep his commandments] They must love him with all their heart, soul, mind, and strength; and their neighbour as themselves.

Cleave unto him] They must be *cemented* to him in a union that should never be dissolved.

Serve him] They must consider him as their *Master*, having an absolute right to appoint them *when, where, how*, and in what *measure* they should do his work.

With all your heart] Having all their affections and passions sanctified, and united to him.

And with all your soul] Giving up their whole *life* to him, and employing their understanding, judgment, and will in the contemplation and adoration of his perfections; that their love and obedience might increase, in proportion to the cultivation and improvement of their *understanding*.

Verse 7. *Then he blessed them.*] Spoke *respectfully* of their fidelity and exertions—*wished* them every *spiritual and temporal* good—*prayed* to God to protect and save them; and probably gave some *gifts* to these leaders among them, that had most distinguished themselves in this seven years war. In all the above senses, the word *bless*, is frequently taken in Scripture.

Verse 8. *Return with much riches*] It appears they had their full proportion of the spoils that were taken from the Canaanites; and that these spoils consisted in *cattle, silver, gold, brass, iron*, and *raiment*.

A. M. 3661.
B. C. 1443.
An. Exod. Isr.
III.
Anno ante
I. Olymp. 667.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manassah built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel ^a heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manassah have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, ^b the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel ^c sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manassah, into the land of Gilead, ^d Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each ^e chief house a prince throughout all the tribes of Israel; and ^f each one *was* a head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reu-

ben, and to the children of Gad, and to the half tribe of Manassah, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, ^g that ye might rebel this day against the LORD?

17 Is the iniquity ^h of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow ⁱ he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, ^k wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

^a Dent. 13. 12, &c. Judg. 20. 12. — ^b Judg. 20. 1. — ^c Dent. 13. 11. Judg. 20. 12. — ^d Exod. 6. 26. — ^e Num. 25. 7. — ^f Heb. house of the father.

^g Num. 1. 4. — ^h See Lev. 17. 9, 10. — ⁱ Dent. 12. 18, 19. — ^j Num. 25. 3, 4. — ^k Dent. 4. 3. — ^l Num. 10. 2. — ^m ch. 18. 1.

Divide the spoil—with your brethren.] It was right that those who stand at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper proportion of the spoils taken from the enemy: for had they not acted as they did, the others could not have safely left their families.

Verse 10. The borders of Jordan, that are in—Canaan.] This verse can never mean that they builded the altar on the west side of Jordan, for this was not in their territories—nor could it be a place for the purpose of public worship to their own people, if builded on the opposite side of Jordan: besides, the next verse says, it was built over against the land of Canaan. It appears, that when they came to the river, they formed the purpose of building the altar; and when they had crossed it, they executed their purpose.

A great altar to see to.] A vast mass of earth, stones, &c. elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watch tower, being of a stupendous height, *altare insignita magnitudinis*, an altar of an immense size, as the Vulgate terms it.

Verse 12. To go up to war against them.] Supposing that they had builded this altar in opposition to that which Moses, by the command of God, had erected, and were consequently

become rebels against God, and the Israelitish constitution; and should be treated as such. Their great concern for the glory of God, led them to take this step, which, at first view, might appear precipitate; but that they might do nothing rashly, they first sent Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar.

Verse 17. Is the iniquity of Peor too little.] See this history, Num. xxv. 3, &c. and the notes there. Phinehas taking it for granted that this altar was builded in opposition to the altar of God erected by Moses, and that they intended to have a separate service, priesthood, &c. which would be rebellion against God, and bring down his curse on them and their posterity; and in order to show that God is jealous of his glory, he refers to the business of Baal Peor, which took place in that very country they were now about to possess; the destructive consequences of which, *te*, through his zeal for the glory of God, was the means of preventing.

Verse 19. If the land of your possession be unclean.] The generous mind of Phinehas, led him to form this excuse for them. If ye suppose that this land is unclean, as not having been originally included in the covenant, and ye think that ye cannot expect the blessing of God, unless ye have an altar, sacrifices, &c. then pass ye over unto the land of the possession of

A.M. 2561.
B.C. 1443.
An. Exod. L. c.
48.
Anno 3070.
1 Olymp. 667.

20 ^a Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh, answered, and said unto the heads of the thousands of Israel,

22 The LORD ^b God of gods, the LORD God of gods, he ^c knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself ^d require it;

24 And if we have not *rather* done it for fear of *this* thing, saying, ^e In time to come your

children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar; not for burnt offering, nor for sacrifice;

27 But *that it may be* ^f a witness between us and you, and our generations after us, that we might ^g do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in

A.M. 2561.
B.C. 1443.
An. Exod. L. c.
48.
Anno 3070.
1 Olymp. 667.

^a Ch. 7. 1, 5. — ^b Deut. 10. 17. — ^c 1 Kings 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21 & 139. 1, 2. Jer. 12. 3. 2 Cor. 11. 11, 31.

^d Deut. 16. 19. 1 Sam. 20. 16. — ^e Heb. *To morning*. — ^f Gen. 31. 43. ch. 24. 27. ver. 34. — ^g Deut. 12. 5, 6, 11, 14, 17, 18, 26, 27.

the Lord, wherein the Lord's tabernacle dwelleth, the only legitimate place where sacrifices and offerings can be made. We will divide this land with you, and rather straiten ourselves, than that you should conceive yourselves to be under any necessity of erecting a new altar, *besides the altar of the Lord our God*.

Verse 20. *Did not Achan the son of Zerah*] Your sin will not be merely against yourselves: your transgressions will bring down the wrath of God upon all the people; this was the case in the transgression of Achan; he alone sinned, and yet God, on that account, turned his face against the whole congregation, so that they fell before their enemies. We cannot therefore be unconcerned spectators of your transgression, we may all be implicated in its criminality; let this, and the dishonour which we apprehend is done to our God, plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you. See the history of Achan referred to here, chap. vii. and the notes there.

Verse 21. *Then the children of Reuben—answered*] Though conscious of their own innocence, they permitted Phinehas to finish his discourse, though composed of little else than accusations—there was a decency in this, and such a full proof of good-breeding, as does them the highest credit. There are many public assemblies in the present day, which lay claim to the highest refinement, who might take a very useful lesson from these Reubenites and their associates.

Verse 22. *The Lord God of gods*] The original words are exceedingly emphatic, and cannot be easily translated. *אל אלהים יהוה* *El Elohîm Yehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the Strong God, Elohîm Jehovah*, which is nearly the version of *Luther, Der starke Gott*

Der Herr “The Strong God the LORD.” And the Reubenites, by using these, in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully shewed the deputation from the ten tribes, that their religious creed had not been changed: and in the succeeding part of their defence they shew, that their *practice* corresponded with their *creed*. The repetition of these solemn names by the Reubenites, &c. shew their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Save us not this day] This was putting the affair to the most solemn issue; and nothing but the utmost consciousness of their own integrity, could have induced them to make such an appeal, and call for such a decision. “Let God the judge, cause us to perish this day, if in principle or practice we have knowingly departed from him.”

Verse 24. *For fear of this thing*] The motive that actuated us, was directly the reverse of that, of which we have been suspected.

Verse 26. *An altar; not for burnt-offering, nor for sacrifice*] Because this would have been in flat opposition to the law, Levit. xvii. 8, 9. Deut. xii. 4, 5, 6, 10, 11, 13, 14. which most positively forbade any sacrifice or offering to be made in any other place than that one which the Lord should chuse. Therefore the altar builded by the Reubenites, &c. was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

A. M. 2561
B. C. 1514
An. Essod. Ter.
III.
Anno. mdc.
1 Olymp. 660.
time to come, that we may say *again*,
Behold the pattern of the altar of the
LORD, which our fathers made, not
for burnt offerings, nor for sacrifices;
but it *is* a witness between us and you.

29 God forbid that we should rebel against
the LORD, and turn this day from following the
LORD, ^a to build an altar for burnt offerings, for
meat offerings, or for sacrifices, beside the altar
of the LORD our God that *is* before his taber-
nacle.

30 ¶ And when Phinehas the priest, and the
princes of the congregation and heads of the
thousands of Israel which *were* with him, heard
the words that the children of Reuben and the
children of Gad and the children of Manasseh
spake, ^b it pleased them.

31 And Phinehas the son of Eleazar the priest
said unto the children of Reuben, and to the
children of Gad, and to the children of Manas-

sch, This day we perceive that the
LORD *is* among us, because ye have
not committed this trespass against
the LORD: ^c now ye have delivered
the children of Israel out of the hand of the
LORD.

32 ¶ And Phinehas the son of Eleazar the priest,
and the princes, returned from the children of
Reuben, and from the children of Gad, out of
the land of Gilead, unto the land of Canaan, to
the children of Israel, and brought them word
again.

33 And the thing pleased the children of Israel;
and the children of Israel ^e blessed God, and did
not intend to go up against them in battle, to
destroy the land wherein the children of Reuben
and Gad dwelt.

34 And the children of Reuben and the chil-
dren of Gad called the altar ^f *Ed*: for it *shall be*
a witness between us that the LORD *is* God.

^a Deut. 12. 13, 14.— ^b Heb. *it was good in their eyes*. — ^c Lev. 26. 11, 12.
^d Chron. 13. 2. — ^e Heb. *then*.

^f 1 Chron. 29. 20. Neh. 9. 6. Dan. 2. 19. Job 2. 23.— ^g Lev. 18. 4.
witness. So ch. 14. 27.

Verse 29. *God forbid that we should rebel*] These words
not only express their strong abhorrence of this crime, but also
shew, that without God, they could do no good thing; and
that they depended upon him for that strength by which alone
they could abstain from evil.

Verse 31. *We perceive that the LORD is among us*] Or ac-
cording to the Targum of Jonathan—"This day we know
that the majesty of Jehovah dwelleth among us, because ye
have not committed this prevarication against the WORD of
the LORD, and thus ye have delivered the children of Israel
from the hand of the WORD of the LORD." They rejoice
to find them innocent, and that there is no ground of quarrel
between the children of the same family. And from this,
they draw a very favourable conclusion, that as God was
among them as the sole object of their religious worship, so he
would abide with them as their protector and their portion:
and as they were *his* friends, they take it for granted that he
will deliver them from the hands of their enemies.

Verse 33. *And did not intend to go up against them in battle*]
That is, they now relinquished the intention of going against
them in battle; as this explanation proved there was no cause
for the measure.

Verse 34. *Called the altar Ed*] The word *ED* עֵד, which
signifies *witness* or *testimony*, is not found in the common
editions of the Hebrew Bible, and is supplied in Italics by our
translators, at least in our modern copies; for in the *first edition*
of this translation, it stands in the text without any note of
this kind: and it is found in several of Kennicott's and De
Rossi's MSS. and also in the *Synagoga* and *Antiqua*. Several
also of the early printed editions of the Hebrew Bible, have
the word עֵד, either in the text or in the margin; and it must
be allowed to be necessary to complete the sense. It is very

probable that an *inscription* was put on this altar, which
pointed out the purposes for which it was erected.

From the contents of this chapter, we learn that the Israel-
ites were dreadfully alarmed at the prospect of a *schism* in
their own body, both as it related to *ecclesiastical* and *civil*
matters. A few observations on this subject may not be use-
less.

Schism in religion is a dangerous thing; and should be
carefully avoided by all who fear God. But this word should
be well understood, Σχιζμα, in theology, is generally allowed
to signify a *rent* in, or departure from, the *doctrine* and *prac-*
tice of the apostles, especially among those who had been pre-
viously *taught* in that doctrine and practice. A departure from
human institutions in religion, is no *schism*, for this reason, that
the WORD of GOD alone is the sufficient rule of the faith and
practice of Christians: and as to *human* institutions, forms, modes,
&c. those of one *party*, may be as good as those of *another*.

When the majority of a nation agrees in some particular
forms and modes in their religious service; no conscientious
man will *lightly* depart from these: nor depart at all, unless
he find, that they are not only not authorized by the word of
God, but *repugnant* to it. It is an object greatly to be de-
sired, that a whole people, living under the same laws, may,
as much as possible, glorify God, not only with one *heart*,
but also with one *mouth*.

But there may be a *schism* from established forms, without
schism, for if that dissent make no rent in the *doctrine* or
practice of Christianity, as laid down in the New Testament,
it is an abuse of terms to call it a *schism*; besides, there may be
a dissent among religious people relative to certain points, *as*
both in *fact* and *practice*; which, not affecting the *essence*

of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a *schism*—but when professing Christians separate from each other, to set up one *needless* or *non-essential* form, &c. in the place of others, which they call *needless* or *non-essential*, they are highly culpable. This not only produces no good, but tends to much evil—for both parties, in order to make the points of their difference of sufficient consequence to justify their dissension, magnify these non-essential matters beyond all *reason*, and sometimes, beyond *conscience* itself; and thus, *mint* and

cummin are tythed, while the weightier matters of the law, judgment, and the love of God, are utterly neglected. If Christians either cannot, or will not, think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. “But should we take this advice, would it not lead to a total *indifference* about religion?” Not at all: for in the things which concern the *essentials* of Christianity, both in *doctrine* and *practice*, we should ever feel zealously affected, and earnestly contend for the faith once delivered to the saints.

CHAPTER XXIII.

Joshua being old, calls for the rulers, and different heads of the Israelites, 1, 2. to whom he relates how God had put them in possession of the promised land, 3, 4; from which all their remaining enemies should be expelled, 5. Exhorts them to be faithful to God, and to avoid all connexions with the idolatrous nations, 6—8. Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9—11. Lays also before them, the consequences of disobedience, 12, 13. Shews them, that as all God's promises had been fulfilled to them, while they were obedient, so his threatenings should be fulfilled on them, if they revolted from his service; and that if they did so, they should be utterly destroyed from off the good land, 14—16.

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Anno ante
I. Olymp. 667.

AND it came to pass a long time after that the LORD^a had given rest unto Israel from all their enemies round about, that Joshua^b waxed old and^c stricken in age.

2 And Joshua^d called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Anno ante
I. Olymp. 667.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea^e westward.

^a Ch. 21. 44. & 22. 4. — ^b ch. 13. 1. — ^c Heb. come into days. — ^d Deut. 31. 28. ch. 24. 1. 1 Chron. 23. 1.

^e Exod. 14. 14. ch. 10. 11, 42. — ^f ch. 13. 2, 6. & 18. 10. — ^g Heb. at the sun set.

NOTES ON CHAP. XXIII.

Verse 1. *A long time after that the Lord had given rest*] This is supposed to have been in the last, or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and seven after the division of the land among the tribes.

Verse 2. *Joshua called for all Israel*] There are four degrees of civil distinction mentioned here. 1. זקנים *Zekenim*, *Rashim*, or *Rashey Aboth*, the *CHIEFS*, or *HEADS* of families. 2. שופטים *Shophetim*, the *JUDGES* who interpreted, and decided according to the law. 3. שוטרים *Shoterim* the *OFFICERS*, *serjeants*, &c. who executed the decisions of the judges. Whether this assembly was held at *Tinnath-Serah*, where Joshua lived, or at *Shiloh*, where the ark was, or at *Shechem*, as in chap. xxiv. 1. we cannot tell. Some think that the meeting here, and that mentioned in chap. xxiv. were the same; and if so, *Shechem* was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. *For the Lord your God is he that hath fought for you*] There is much, both of *piety* and *modesty* in this address. It was natural for the Israelites to look on their veteran worn out general, who had led them on from conquest to conquest, with profound respect: and to be ready to say, “Had we not had such a commander, we had never got possession of this good land.” Joshua corrects this opinion, and shews them, that all their enemies had been defeated, because the Lord their God had fought for them. That the battle was the Lord's, and not his: and that God alone, should have the glory.

Verse 4. *I have divided—these nations that remain*] The whole of the promised land had been portioned out, as well those parts which had not yet been conquered, as those from which the ancient inhabitants had been expelled. The Canaanitish armies had long ago been broken in pieces, so that they could make no head against the Israelites, but in many districts the old inhabitants remained, more through the supineness of the Israelites, than through their own bravery.

From Jordan—unto the great sea] All the land that lay between the river *Jordan*, from *Phiala*, where it rose, to the

A. M. 2661.
B. C. 1443.
An. Exod. 18.
18.
An. ante
1012 an. c. 7.

5 ¶ And the Lord your God, ^a he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ^b as the Lord your God hath promised unto you.

6 ^c Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ^d that ye turn not aside therefrom to the right hand or to the left;

7 That ye ^e come not among these nations, these that remain among you; neither ^f make mention of the name of their gods, nor cause to swear ^g by them, neither serve them, nor bow yourselves unto them:

8 ^h But ⁱ cleave unto the Lord your God, as ye have done unto this day.

9 ^j For ^k the Lord hath driven out from before you great nations and strong: but ^l as for you, ^m no man hath been able to stand before you unto this day.

^a Exod. 23. 30. & 33. 2. & 34. 11. Deut. 11. 23. ch. 13. 6. — ^b Numb. 33. 53. — ^c Gen. 1. 7. — ^d Deut. 5. 32. & 28. 14. — ^e Exod. 23. 33. Deut. 2. 2. 3. Prov. 1. 14. Ephes. 5. 11. — ^f Exod. 23. 13. Ps. 106. 4. Jer. 5. 7. Zeph. 1. 3. See Numb. 33. 53. — ^g Or, *For ye shall swear by them.* — ^h Deut. 10. 20. & 11. 22. & 15. 1. ch. 22. 5. — ⁱ Or, *Then the LORD will drive.* — ^j Deut. 11. 24. — ^k ch. 1. 3.

southern extremity of the Dead sea; and to the Mediterranean sea, through the whole extent of its coast, opposite to Jordan.

Verse 5. *And drive them—out—and ye shall possess*] The same Hebrew word *parash* is used here, to signify, to expel from an inheritance, and to succeed those thus expelled. *Ye shall disinherit them from your sight, and ye shall inherit their land.*

Verse 6. *Be ye therefore very courageous to keep and to do, &c.*] It requires no small courage to keep a sound creed in the midst of scoffers; and not less to maintain a godly practice among the profane and profligate.

That is written in the book] By the word of God alone, his followers are bound. Nothing is to be received as an article of faith, which God has not spoken.

Verse 7. *Come not among these nations*] Have no civil or social contracts with them, see ver. 12. as these will infallibly lead to spiritual affinities—in consequence of which, ye will make honourable mention of the name of their gods, swear by them, as the judges of your motives and actions; serve them in their abominable rites; and bow yourselves unto them, as your creators and preservers; thus giving the whole worship of God to idols. And all this will follow from simply coming among them. He who walks in the counsel of the ungodly, will soon stand in the way of snares, and shortly sit in the seat of the scornful. *Nemo repente fit impius.* No man rises to the highest stages of iniquity but by degrees. NERO

10 ⁿ One man of you shall chase a thousand: for the Lord your God, ^o he it is that fighteth for you, ^p as he hath promised you.

11 ^q Take good heed therefore unto ^r yourselves, that ye love the Lord your God.

12 ¶ Else if ye do in any wise ^s go back, and cleave unto the remnant of these nations, even these that remain among you, and shall ^t make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that ^u the Lord your God will no more drive out *any* of these nations from before you; ^v but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, this day ^w I am going the way of all the earth: and ye know in all your hearts and in all your souls, that ^x not one

^a Lev. 26. 8. Deut. 22. 30. See Judg. 3. 31. & 15. 15. 2 Sam. 24. 6. — ^b Exod. 14. 14. & 23. 27. Deut. 3. 21. Gen. 1. 3. — ^c Exod. 23. 33. — ^d Heb. 10. 30. 34. 2 Pet. 2. 20. 21. — ^e Lev. 17. 4. — ^f Judg. 2. 3. — ^g Exod. 23. 33. Numb. 33. 53. Deut. 7. 16. 1 Kings 11. 4. — ^h 1 Kings 2. 2. See Hebr. 9. 27. — ⁱ ch. 21. 13. Luke 21. 30.

himself, under the instructions of Seneca, was a promising youth.

Verse 10. *One man of you shall chase a thousand*] Do not remain inactive, on the supposition that you must be much more numerous, before you can drive out your enemies; for it is the Lord that shall drive out nations great and strong: and under his direction and influence, one of you shall chase a thousand.

Verse 11. *Take good heed—unto yourselves, that ye love the Lord*] *לנפשתיכם* *lenaphshotaiem*, Take heed to YOUR SOULS, literally: but *נפש* *nephesh*, and *נפש* *nefesh*, both in Hebrew and Arabic, signify the whole self, as well as soul and life: both soul and body must be joined in this work, for it is written, *Thou shalt love the Lord thy God with all thy heart—soul—and strength.*

Verse 12. *Else if ye do—go back*] The soldier who draws back, when going to meet the enemy, forfeits his life. These were the Lord's soldiers, and if they drew back, they drew back unto perdition; their lives being forfeited by their intidelity.

Verse 13. *They shall be snares*] *לפח* *lephach*, a net or a gill, set by the artful fowler, to catch heedless birds.

And traps] *מקש* *makesh*, any snare, toil, or trap, placed on the ground, to catch the unwary traveller, or wild beast, by the foot.

Scourges in your sides, and thorns in your eyes] Nothing can be conceived more vexatious and distressing than a con-

A. M. 2561.
E. C. 1443.
An. Exod. Isr.
48.
Ann ante
I. Olymp. 667.

thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 ^a Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you ^b all evil things, until he have destroyed you from off this good

^a Deut. 28. 63.—^b Lev. 26. 16. Deut. 28. 15, 16, &c. Judg. 3.

tinual goad in the side, or thorn in the eye. They will drive you into obedience to their false gods, and put out the eyes of your understandings by their idolatries. And God will preserve them, merely to distress and punish you.

Verse 14. *The way of all the earth*] I am about to die—I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state, that even the smallest of them had not had its most literal accomplishment: this all Israel could testify.

Verse 15. *So shall the Lord bring upon you all evil things*] His faithfulness in fulfilling his promises, is a proof that he will as faithfully accomplish his threatenings: for the veracity of God is equally pledged for both.

Verse 16. *Ye shall perish quickly from off the good land*] The following note from Mr. John Trapp is very judicious. "This judgment Joshua inculcates ver. 13, 15, and here; because he knew it would be a very grievous thing to them to forego so goodly a land, so lately gotten, and so short a while enjoyed. In the beginning of a speech, *τα νυν*, the milder affections, suit best: but towards the end, *τα παρην*, passionate

land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Ann ante
I. Olymp. 667.

3, 12. & 1. 1, 2. & 6. 1. & 10. 6, 7. & 13. 1. 2 Chron. 36. 16, 17.

and piercing passages, according to the orator. This rule Joshua observes, being *Ex utroque Cæsar*; no less an orator, than a warrior."

In all this exhortation, we see how closely Joshua copies the example of his great master Moses. See Lev. xxvi. 7, 8; 14, &c. Deut. xxviii. 7. xxxii. 30. He was tenderly concerned for the welfare of the people; and with a deeply affected heart, he spoke to their hearts. No people ever were more fairly and fully warned; and no people profited less by it. The threatenings pronounced here, were accomplished in the Babylonish captivity; but more fully, in their general dispersion since the crucifixion of our Lord. And should not every Christian fear when he reads, *If God spared not the natural branches, take heed that he spare not thee*. Surely a worldly, carnal, and godless Christian, has no more reason to expect indulgence from the justice of God, than a profligate Jew. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused, are thereby forfeited. And this is as applicable to the individual, as to the whole system.

CHAPTER XXIV.

Joshua gathers all the tribes together at Shechem, 1; and gives them a history of God's gracious dealings with Abraham, 2, 3. Isaac, Jacob, and Esau, 4. Moses and Aaron, and their fathers in Egypt, 5, 6. His judgments on the Egyptians, 7. On the Amorites, 8. Their deliverance from Balak and Balaam, 9, 10. Their conquests in the promised land, and their establishment in the possession of it, 11—13. Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah, 14, 15. The people solemnly promise to serve the Lord alone; and mention his merciful dealings towards them, 16—18. Joshua shews them the holiness of God, and the danger of apostacy, 19, 20. The people again promise obedience, 21. Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods, 22, 23. They promise obedience, 24. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people, 25—28. Joshua's death, 29, and burial, 30. The people continue faithful during that generation, 31. They bury the bones of Joseph in Shechem, 32. Eleazar, the high-priest, dies also, 33.

A. M. 2467.
B. C. 1456.
An. Exod. 13.
13.
A. M. 2467.
10. 10. 10. 10.

AND Joshua gathered all the tribes of Israel to ^aShechem, and ^bcalled for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^cpresented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and ^dgave him Isaac.

4 And I gave unto Isaac ^eJacob and Esau: and I gave unto ^fEsau mount Seir, to possess it; ^gbut Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and ^hI plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I ⁱbrought your fathers out of Egypt: and ^jye came unto the sea; ^kand the Egyp-

tians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they ^lcried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and ^myour eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ⁿa long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then ^oBalak, the son of Zippor, king of Moab, arose and warred against Israel, and ^psent and called Balaam, the son of Beor, to curse you:

10 ^qBut I would not hearken unto Balaam; ^rtherefore he blessed you still: so I delivered you out of his hand.

11 And ^sye went over Jordan, and came unto Jericho: and ^tthe men of Jericho fought against you, the Amorites, and the Perizzites,

^a Gen. 35. 4.—^b ch. 23. 2.—^c 1 Sam. 10. 19.—^d Gen. 41. 26. 31. Judth. 3. 6. 7.—^e Gen. 31. 33.—^f Gen. 33. 1.—^g Acts 7. 2. 3.—^h Gen. 21. 2. 3. Ps. 137. 3.—ⁱ Gen. 22. 14. 25. 26.—^j Gen. 30. 3.—^k Deut. 2. 2.—^l Gen. 46. 1. 6.—^m Acts 7. 13.—ⁿ Exod. 3. 10.—^o Exod. 7. 8. 9. & 10. & 12.—^p Exod. 12. 37. 31.—^q Exod. 14. 2.—^r Exod. 14. 2.

NOTES ON CHAP. XXIV.

Verse 1. *Joshua gathered all the tribes*] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

To Shechem] As it is immediately added, that they presented themselves before God, this must mean the tabernacle; but at this time, the tabernacle was not at Shechem, but at Shiloh. The Septuagint appear to have been struck with this difficulty, and therefore read Συεα Σιλοα, both here and in ver. 25, though the Aldine and Complutensian editions have Συεα Σιχημ, in both places. Many suppose that this is the original reading, and that *Shechem* has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old, and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient; and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion. Sychem is a place famous in the patriarchal history. Here, Abraham settled on his first coming into the land of Canaan, Gen. xiii. 6, 7. and here, the patriarchs were buried, Acts vi. 9. And as Sychem lay between Ebal and Gerizzim, where Joshua had before made a covenant with the people, chap. viii. 30, &c. the very circumstance of the place would be un-

doubtedly friendly to the solemnity of the present occasion. *Shechem* supposes, that the covenant was made at Shechem, and that the people went to Sychem to confirm it before the Lord. Mr. Mede thinks the Ephraimites had a permanent, or temporary oratory, or house of prayer at Shechem, whither the people resorted for Divine worship, when they could not get to the tabernacle; and that this is what is called *before the Lord*: but this conjecture seems not at all likely, God having forbidden this kind of worship.

Verse 2. *On the other side of the flood*] The river Euphrates.

They served other gods] Probably Abraham, as well as Terah his father, was an idolater, till he received the call of God to leave that land. See on Gen. xi. 31. xii. 1. And for the rest of the history referred to here, see the notes on the parallel passages in the margin.

Verse 3. *Then Balak*—*arose and warred against Israel*] This circumstance is not related in Num. xxi. but does appear in that history, that the Moabites attacked the Israelites: and probably the war, here mentioned, means no more than his attempts to destroy them by the means of Balaam, and the wiles of the Midianitish women.

Verse 11. *The men of Jericho fought against you*] See the notes on chap. iii. and chap. vi. 1, &c. The people of Je-

Exod. 14. 10.—1 Sam. 14. 10.—1 Sam. 14. 17. 20.—1 Sam. 14. 4 & 5. 2.—1 Sam. 14. 6.—1 Sam. 14. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Anno ante
I. Olymp. 667.

and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And ^aI sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* ^bnot with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and ^ccities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat.

14 ¶ ^dNow therefore fear the LORD, and serve him in ^esincerity and in truth: and ^fput away the gods which your fathers served on the other side of the flood, and ^gin Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, ^hchoose you this day whom ye will serve; whether ⁱthe gods which your fathers served,

that *were* on the other side of the flood, or ^kthe gods of the Amorites, in whose land ye dwell: ^lbut as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, *he it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, *even* the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for *he is* our God.

19 And Joshua said unto the people, ^mYe cannot serve the LORD: for *he is* a ⁿholy God;

^a Exod. 23. 28. Deut. 7. 20. — ^b Ps. 44. 3, 6. — ^c Deut. 6. 10, 11. ch. 14. 15. — ^d Deut. 10. 12. 1 Sam. 12. 24. — ^e Gen. 17. 1. & 20. 5. Deut. 10. 13. Ps. 119. 1. 2 Cor. 1. 12. Eph. 6. 24. — ^f ver. 2, 23. Lev. 17. 7. Ezek. 20. 18. — ^g Ezek. 20. 7, 8. & 23. 3. — ^h See Ruth 1. 15. 1 Kings

18. 21. Ezek. 20. 39. John 6. 67. — ⁱ ver. 14. — ^k Exod. 23. 24, 25, 33. & 34. 15. Deut. 13. 7. & 29. 18. Judg. 6. 10. — ^l Gen. 13. 19. — ^m Matt. 6. 24. — ⁿ Lev. 19. 2. 1 Sam. 6. 20. Ps. 99. 5, 9. Isai. 5. 16.

richo are said to have fought against the Israelites, because they *opposed* them by *shutting their gates*, &c. though they did not attempt to meet them in the field.

Verse 12. *I sent the hornet before you*] See the note on Exod. xxiii. 28.

Verse 14. *Fear the Lord*] Reverence him as the sole object of your religious worship.

Serve him] Perform his will by obeying his commands.

In sincerity] Having your whole heart engaged in his worship.

And in truth] According to the directions he has given you in his infallible word.

Put away the gods, &c.] From this exhortation of Joshua, we learn of what sorts the gods were, to the worship of whom these Israelites were still attached. 1. Those which their fathers worshipped on the other side of the flood: i. e. the gods of the CHALDEANS, *fire, light, the sun*. 2. Those of the EGYPTIANS, *Apis, Anubis, the ape, serpents, vegetables*, &c. 3. Those of the CANAANITES, MOABITES, &c. *Baal-peor, or Priapus, Astarte, or Venus*, &c. &c. All these he refers to, in this and the following verse. See at the conclusion of ver. 23.

How astonishing is this, that after all God had done for them, and all the miracles they had seen, there should still be found among them, both *idols* and *idolaters*! But that it was so, we have the fullest evidence, both here and in ver. 23. Amos v. 26. and in Acts vii. 41. But what excuse can be made for such stupidity, not to say brutish blindness? Probably they thought they could the better represent the Divine nature, by using *symbols* and *images*. And that they profess-

ed to worship *God*, through the *medium* of these. At least, this is what has been alledged in behalf of a gross class of Christians, who are notorious for image worship. But on such conduct, God will never look with any allowance, where he has given his word and testimony.

Verse 15. *Choose you this day whom ye will serve*] Joshua well knew that all service that was not *free* and *voluntary*, could be only *deceit* and *hypocrisy*; and that God loveth a *cheerful giver*. He therefore calls upon the people to make their *choice*, for God himself would not *force* them—they must serve him *with all their heart*, if they served him at all. As to himself and family, he shews them, that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. *God forbid that we should forsake the Lord*] That they were now *sincere*, cannot be reasonably doubted; for they served the Lord all the days of Joshua, and the elders that outlived him, ver. 31. but afterwards, they turned aside, and did serve other gods. "It is ordinary," says Mr. Trapp, "for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus at Rome, in DIOCLESIAN's time, they were *pagans*; in CONSTANTINE's, *Christians*; in CONSTANTIUS's, *Arians*; in JULIAN's, *apostates*; and in JOVINIAN's, *Christians* again! And all this within less than the age of a man. It is, therefore, a good thing, that the heart be established with grace."

Verse 19. *Ye cannot serve the Lord: for he is a holy God*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God: for

A. M. 2001. he is ^a a jealous God; ^b he will not
B. C. 1443. forgive your transgressions nor your
An. Exod. 34. sins.

20 If ye forsake the Lord, and serve strange gods, ^c then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, *We are witnesses.*

23 Now therefore ^d put away, *said he*, the strange gods which *are* among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua ^e made a covenant with the people that day, and set ^f them a statute and an ordinance ^g in Shechem.

26 ^h And Joshua ⁱ wrote these words in the book of the law of God, and took ^j a great stone, and ^k set it up there ^l under an oak, that was by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold, this stone shall be ^m a witness unto us: for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So ⁿ Joshua let the people depart, every man unto his inheritance.

29 ^o And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, *being* a hundred and ten years old.

^a Exod. 34. ^b Exod. 34. ^c 1 Chron. 28. 9. ^d 1 Chron. 15. 2. ^e Exod. 34. 1. ^f Exod. 34. 1. ^g Exod. 34. 1. ^h Exod. 34. 1. ⁱ Exod. 34. 1. ^j Exod. 34. 1. ^k Exod. 34. 1. ^l Exod. 34. 1. ^m Exod. 34. 1. ⁿ Exod. 34. 1. ^o Exod. 34. 1.

^a Exod. 34. 1. ^b Exod. 34. 1. ^c Exod. 34. 1. ^d Exod. 34. 1. ^e Exod. 34. 1. ^f Exod. 34. 1. ^g Exod. 34. 1. ^h Exod. 34. 1. ⁱ Exod. 34. 1. ^j Exod. 34. 1. ^k Exod. 34. 1. ^l Exod. 34. 1. ^m Exod. 34. 1. ⁿ Exod. 34. 1. ^o Exod. 34. 1.

if it was impossible to them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *לֹא תִשְׁתַּבֵּחַ* *to make, ye CANNOT serve, &c.* some eminent critics read *לֹא תִשְׁתַּבֵּחַ* *to testify, ye shall not CEASE to serve, &c.* This is a very ingenious emendation, but there is not one MS. in all the collections of *Kabbalah* and *De Rasi* to support it. However, it appears very possible that the first *מן* in *תִּשְׁתַּבֵּחַ* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, *וְלֹא יִשְׁתַּבֵּחַ* ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to, nor divide his glory with any other. He is a Holy God, and will not have his people defiled with the impure worship of the Gentiles."

Verse 21. *And the people said, Nay, but we will serve, &c.* So they understood the words of Joshua, to imply no moral impossibility on their side: and had they earnestly sought the gracious assistance of God, they would have continued steady in his covenant.

Verse 22. *Ye are witnesses against yourselves.* Ye have been sufficiently apprized of the difficulties in your way—of GOD'S holiness—your own weakness and inconsistency—the need you have of Divine aid, and the awful consequences of apostasy: and now ye deliberately make your choice.—Remember then, that ye are witnesses against yourselves; and your own conscience will be witness, *עֵד*, and *עֵד*, *עֵד*; or, as one terms it, *indecisive, judex, &c.*

Verse 23. *Now therefore put away.* As you have promised to reform, begin instantly the work of reformation. A man's promise to serve God, soon loses its moral hold of his con-

science, if he do not instantaneously begin to put it in practice. The grace that enables him to promise, is that, by the strength of which he is to begin the performance.

Verse 25. *Joshua made a covenant.* Literally, *Joshua cut the covenant*, alluding to the sacrifice offered on the occasion.

And set down a statute and an ordinance. He made a solemn and public Act of the whole, which was signed and witnessed by himself and the people, in the presence of Jehovah; and having done so, he wrote the words of the covenant in the book of the Law of God, probably in some part of the skin, constituting the great roll, on which the laws of God were written; and of which there were some blank columns to spare. Having done this, he took a great stone and set it up under an oak, at this night he took *עֵד*, or witness, that, at such a time and place, a covenant was made, the terms of which might be ascertained in the book of the law, which was laid up in the ark, *Deut. xxxi. 26.*

Verse 27. *This stone shall be a witness unto us.* That is, the stone itself, from its permanency, shall be in all succeeding ages, as competent and as substantial a witness, as one who had been present at the transaction, and heard all the words, which, on both sides, were spoken on the occasion.

Verse 28. *So Joshua.* After this verse the text is printed insert ver. 31.

Verse 29. *Joshua the son of Nun.* The event probably took place shortly after this public assembly, for it was not as yet settled at pass, when he had the assembly mentioned chap. xxiv. 1. and as he had no more, he died, and his soul rejoiced in a state of bliss, for he was a hundred and ten years of age.

A.M. 2561.
B.C. 1445.
An. Exod. Isr.
48.
Anno ante
1 Olymp. 667.

30 And they buried him in the border of his inheritance in ^a Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And ^b Israel served the LORD all the days of Joshua, and all the days of the elders that ^c overlived Joshua, and which had ^d known all the works of the LORD, that he had done for Israel.

32 And ^e the bones of Joseph, which the

children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground ^f which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred ^g pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* ^h Phinehas, his son, which was given him in mount Ephraim.

A.M. 2561.
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^a Ch. 19. 50. Judg. 2. 9. — ^b Judg. 2. 7. — ^c Heb. *prolonged their days after Joshua.*

^d See Deut. 11. 2. & 51. 13. — ^e Gen. 50. 25. Exod. 13. 19. — ^f Gen. 33. 19. — ^g Or, *lands*. — ^h Exod. 6. 25. Judg. 10. 23.

exactly the same age as that of the patriarch Joseph. See Gen. i. 26.

Verse 30. *And they buried him—in Timnath-serah*] This was his own inheritance, as we have seen chap. xix. 50. The Septuagint add here, “And they put with him there, in the tomb, in which they buried him, the knives of stone with which he circumcised the children of Israel in Gilgal, according as the Lord commanded, when he brought them out of Egypt, and they are there until this day.” St. Augustin quotes the same passage in his thirtieth question on the book of Joshua, which, in all probability, he took from some copy of the Septuagint. It is very strange that there is no account of any public mourning for the death of this eminent general; probably as he was buried in his own inheritance, he had forbidden all funeral pomp, and it is likely, was privately interred.

Verse 31. *And Israel served the Lord, &c.*] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man. Hence Calmet supposes that the whole of this time might amount to about fifteen years. It has already been noted, that this verse is placed by the Septuagint after ver. 28.

Verse 32. *And the bones of Joseph*] See the note on Gen. i. 25. and on Exod. xiii. 19. This burying of the bones of Joseph, probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely, that this was deferred till after the death of Joshua.

Verse 33. *And Eleazar—died*] Probably about the same time, or soon after Joshua; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness, were gathered to their fathers; and their descendants left in possession of the great inheritance, with the Law of God in their hands; and the bright example of their illustrious ancestors before their eyes. It must be added, that they possessed every advantage necessary to make them a great, a wise, and a holy people. How they used, or rather, how they abused these advantages, their subsequent history, given in the Sacred Books, amply testifies.

A hill that pertained to Phinehas, his son] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance. At the end of this verse, the Septuagint add,

“In that day the children of Israel taking up the ark of the covenant of God, carried it about with them, and Phinehas succeeded to the high-priest’s office in the place of his father, until his death; and he was buried in Gabaath, which belonged to himself.

“Then the children of Israel went every man to his own place, and to his own city.

“And the children of Israel worshipped Astarte and Ashtaroth, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, king of Moab, and he tyrannized over them for eighteen years.”

The last six verses in this chapter were, doubtless, not written by Joshua; for no man can give an account of his own death and burial. Eleazar, Phinehas, or Samuel might have added them, to bring down the narration, so as to connect it with their own times; and thus preserve the thread of the history unbroken. This is a common case; many men write histories of their own lives, which, in the last circumstances, are finished by others, and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent was the work of a different hand? *Hirtius’s* supplement, has never invalidated the authenticity of the *Commentaries of Caesar*, nor the work of *Quintus Smyrnaeus*, that of the *Ilias* and *Odyssey* of *Homer*. We should be thankful that an adequate and faithful hand has supplied those circumstances, which the original author could not write; and without which the work would have been imperfect.

Mr. Saurin has an excellent dissertation on this grand federal act, formed by Joshua and the people of Israel on this very solemn occasion; of the substance of which the Reader will not be displeased to find the following very short outline which may be easily filled up by any, whose business it is to instruct the Public: for such a circumstance may, with great propriety, be brought before a *Christian* congregation.

"SEVEN things are to be considered in this renewal of the covenant.

- I. The *dignity* of the mediator.
- II. The *freedom* of those who contracted.
- III. The *necessity* of the choice.
- IV. The *extent* of the obligations.
- V. The *peril* of the engagement.
- VI. The *solemnity* of the acceptance.
- VII. The *earnestness* of the compliance.

"I. The *dignity* of the mediator.—Take a view of his names. *Moses* and *Jehoshua*. God will save; he will save. The first, is like a *promise*; the second, the fulfilment of that *promise*. God will save some time or other;—this is the very person by whom he will accomplish his promise. Take a view of Joshua's life: his faith, courage, constancy, heroism, and success. A remarkable type of Christ. See Heb. iv. 8.

"II. The *freedom* of those who contracted.—Take away the gods which your fathers served before the flood; and in Egypt, &c. ver. 14, &c. Joshua exhibits to the Israelites all the religions which were then known: 1. That of the *Chaldeans*, which consisted in the adoration of *fire*. 2. That of the *Egyptians*, which consisted in the worship of the *Ox, Ape, Cats, Dogs, and Serpents*; which had been preceded by the worship even of *Vegetables*, such as the *Onion*, &c. 3. That of the people of *Canaan*, the principal objects of which were *Astarte*, (Venus) and *Baal-peor*, (Priapus). Make remarks on the liberty of choice, which every man has, and which God, in matters of religion, applies to, and calls into action.

"III. The *necessity* of the choice.—To be without religion, is to be without happiness here, and without any title to the kingdom of God. To have a false religion, is the broad road to perdition; and to have the true religion, and live agreeably to it, is the high road to heaven. Life is precarious: death is at the door: the judge calls: much is to be done, and perhaps little time to do it in! Eternity depends on the present moment.—Chuse—chuse speedily—determinately, &c.

"IV. The *extent* of the obligations.—*For the Lord, and serve him in truth and righteousness.* Fear the Lord. Consider his *being, his power, holiness, justice, &c.* This is the gate to religion. Religion itself, consists of two parts. I. **TRUTH.** 1. In opposition to the detestable *idolatry*, of the forementioned nations. 2. In reference to that *revelation*, which God gave of himself. 3. In reference to that solid peace and comfort, which false religions may promise, but cannot give; and which the true religion communicates to all, who properly embrace it. II. **UPRIGHTNESS, or integrity,** in opposition to those abominable vices, by which themselves, and the neighbouring nations had been defiled. 1. The major part of men have one religion for *youth*; another for *old age*. But he who serves God in *integrity*, serves him with all his heart, in every part of life. 2. Most men have a religion of *times, places, and circumstances*. This is a *defective* religion. *Integrity* takes in every time, every place, and every circumstance. God's Law being ever kept before the eyes; and his love in the heart, dictating purity and perfection to every thought, word, and work. 3. Many content themselves with abstaining from vice, and think themselves sure of the kingdom of God, because they do not sin as others. But he who serves God in *integrity*, not only abstains from the act,

and the *appearance* of evil; but steadily pursues every moral *good*. 4. Many think, that if they practice some kind of virtues, to which they feel less of a natural reluctance, that they had fair for the kingdom; but this is opposite to *uprightness*. The religion of God equally forbids every species of vice, and recommends every kind of virtue.

"V. The *peril* of the engagement.—This covenant had in it the nature of an *oath*; for so much, the phrase, *For the Lord*, implies; therefore those who entered into this covenant, bound themselves by oath unto the Lord: to be steady and faithful in it. But it may be asked, "as human nature is very corrupt, and exceedingly fickle, is there not the greatest danger of breaking such a covenant, and so it not better not to make it, than to run the risk of breaking it, and exposing oneself to superadded punishment, on that account?" Answer, He who makes such a covenant in God's strength, will have that strength to enable him to prove faithful to it. Besides, if the soul do not feel itself under the most solemn obligation to live to God, it will live to the world and flesh. Nor is such a covenant as this more solemn and strict, than that which we have often made; first in our *baptism*; and often afterwards, in the *Sacrament of the Lord's Supper, &c.* Joshua allows there is a great danger in making this covenant. Ye cannot serve the Lord, for he is a holy, strong, and jealous God, &c. But this supposes only, that nothing could be done right, but in his spirit, and by his strength. The energy of the Holy Spirit, is equal to every requisition of God's holy Law, as far as it regards the moral conduct of a believer in Christ.

"VI. The *solemnity* of the acceptance.—Notwithstanding Joshua faithfully laid down the dreadful evils, which those might expect, who should abandon the Lord; yet they entered solemnly into the covenant. *God forbid! that we should forsake the Lord, but we will serve him.* They seemed to think, that not to covenant in this case, was to reject.

"VII. The *earnestness* of the compliance.—*For ye are this day gods among them, and these must be immediately put away.* As ye have taken the Lord for your God, that ye may not *swear* in his name, are among you, ver. 14. The moment the covenant is made, that same moment the conditions of it come into force. He who makes this covenant with God, should immediately break off from every evil, his former companion, word and work. Finally, Joshua erected two monuments of this solemn transaction: 1. He caused the word to be written in the book of the Law, ver. 26. 2. He erected a stone under an oak, ver. 27. that these two things might be witnesses against them, if they broke the covenant which they then made, &c."

There is the same indispensable necessity for every one who professes Christianity, to enter into a covenant with God, through Christ. He who is not determined to be on God's side, will be found on the side of the world, the devil, and the flesh. And he who does not turn from all his iniquities, cannot make such a covenant. And he who does not make it *now*, may probably, never have another opportunity. Reader, death is at the door, and eternity is at hand. These are truths which are every where proclaimed—every where professedly believed—every where acknowledged to be important—and perhaps no where laid to heart as they should be. And yet all grant that they are born to die!

ON the character and conduct of Joshua, much has already been said in the notes; and particularly in the Preface to this Book. A few particulars may be added.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He was the person alone, of all the host of Israel, who was deemed every way qualified *to go out before the congregation, and go in: to lead them out, and bring them in*; and be the shepherd of the people, because the Spirit of God was in him. See Num. xvii. 17, &c. He is called the servant of God, as was Moses; and was of all men of that generation, next in eminence to that great Legislator.

Like his great master, he neither provided for himself nor his relatives; though he had it constantly in his power so to do. He was the head and leader of the people; the chief and foremost in all fatigues and dangers; without whose piety, prudence, wisdom, and military skill, the whole tribes of Israel, humanly speaking, must have been ruined. And yet this conqueror of the nations, did not reserve to himself a goodly inheritance, a noble city, nor any part of the spoils of those he had vanquished. His countrymen, it is true, gave him an inheritance among them, chap. xix. 50. This, we might suppose, was in consideration of his eminent services, and this, we might naturally expect, was the best inheritance in the land! No! they gave him Timnath-serah, in the barren mountains of Ephraim, and even this he asked, chap. xix. 50. But was not this the best city in the land? No—it was even NO city; evidently no more than the ruins of one that had stood in that place; and hence it is said, *he builded the city and dwelt therein*—he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God: he loved, and acted under his influence, and endeavoured to the utmost of his power,

to promote the glory of his Maker, and the welfare of man; and he expected his recompence in another world.

Like HIM of whom he was an illustrious type, he led a painful and laborious life, devoting himself entirely to the service of God, and the public good. How unlike was Joshua to those men, who for certain services, get elevated to the highest honours; but not content with the recompence thus awarded them by their country, use their new influence for the further aggrandizement of themselves and dependants, at the expence, and often to the ruin of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the first in the field, and the last out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances! Of him it might be truly said, as of Cæsar, he continued to work, *nil actum reputans, si quid superesset agendum*: for “he considered nothing done, while any thing remained undone.”

Behold this man retiring from office and from life! without any kind of emolument—the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable, and yet the worst provided for! Statesmen! naval and military commanders! look Joshua in the face, read his history, and learn from IT, what true PATRIOTISM means. That man alone, who truly fears and loves God, credits his Revelation, and is made a partaker of his Spirit, is capable of performing disinterested services to his country, and to mankind!

MASORETIC NOTES ON JOSHUA.

The number of verses in the book of Joshua is 656 (should be 658, see on chap. xxi. 36, &c.) of which the symbol is found in the word *וְיָרֵת* *vetaron*, (and shall sing) Isai. xxxv. 6.

Its middle verse is the 26th of chap. xiii.

Its Masoretic sections are 14; the symbol of which is found in the word *יָד* *yad*, (the hand) Ezek. xxxvii. 1. See the note at the end of Genesis: and the *Haphtoras* at the end of the Pentateuch.

ADVERTISEMENT CONCERNING THE ACCOMPANYING MAP.

No pains have been spared in constructing the map which accompanies this book. Every ancient and modern map within reach, and they were not a few, have been consulted, in order to make it as correct as possible. It is truly surprising to find such discordances relative to places comparatively at home, and so often visited by the most learned and intelligent travellers. No two of them agree in the position of the places in general: and gazetteers and books of geography, compiled from the accounts of ancient and modern travellers, are as discordant among themselves as the constructors of maps. In the main, I have followed Dr. Pocock and *Dom Calmet*, who appeared to be the most correct. The former visited many of the places in person: and the latter has collated all the accounts within his reach, with the Sacred Text; and has displayed in his enquiries, such a minuteness of research, and extensive critical investigation, as are worthy of the highest commendation. As a general directory, relative to the position of the most remarkable places in the Holy Land and Syria, it is hoped the map will be found sufficiently accurate; farther than this, nothing can be promised: nor can the Reader be directed to any other quarter, from which he can expect greater or more accurate satisfaction. Experience has taught me, that maps, in general, are less to be trusted to than any other means of information. Mr. Whiston, from whom much accuracy might be expected on such a subject, after having laid down a map of the promised land, constructed for his History of Josephus, wisely gives an alphabetical list of all the principal places in Judæa, with their latitudes and longitudes, not as they are found in the great map of nature, but as they are laid down in his map. Thus the table refers you to the map, and the map to the table, and thus Mr. Whiston checks himself, and is the sole proof of his own accuracy! This is not a solitary case: every map of this land is incorrect: and the Reader is requested to consult that which accompanies this work, with an eye of candour and indulgence.

PREFACE TO THE BOOK

OF

J U D G E S.

THE persons called *Judges* שופטים *Shophetim*, from שפט *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew Republic from the days of Moses and Joshua, till the time of Saul. The word *judge* is not to be taken here in its usual signification, *i. e.* one who determines controversies, and denounces the judgment of the law in criminal cases; but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. Officers, with the same power, and nearly with the same name, were established by the Tyrians in new Tyre, after the destruction of old Tyre, and the termination of its regal state. The Carthaginian *Sufetes* appear to have been the same as the Hebrew *Shophetim*; as were also the *Archons* among the Athenians, and the *Dictators* among the ancient Romans. But they were neither hereditary governors, nor were they chosen by the people: they were properly vicegerents, or lieutenants of the supreme God; and were always, among the Israelites, chosen by Him, in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was King in Israel: the government was a *theocracy*; and the judges were His deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions, to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor does it appear that they had any kind of emoluments.

The Chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. When the deliverances, and consequent periods of *rest*, so frequently mentioned in this Book, took place, cannot be satisfactorily ascertained. Archbishop *Ussher*, and those who follow him, suppose that the *rests*, or *times of peace*, should be reckoned, not from the time in which a particular judge gave them deliverance; but from the period of

the *preceding* deliverance, *e. g.* It is said that *Othniel*, son of *Kenaz*, defeated *Cushan-rishathaim*, Judges iii. 9. and the land had rest forty years. After the death of *Othniel* the Israelites again did wickedly, and God delivered them into the hands of the *Moabites*, *Ammonites*, and *Amalekites*; and this oppression continued eighteen years, Judges iii. 15. Then God raised up *Ehud*, who, by killing *Eglon*, king of *Moab*, and gaining a great victory over the *Moabites*, in which he slew ten thousand of their best soldiers, obtained a rest for the land, which lasted forty years, Judges iii. 15, 30. which *rest* is not counted from this deliverance wrought by *Ehud*, but from that wrought by *Othniel*, mentioned above; leaving out the eighteen years of oppression under *Eglon*, king of *Moab*: and so of the rest. This is a most violent manner of settling chronological difficulties: a total perversion of the ordinary meaning of terms, and not likely to be intended by the writer of this Book.

Sir John *Marsham*, aware of this difficulty, has struck out a new hypothesis: he supposes that there were *judges* on each side *Jordan*; and that there were particular wars in which those beyond *Jordan* had no part. He observes, that from the *Exodus* to the building of *Solomon's temple* was four hundred and eighty years, which is precisely the time mentioned in the *Sacred Writings*, *1 Kings vi. 1.* and that from the time in which the Israelites occupied the land beyond *Jordan*, to the days of *Jephthah*, was three hundred years. But in reckoning up the years of the *Judges*, from the death of *Moses* to the time of *Ibzan*, who succeeded *Jephthah*, there appears to be more than three hundred years; and from *Jephthah* to the fourth year of *Solomon*, in which the foundation of the temple was laid, there are again more than *one hundred and fifty* years: we must, therefore, either find out some method of reconciling these differences, or else abandon these epochs; but, as the latter cannot be done, we must have recourse to some plan of *modification*. Sir John *Marsham's* plan is of this kind: the common plan is that of Archbishop *Ussher*. I shall produce them both, and let the Reader choose for himself.

Who the author of the *Book of Judges* was, is not known: some suppose that each Judge wrote his own history; and that the Book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phineas*, to *Samuel*, to *Hezekiah*, and some to *Ezra*. But it is evident, that it was the work of an individual, and of a person who lived posterior to the time of the *Judges*, see ch. ii. 10., &c. and most probably of *Samuel*.

The duration of the government of the Israelites by *Judges*, from the death of *Joshua* to the commencement of the reign of *Saul*, was about three hundred and thirty-nine years. But as this Book does not include the government of *Eli*, nor *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2887; consequently, it includes only three hundred and seventeen years: but the manner in which these are reckoned is very different, as we have seen above; and as will be more particularly evident in the following tables, by Archbishop *Ussher* and Sir John *Marsham*.

Chronological Table of this Book, according to Archbishop Ussher.

	A. M.		A. M.
Death of Joshua, aged one hundred and ten years.	2570	the idolatry of a part of the tribe of Dan, are to	
After his death, and the elders who succeeded him, the Israelites did evil in the sight of the Lord; the idolatry of Micah, the conquest of Laish, and		be referred, which are mentioned, ch. xvii. and xviii.	2585
		The story of the Levite and his concubine, and the war which succeeded it, ch. xix. xx. xxi.	

This includes a period of about twenty-two years, *viz.* fifteen for the time of the elders who survived Joshua, and seven years of anarchy and rest, after which the Israelites fell under the domination of *Chushan-rishathaim*, king of Mesopotamia.

The first servitude, under *Chushan*, which lasted eight years, began in 2591, and ended in 2599. *Othniel* delivered Israel, the fortieth year after the rest procured by Joshua.

The land enjoys rest about sixty-two years. 2562

Second servitude, under *Eglon*, king of Moab, which lasted eighteen years. 2562

Ehud delivers Israel. 2579

After him appears *Shamgar*, and the land enjoys rest to the eightieth year, from the termination of the first deliverance, procured by *Othniel*, ch. iii. 15—30.

The third servitude, under the *Canaanites*, which lasted twenty years, ch. iv. 2599

Deborah and *Barak* deliver Israel. 2719

From the deliverance procured by *Ehud*, to the end of the government of *Deborah* and *Barak*, was forty years.

About this time the *Assyrian empire* was founded by *Ninus*, son of *Belus*. The Assyrians had, previously to this, reigned five hundred and twenty years over a part of Asia; but *Ninus* forming a league with *Arius*, king of the Arabs, conquered the whole of Asia, and governed it for seventeen years. He reigned in all fifty-two years.

The fourth servitude, under the *Midianites*, which lasted seven years.—Judges vi. 2752

Gideon delivers Israel. 2759

From the rest procured by *Deborah* and *Barak*, to the deliverance by *Gideon*, are forty years, ch. vi. vii. viii. After the death of *Gideon* the people fall into idolatry. *Abimelech*, natural son of *Gideon*, kills seventy of his brethren, ch. ix. 2768

Abimelech is proclaimed king by the *Shechemites*. 2769

He reigns three years, and was killed at the siege of *Thebez*. 2771

Tola governs after *Abimelech*, twenty-three years. 2772

The commencement of the kingdom of the *Lydians*, under *Argon*, who reigned in Sardis. This empire continued five hundred and five years.—*Herodot.* l. i. c. 7. 2751

Semiramis married *Nimuz*, and reigned forty-two years over almost the whole of Asia. *Jair* succeeds *Tola*, and governs twenty-two years. 2756

The fifth servitude, under the *Philistines*, which lasted eighteen years. 2756

God delivers the Israelites who dwell beyond Jordan, from the *Ammonites*, &c. ch. x. 18. 2756

Death of *Jair*, ch. x. 5. 2756

Jephthah is chosen judge, and defeats the *Ammonites*. 2757

Forty-two thousand Ephraimites slain at the passage of Jordan. *Jephthah* governs six years, ch. xi. xii. 2757

Troy is taken by the Greeks, after a siege of ten years. 2757

Death of *Jephthah*. *Ibzan* governs seven years. 2820

Elon succeeds him, and governs ten years. 2823

Semiramis dies, aged 62, having reigned forty-two years: she is succeeded by *Ninyas*. 2830

Abdon judges Israel eight years, beginning from 2840. 2840

Eli judges Israel, after the death of *Abdon*, forty years. 2848

The sixth servitude, under the *Philistines*, which lasted forty years, ch. xiii. 1. It began seven years after the commencement of the government of *Eli*. 2849

The birth of *Samson*, ch. xii. 24. 2849

Marriage of *Samson*; he begins to deliver Israel, and continues twenty years. 2857

Samson burns the corn of the *Philistines*, and kills a thousand of them with the jaw-bone of an ass, Judges xv. 2868

Samson is betrayed by his wife, delivered into the hands of the *Philistines*, and has his eyes put out. The same year he pulls down a temple, in the ruins of which himself and multitudes of the *Philistines* are buried, ch. xvi. 2887

The death of *Eli*, and the beginning of the government of *Samuel*, who delivers Israel from the oppression of the *Philistines*, 1 Sam. vii. 14. 2888

This is in substance the chronology of Archbishop Ussher on this period: the correctness of which is justly questioned.

The Chronology of the Book of Judges according to the Scheme of Sir JOHN MARSHAM.

	Years after the Exodus.		Years after the Exodus.
<i>Joshua</i> governs Israel twenty-five years from the Exodus, to the sixty-fifth year after that deliverance.		<i>Gideon</i> delivers Israel, assisted by <i>Asher</i> , <i>Zebulun</i> , and <i>Napthali</i> .	253
Death of <i>Joshua</i> , aged 110 years.		<i>Abimelech</i> reigns three years at <i>Sichem</i> .	293
Government of the elders.	40	<i>Tola</i> judges Israel twenty-three years.	
Anarchy and idolatry, thirty-four years after <i>Joshua</i> .	65	<i>Jair</i> judges Israel twenty-two years.	
FIRST Servitude under <i>Chushan</i> , lasts eight years.	99	FIFTH Servitude under the <i>Ammonites</i> , beyond <i>Jordan</i> , three hundred years after the Israelites had taken possession of the land. This servitude lasted eighteen years.	340
<i>Othniel</i> , son-in-law of <i>Caleb</i> , defeats <i>Chushan</i> .		<i>Jephthah</i> delivers Israel.	363
Forty years' rest.	107	Whilst the <i>Ammonites</i> oppressed Israel on the other side of <i>Jordan</i> , the <i>Philistines</i> afflicted those on this side of that river. This servitude lasted forty years; during which <i>Samson</i> and <i>Eli</i> were judges: but they did not wholly deliver Israel. They were not delivered till the time of <i>Samuel</i> , three hundred and eighty-three years after the Exodus.	383
SECOND Servitude under <i>Eglon</i> , who oppressed the Jews beyond <i>Jordan</i> , and a part of the <i>Benjamites</i> , eighteen years.	147	During this interval God raised up <i>Ibzan</i> , who judged Israel seven years: and	
<i>Ehud</i> slays <i>Eglon</i> , and delivers his country.	165	<i>Elon</i> , who judged ten years: and	
Peace of fourscore years beyond <i>Jordan</i> ; which continues till the invasion of the <i>Midianites</i> .		<i>Abdon</i> , who judged eight years: but neither the year of the commencement of their office, nor of their death, can be exactly ascertained.	
THIRD Servitude under <i>Jabin</i> ; who chiefly oppressed the tribes which dwelt in the northern parts of <i>Canaan</i> . This servitude lasted twenty years.	185	<i>Saul</i> reigns forty years.	403
<i>Shamgar</i> kills 600 <i>Philistines</i> , and delivers Israel.	194	<i>David</i> reigns forty years.	443
<i>Deborah</i> and <i>Barak</i> defeat <i>Sisera</i> ; aided by the tribes of <i>Zebulun</i> and <i>Napthali</i> .	203	<i>Solomon</i> begins to reign, four hundred and seventy-six years after the Exodus;	476
Rest of forty years; which continues to the two hundred and forty-third year of the Exodus.		And lays the foundation of the temple in the fourth year of his reign	480
FOURTH Servitude under the <i>Midianites</i> , which lasts seven years.	243		

These are the schemes of those two great chronologists, as exhibited by Calmet.

Dr. *Hales*, dissatisfied with these schemes, and with all others hitherto published, strikes out a new path; and, following the chronology of *Josephus*, with some corrections, makes the whole period, from the time of *Joshua* and the elders, who survived him, to the election of *Saul*, four hundred and ninety-eight years, which he accounts for thus:

In the general Introduction of his *Analysis of Scripture Chronology*, he endeavours to shew that the interval from the Exodus to the foundation of *Solomon's* temple, was six hundred and twenty-one years; from which, subtracting one hundred and twenty-three years, (namely forty years from the Exodus to this return, eighty years from the two reigns of *Saul* and *David*, and the three first years of *Solomon*.) the remainder is four hundred and ninety-eight years.

PREFACE TO THE BOOK OF JUDGES.

v

“ But,” says the learned and indefatigable Doctor, “ although we are indebted to *Josephus* for this, and for supplying some material chasms in the sacred annals ; such as—1. the administration of Joshua and the elders, twenty-five years. 2. The ensuing anarchy, eighteen years. 3. The administration of *Shamgar*, one year : and, 4. Of *Samuel*, twelve years. Still his detail of the outline there given requires correction.

“ For, 1. The year ascribed to Shamgar’s administration is too short, as is evident from *Deborah’s* account, *Judg.* v. 6. ; I have therefore included it, with *David Ganz*, in *Ehud’s* enormous administration of eighty years, and transferred the one year to *Joshua’s*, making that twenty-six years. 2. I have restored *Abdon’s* administration of eight years, omitted by *Josephus*, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year ; because *Caleb* was forty years old when *Moses* sent him as one of the spies from *Kadesh-Barnea*, in the second year after the *exode* ; consequently, he was thirty-nine years old at the *exode* ; and therefore seventy-nine years old forty years after at the arrival in *Canaan* ; but he was eighty-five years old when he claimed and got the hill of *Hebron* for an inheritance ; and therefore 85—79=6 years after the arrival in *Canaan*. Compare *Numb.* x. 11. xiii. 6. with *Josh.* xiv. 6—15. 4. *Josephus* has omitted the date of *Samuel’s* call to be a prophet, *1 Sam.* iii. 1—19. which *St. Paul* reckons four hundred and fifty years after the first division of lands, *Acts* xiii. 19, 20., and which, therefore, commenced with the ten last years of *Eli’s* administration of forty years. This last, most important chronological character from the New Testament, verifies the whole of this rectification ; while it demonstrates the spuriousness of the period of four hundred and eighty years in the present *Masoretic* text of *1 Kings* vi. 1. from the *exode* to the foundation of *Solomon’s* temple.”

Following the chronology of *Josephus*, in preference to the Hebrew text, his Table of the *Judges* is as follows ;—

	Years.	B. C.		Years.	B. C.
I. 1	Joshua and the Elders, . . .	26 1608	8	<i>Jair</i> , . . .	22 1293
	First division of lands, . . .	1602	V. 5	<i>Servitude to the Ammonites</i> , . . .	18 1271
	Second division of lands, . . .	1595	9	<i>Jephthah</i> , . . .	6 1253
	<i>Anarchy, or interregnum</i> , . . .	10 1582	10	<i>Ibzan</i> , . . .	7 1247
I. 2	<i>Servitude to the Mesopotamians</i> , . . .	8 1572	11	<i>Elon</i> , . . .	10 1240
	<i>Othniel</i> , . . .	40 1564	12	<i>Abdon</i> , . . .	8 1230
II. 3	<i>Servitude to the Moabites</i> , . . .	18 1524	VI. 40	<i>Servitude to the Philistines</i> , . . .	20 1222
	<i>Ehud and Shamgar</i> , . . .	80 1506	13	<i>Samson</i> , . . .	20 1202
III. 4	<i>Servitude to the Canaanites</i> , . . .	20 1426	14	<i>Eli</i> , . . .	40 1182
	<i>Deborah and Barak</i> , . . .	40 1406		<i>Samuel</i> called as a prophet . . .	10 1152
IV. 5	<i>Servitude to the Midianites</i> , . . .	7 1366	VII. 20	<i>Servitude to the Philistines</i> , . . .	20 1142
	<i>Gideon</i> , . . .	40 1359	15	<i>Samuel</i> , . . .	12 1122
	<i>Abimelech</i> , . . .	3 1319			
7	<i>Tola</i> , . . .	23 1316		<i>Saul</i> elected king, . . .	488 1110

“ The only alteration here made, in the present text of *Josephus*, is, the insertion of *Tola* and his administration of twenty-three years, (Judg. x. 1, 2.) which are inadvertently omitted between *Abimelech* and *Jair*, Ant. 5. 7. 15. pag. 56. ; but evidently were included in the original scheme of *Josephus*, as being requisite to complete the period of six hundred and twenty-one years. To *Abdon* no years are assigned by *Josephus*, Ant. 5. 7. 15. pag. 215. ; perhaps designedly, for *Clemens Alexandrinus* relates, that some chronologers collected together the years of *Abatthan* and *Ebron* (*Abdon* and *Elon*), or made them contemporary. But we may easily reconcile *Josephus* with *SCRIPTURE*, by only deducting eight years from the eighteen years' interregnum after *Joshua*, which will give *Abdon* his quota of years, and leave that interregnum its juster length of ten years.

“ It is truly remarkable, and a proof of the great skill and accuracy of *Josephus*, in forming the outline of this period, that he assigns with *St. Paul*, a reign of forty years to *Saul*, Acts xiii. 21. which is omitted in the *OLD TESTAMENT*. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered lands of *Canaan*, until *Samuel* the prophet.” See Dr. Hale's Chronology, Vol. I. pag. 16, 17. Vol. II. pag. 28. 5—8.

Another method of removing these difficulties has been lately attempted in a new edition of the *Universal History* ; but of *conjectures* there is no end : if the truth be not found in some of the preceding systems, the difficulties, I fear, must remain. I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book, in several places, appears to have been composed of *historical memoranda*, having very little relation to each other, or among themselves ; and particularly what is recorded in the beginning and the end. There is, however, one light in which the whole book may be viewed, which renders it invaluable : it is a most remarkable history of the long-suffering of God towards the Israelites, in which we find the most signal instances of His *justice* and His *mercy* alternately displayed : the people *sinned*, and were *punished* ; they *repented*, and found *mercy*. Something of this kind we meet in every page. And these things are written for our warning : none should *presume*, for God is *JUST* ; none need *despair*, for God is *MERCIFUL*.

THE BOOK

OF

J U D G E S.

Year before the common Year of Christ, 1443.—Julian Period, 3271.—Year from the Flood, 904.—Year before the first Olympiad, 557.—Creation from Tisri, or September, 2551.

CHAPTER I.

After the death of Joshua, the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2.—Judah and Simeon unite, attack the Canaanites and Perizzites, kill one thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem where he dies, 3—7. Jerusalem conquered, 8. A new war with the Canaanites under the direction of Caleb, 10, 11. Kijath-sepher taken by Othniel, on which he receives, as a reward, Achsah, the daughter of Caleb, and with her a south land with springs of water, 12—15. The Kenites dwell among the people, 16.—Judah and Simeon destroy the Canaanites in Zephath, Gaza, &c. 17—19. Hebron is given to Caleb, 20. Of the Benjamites, house of Joseph, tribe of Manassch, &c. 21—27. The Israelites put the Canaanites to tribute, 28. Of the tribes of Ephraim, Zebulun, Asher, and Naphtali, 29—33. The Amorites force the children of Dan into the mountains, 34—36.

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Anno ante I.
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NOW after the death of Joshua it came to pass, that the children of Israel ^aasked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the Lord said, ^bJudah shall go up: behold, I have delivered the land into his hand.

^a Numb. 27. 21. ch. 20. 18.

NOTES ON CHAP. I.

Verse 1. *Note after the death of Joshua*] How long after the death of Joshua this happened, we cannot tell: it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

Who shall go up?] Joshua had left no successor; and every thing relative to the movements of this people must be

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord de-

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^b Gen. 49. 8.—^c Ver. 17.

determined either by caprice, or an especial direction of the Lord.

Verse 2. *The Lord said, Judah shall go up.*] They had enquired of the Lord, by Phineas, the high-priest, and he had communicated to them the Divine counsel.

Verse 3. *Come up with me into my lot.*] It appears, that the portions of Judah and Simeon had not been cleared of the Canaanites; or, that these were the parts which were now particularly invaded.

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livered the Canaanites and the Perizzites into their hand: and they slew of them in ^a Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

^a 1 Sam. 11. 8.—^b Heb. *the thumbs of their hands and of their feet.*—
^c Or, *gleaned.*

Verse 5. *And they found Adoni-bezek*] The word *נמצא* *matsu*, “he found,” is used to express a hostile encounter between two parties; to *attack, surprise, &c.* This is probably its meaning here. *Adoni-bezek* is literally the *lord of Bezek*. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the *clans* of the ancient Scottish Highlanders. *Bezek* is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about 17 miles from Sichem.

Verse 6. *Cut off his thumbs*] That he might never be able to *draw his bow, or handle his sword*: and *great toes*, that he might never be able to *pursue, or escape from*, an adversary.

Verse 7. *Threescore and ten kings*] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

Having their thumbs and their great toes cut off] That this was an ancient mode of treating *enemies*, we learn from *Ælian*, who tells us, *Var. Hist.* l. ii. c. 9. that “the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Ægina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear; yet might handle an oar.” This is considered by *Ælian* an act of great cruelty; and he wishes to Minerva, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things. It was a custom among those Romans, who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, in *Vit. August.* c. 24. a Roman knight, who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. These are the words of *Suetonius*:—*Equitem Romanum, quod duobus filiis adolescentibus, causa detractandi sacramenti; pollices amputasset, ipsum bonaque subjecit hunc.* Calmet remarks, that the Italian language has pre-

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7 And Adoni-bezek said, Threescore and ten kings, having ^b their thumbs and their great toes cut off, ^c gathered *their meat* under my table:

^d as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now ^e the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

^d Lev. 24. 19. 1 Sam. 15. 33. James 2. 13.—^e See Josh. 15. 63.

served a term, *poltrone*, which signifies *one whose thumb is cut off*, to designate a soldier destitute of courage and valour. We use *poltroon* to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment. The cutting off of the thumbs was probably designed for a *double* purpose: 1. To incapacitate them for war: and, 2. To brand them as cowards.

Gathered their meat under my table] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude: for it is not at all likely that *seventy kings*, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons, the dogs are fed with crumbs and offal, under the table of their owners.

So God hath requited me] The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a Divine providence. He now feels himself reduced to that state, to which he had cruelly reduced others. Those acts *in him*, were acts of tyrannous cruelty: the act *towards him*, was an act of retributive justice.

And there he died.] He continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace, we know not.

Verse 8. *Had fought against Jerusalem*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua, for, as he had conquered its armies and slew its king, Josh. x. 25. it is probable that he took the city: yet we find that the Jebusites still dwelt in it, Josh. xv. 63. and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites.—See 2 Sam. v. 6—9. and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city

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9 ^a And afterward the children of Judah went down to fight against the Canaanites, that dwell in the mountain, and in the south, and in

field, and she lighted from off *her* ass, and Caleb said unto her, What wilt thou?

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

the ' valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* ⁴ Kirjath arba: and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 * And Caleb said, He that smiteth Kijathsepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel, the son of Kenaz, ¹ Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 ⁵ And it came to pass, when she came to him, that she moved him to ask of her father a

15 And she said unto him, Give ^{unto me} me a blessing: for thou hast given me a south land; gave me also springs of water: And Caleb gave her the upper springs and the nether springs.

16 And the children of the Kenite, Moses' father in law, went up out ^b of the city of palm-trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of ^c Arad; ^m and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called °Hormah.

18 Also Judah took ^pGaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

* Josh. 10, 26, & 11, 21, & 13, 13. —¹ Or, *low country*, — Josh. 11, 15, & 13, 13, 14. —² Josh. 13, 1. —³ Josh. 13, 6, 17. —⁴ Ch. 1, 9. —⁵ Josh. 13, 18, 19. —⁶ Gen. 33, 11.

¹ Ch. 4, 11, 17. ² Sam. 17, 6. ³ Chr. c. 2. ⁴ Jos. 2, 2. ⁵ Deut.
31, 9-10. ⁶ Numb. 21, 4. ⁷ Numb. 18, 32. ⁸ Jer. 1, 1. ⁹ Numb.,
21, 3. ¹⁰ Josh. 19, 1. ¹¹ Josh. 11, 22.

itself set on fire: but, that they still were able to keep possession of their *strong fort* on Mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwelt in the mountain*] The territories of the tribe of Judah lay in the most *southern* part of the Promised Land, which was very mountainous; though, towards the *west*, it had many fine plains. In some of these the Canaanites had dwelt; and the expedition marked here, was for the purpose of finally expelling them. But probably this is a recapitulation of what is related, Josh. ch. x. 36. xi. 21. xv. 13.

Verses 12—15. *And Caleb, &c.*] See this whole account, which is placed here by way of recapitulation, in Joshua xv. 13—19. and the explanatory Notes there.

Verse 16. *The children of the Kenite, Moses' father-in-law*] For an account of Jethro, the father-in-law of Moses, see *Exod. xviii. 1—27. Numb. x. 29, &c.*

The city of palm-trees] This seems to have been some place near Jericho, which city is expressly called the City of Palm-trees, Deut. xxxiv. 3. and though destroyed by Joshua, it might have some suburbs remaining, where these harmless people had taken up their residence.

The *Kenites*, the descendants of *Jethro*, the father-in-law of *Moses*, were always attached to the *Israelites* : they remained with them, says *Calmet*, during their wanderings in the wilderness, and accompanied them to the *Promised Land*. They received there a lot with the tribe of *Judah*, and remained in the *City of Palm-trees* during the life of *Joshua* : but after his death, not contented with their por-

tion, or molested by the original inhabitants, they joined with the tribe of Judah, and went with them to attack *Arad*. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came *Hemath*, who was the father of the house of *Rechab*, 1 Chron. ii. 55. and the *Rechabites*, of whom we have a remarkable account, Jerem. xxxv. 1, &c.

Verse 17. *The city was called Hormah.*] This appears to be the same transaction mentioned Numb. xvi. 1. &c. where see the Notes.

Verse 18. *Judah took Gaza, and Askelon, and Ekron.*
There is a most remarkable variation here in the Septuagint.
I shall set down the verse : ΚΑΙ ΕΛΕΓΧΕ ΤΗΝ ΓΑΖΑΝ
ΤΗΝ ΑΣΚΕΛΟΝ, ΤΗΝ ΕΚΡΟΝ, ΤΗΝ ΑΖΟΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ,
ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ,
ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ, ΤΗΝ ΑΝΩΤΟΝ.
JUDAH DID NOT POSSESS GAZA, NOR THE COASTS THEREOF; NEITHER
ASKELON, NOR THE COASTS THEREOF; NEITHER EKRON, NOR THE COASTS
THEREOF; NEITHER AZOTUS NOR ITS ADJACENT PLACES: AND THE LORD
WAS WITH JUDAH." This is the reading of the *Vatican* and other
copies of the *Septuagint*: but the *Alexandrian MS.*, and the
text of the *Coptic version* and *Antioch Polyglott*, agree more
nearly with the Hebrew text. St. *Augustine* and *Prologus* are of
the same as the Vatican MS.: and *Jerome* expressly says
that the Israelites took only *Askelon* and *Ekron*, but not *Gaza*.

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19 And ^a the Lord was with Judah; and ^b he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had ^c chariots of iron.

20 ^d And they gave Hebron unto Caleb, ^e as Moses said: and he expelled thence the three sons of Anak.

21 ^f And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ^g And the house of Joseph, they also went up against Beth-el: ^h and the Lord was with them.

^a Ver. 2. 2 Kings 18. 7. — ^b Or, he possessed the mountain. — ^c Josh. 17. 10, 18. — ^d Numb. 11. 21. Deut. 1. 35. Josh. 11. 9, 13. & 15. 13, 14.

take Gaza nor Ekron: and the whole history shews that these cities were not in the possession of the Israelites, but of the Philistines: and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.* Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse; and this gives the reason for the success of this tribe; *The Lord was with Judah*, and therefore he slew the Canaanites that inhabited Zephath, &c. &c. Here, then, is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused Him to withdraw His support. Therefore, the Lord was with Judah, and these were the effects of His protection: but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c. God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God Himself had said.

This is the turn given to the verse by Jonathan ben Uzziel, the Chaldee paraphrast: "And the WORD of Jehovah was in the support of the house of Judah; and they extirpated the inhabitants of the mountains: but afterwards, WHEN THEY SINNED, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to their own strength; and their adversaries prevailed against them.

Verse 20. *They gave Hebron unto Caleb*] See this whole transaction explained, Josh. xiv. 12, &c.

Verse 21. *The Jebusites dwell with the children of Benjamin*] Jerusalem was situated partly in the tribe of Judah,

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Anno ante I.
Olymp. 667.

23 And the house of Joseph ⁱ sent to descry Beth-el. (Now the name of the city before was ^j Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, ^k and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

ⁱ See Josh. 15. 63. & 18. 28. — ^j Ver. 19. — ^k Josh. 2. 1. & 7. 2. ch. 18. 2. — ^l Gen. 28. 19. — ^m Josh. 2. 12, 11.

and partly in the tribe of Benjamin; the northern part belonging to the latter tribe, the southern to the former. The Jebusites had their strongest position in the part that belonged to Benjamin; and from this place they were not wholly expelled till the days of David.—See the Notes on ver. 8. What is said here of Benjamin, is said of Judah, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwelt in Jerusalem till the days of David, by whom they were driven out; and the author of the Book of Judges states them to have been in possession of Jerusalem, when he wrote; therefore, this Book was written before the reign of David.

Verse 22. *The house of Joseph, they also went up against Beth-el*] That is, the tribe of Ephraim, and the half-tribe of Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Instead of בית יוסף *beith Yoseph*, "the house of Joseph," ten of Dr. Kennicott's MSS. and six of De Rossi's have בני יוסף *beney Yoseph*, "the children of Joseph;" and this is the reading of both the Septuagint and Arabic, as well as of two copies in the Hexapla of Origen.

Verse 23. *Beth-el—the name of the city before was Luz.*] Concerning this city and its names, see the Notes on Gen. xxviii. 19.

Verse 24. *Shew us—the entrance into the city*] Taken in whatever light we chuse, the conduct of this man was execrable. He was a traitor to his country, and he was accessory to the destruction of the lives and property of his fellow-citizens, which he most sinfully betrayed, in order to save his own. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information: but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. *The land of the Hittites*] Probably some

A. M. 2561.
B. C. 1443.
An. Exod. 18.
Anno auct. I.
Olymp. 697.

27 ¶ ^a Neither did Manasseh drive out the inhabitants of Beth shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ ^b Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the ^c inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ ^d Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ablab, nor of Achzib, nor of Hel-

^a Josh. 17. 11, 12, 13.—^b Josh. 16. 13. 1 Kings 9. 16.—^c Josh. 19. 15.
^d Josh. 19. 24—26.—^e Psal. 106. 34, 5.—^f Josh. 19. 38.

place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite; and, to perpetuate the name of his city, he called the new one which he now founded *Lu*, this being the ancient name of *Beth-el*.

Verse 27. *Beth-shean*] Called by the Septuagint Σκυθωπολις, *Scythopolis*, or the city of the Scythians. On these towns see the Notes, Josh. xvii. 12, 13.

Verse 29. *Neither did Ephraim*] See the Notes on the parallel passages, Josh. xvi. 5—10.

Verse 30. *Neither did Zebulun drive out*] See on Josh. xix. 10—15.

Verse 31. *Neither did Asher*] See on Josh. xix. 24—25. *Accho*] Supposed to be the city of *Ptolemais*, near to mount Carmel.

Verse 33. *Neither did Naphtali*] See the Notes on Josh. xix. 32—39.

Verse 34. *The Amorites forced the children of Dan, &c.*] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods, by the British settlers in America.

Verse 35. *The Amorites would dwell in mount Heres*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain; and yet were so powerful that the Danites could not totally expel them: they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The *Septuagint* have sought out a *literal* meaning for the names of several of these places, and they render the verse thus:—"And the Amorites

bah, nor of Aphik, nor of Rehob;

32 But the Asherites ^e dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ ^f Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but he ^g dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath ^h became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres ⁱ in Ajalon, and in Shaalbim: yet the hand of the house of Joseph ^j prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* ^k from ^l the going up to Akrabbin, from the rock, and upward.

A. M. 2561.
B. C. 1443.
An. Exod. 18.
Anno auct. I.
Olymp. 697.

^e Ver. 32.—^f Ver. 33.—^g Josh. 19. 42.—^h Heb. *and they were*—ⁱ Numb. 34. 7. Josh. 15. 2.—^j Or, *Maalbak, when*

began to dwell in the mount of Tiles, in which there are bears, and in which there are foxes." Thus they translate *Heres*, *Ajalon*, and *Shaalbim*.

Verse 36. *Akrabbim*] Of *scorpions*; probably so called from the number of those animals in that place.

From the rock, and upward.] The Vulgate understands by *סלע* *selâ*, a rock, the city *Petra*, which was the capital of *Arabia Petraea*.

The whole of this chapter appears to be designed as a sort of *supplement* to those places in the Book of Joshua, which are referred to in the Notes, and in the margin: nor is there any thing in it worthy of especial remark. We every where see the same fickle character in the Israelites; and the goodness and long-suffering of God towards them. An *especial Providence* guides their steps; and a *fatherly hand* chastises them for their transgressions. They are obliged to live in the midst of their enemies, often straitened, but never overcome so as to lose the land which God gave them as their portion. We should learn wisdom from what they have suffered; and confidence in the protection and providence of God, from their support: because these things were written for our learning.

Few can be persuaded that adversity is a blessing; but without it how little should we learn! He, who in the school of affliction has his mind turned towards God,

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1—5. They served the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God and served idols, 8—13. The Lord being angry delivered them into the hands of spoilers, and they were greatly distressed, 14, 15. A general account of the method which God used to reclaim them, by sending them judges whom they frequently disobeyed, 16—19. Therefore God left the various nations of the land to plague and punish them, 20—23.

A. M. 2561.
B. C. 1443.
An. Exod. I. r.
48.
Anno ante I.
Olymp. 667.

AND an ^a angel of the LORD came up from Gilgal ^b to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers : and ^c I said, I will never break my covenant with you.

2 And ^d ye shall make no league with the inhabitants of this land ; ^e ye shall throw down their altars : ^f but ye have not obeyed my voice : why have ye done this ?

^a Or, messenger. — ^b Ver. 5. — ^c Gen. 17. 7. — ^d Deut. 7. 2. — ^e Deut. 12. 3. — ^f Ver. 20. Psa. 106. 34.

NOTES ON CHAP. II.

Verse 1. *An angel of the Lord*] In the preceding chapter we have a summary of several things which took place shortly after the death of Joshua ; especially during the time in which the elders lived, (that is, the men who were contemporary with Joshua, but survived him :) and while the people continued faithful to the Lord. In this chapter, and some parts of the following, we have an account of the same people abandoned by their God, and reduced to the heaviest calamities, because they had broken their covenant with their Maker. This chapter, and the eight first verses of the next, may be considered as an epitome of the whole book ; in which we see, on one hand, the crimes of the Israelites ; and on the other, the punishments inflicted on them by the Lord ; their repentance, and return to their allegiance ; the long-suffering of God, and His mercy shewed in pardoning their backslidings, and delivering them out of the hands of their enemies.

The *angel of the Lord* mentioned here, is variously interpreted : some think it was Phineas, the high-priest, which is possible ; others, that it was a *prophet*, sent to the place where they were now assembled with an extraordinary commission from God, to reprove them for their sins, and to shew them the reason why God had not rooted out their enemies from the land ; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews : others think that an *angel*, properly such, is intended ; and several are of opinion that it was the *Angel of the covenant*, the Cap-

3 Wherefore I also said, I will not drive them out from before you ; but they shall be ^e as thorns in your sides, and ^b their gods shall be a ⁱ snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ^k Bochim : and they sacrificed there unto the LORD.

A. M. 2561.
B. C. 1443.
An. Exod. I. r.
48.
Anno ante I.
Olymp. 667.

^e Josh. 23. 13. — ^b Ch. 3. 6. — ⁱ Exod. 23. 33. & 34. 12. Deut. 7. 16. Psa. 106. 36. — ^k That is, weepers.

tain of the Lord's host, which had appeared unto Joshua, chap. v. 14. and no less than the Lord *Jesus Christ* Himself. I think it more probable that some extraordinary *human messenger* is meant ; as such messengers, and indeed prophets, apostles, &c. are frequently termed *angels*, that is, *messengers* of the Lord. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

I will never break my covenant.] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it : when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone ; and the conditions on the other side are null and void.

Verse 3. *I will not drive them out from before you*] Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the Promised Land.—See Note at the end of this chapter.

Verse 5. *They called the name of that place Bochim*] The word בוכים *bokim*, signifies *weepings*, or *lamentations* ; and is translated by the Septuagint Κλαυθμός, or Κλαυθμαρες, *bewailings* ; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was *Shilo*, now named *Bochim*, because of the above circumstance. It should be observed, that the *angel* speaks here *in the person of God*, by whom he was sent ; as the prophets frequently do.

A. M. 2591.
B. C. 1413.
An. Exod. 13.
Anno ante J.
Olymp. 567.

6 ¶ And when ^a Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 ^b And the people served the Lord all the days of Joshua, and all the days of the elders that ^c outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And ^d Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

9 ^e And they buried him in the border of his inheritance in ^f Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

A. M. cir. 2590.
B. C. cir. 1411.
An. Exod. 13.
cir. 57.
Anno ante J.
Olymp. 638.

10 ¶ And also all that generation were gathered unto their fathers : and there arose another generation after them, which ^g knew not the

LORD, nor yet the works which he had done for Israel.

^a Josh. 22, 6. & 24, 28.—^b Josh. 24, 31.—^c Heb. *prolonged days after Joshua*.—^d Josh. 24, 29.—^e Josh. 24, 30.—^f Josh. 19, 30, & 24, 30, *Timnath-heres*.—^g Exod. 5, 2. 1 Sam. 2, 12. 1 Chron. 28, 9. Jer. 9, 5. & 22, 16. Gal. 4, 8. 2 Thess. 1, 8. Tit. 1, 16.

Verse 6. *When Joshua had let the people go*] The author of this book is giving here a history of the people from the division of the land by Joshua to the time in which the angel speaks. Joshua divided the land to them by lot : recommended obedience to God, which they solemnly promised ; and they continued faithful during his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation, who *knew not the Lord*, who had not seen His wondrous works, forsook His worship, and worshipped *Baalim* and *Ashtaroath*, the gods of the nations among whom they lived ; and thus the Lord was provoked to anger : and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.

Verse 8. *Joshua—died*] See the Notes on Josh. xxiv. 29, 30.

Verse 11. *Served Baalim*] The word בָּעִלִּים *baalim*, signifies *lords*. Their false gods they considered *super-natural rulers, or governors* ; each having his peculiar district and office : but when they wished to express a particular *בַּעַל Baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamaim*, &c. as Calmet has well observed. The two former were adored by the *Moabites* ; *Baal-zebub* by the *Ekronites*. *Baal-be-*

11 And the children of Israel did evil in the sight of the Lord, and served Baalim :

A. M. cir. 2590.
B. C. cir. 1411.
An. Exod. 13.
cir. 57.
Anno ante J.
Olymp. 567.

12 And they ^b forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed ^c other gods, of the gods of the people that *were* round about them, and ^d bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, ^e and served Baal and Ashtaroath.

14 ¶ And the anger of the Lord was kindled against Israel, and he ^f delivered them into the hands of spoilers that spoiled them, and ^g he sold them into the hands of their enemies round about, so that they ^h could not any longer stand before their enemies.

15 Whithersoever they went out the hand of the Lord was against them for evil, as the Lord had said, and ⁱ as the Lord had sworn unto them : and they were greatly distressed.

^a Deut. 31, 16.—^b Deut. 6, 14.—^c Exod. 20, 5.—^d Ch. 3, 7. & 13, 6. Psal. 106, 36.—^e Ch. 3, 8. Psal. 135, 17, 18.—^f Ch. 3, 2. & 3, 8. & 4, 2. Psal. 44, 12. Jer. 39, 1.—^g Lev. 25, 17. Josh. 12, 13.—^h Lev. 26. Deut. 28.

rith was honoured at *Shechem* ; and *Baal-shamayim*, the *lord or ruler of the heavens*, was adored among the *Phœnicians, Syrians, Chaldeans, &c.* And whenever the word *Baal* is used without an epithet, this is the God that is intended ; and probably among all these people meant the *sun*.

Verse 12. *Which brought them out of the land of Egypt*] This was one of the highest aggravations of their offence ; they forsook the God who brought them out of Egypt : the place in which they endured the most grievous oppression, and were subjected to the most degrading servitude ; from which they never could have rescued themselves : and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten ; because the most stupendous that had ever been exhibited. They forsook HIM ; and served idols, as destitute of real being as of influence and power.

Verse 13. *Served Baal and Ashtaroath.*] In a general way, probably, *Baal* and *Ashtaroath* mean the *sun* and *moon* ; but in many cases *Ashtaroath* seems to have been the same among the Canaanites, as *Venus* was among the Greeks and Romans ; and to have been worshipped with the same obscene rites.

Verse 14. *The hands of spoilers*] Probably *marauding parties* of the Canaanites, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. *The hand of the Lord was against them*] The power which before protected them when obedient, was

A. M. 2591—
2909.
B. C. 1413—
1095.

16 ¶ Nevertheless ^a the LORD raised up judges, which ^b delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they ^c went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then ^d the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ^e for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them.

19 And it came to pass, ^f when the judge was dead, *that* they returned, and ^g corrupted themselves more than their fathers, in following

^a Ch. 3. 9, 10, 15. 1 Sam. 12. 11. Acts 13. 20.—^b Heb. *saved*.—^c Exod. 34. 15, 16. Lev. 17. 7.—^d Josh. 1. 5.—^e See Gen. 6. 6. Deut. 32. 36. Psa. 108. 43, 45.—^f Ch. 3. 12. & 4. 1. & 8. 33.

now turned against them, because of their disobedience.—They not only had not God *with* them, but they had God *against* them.

Verse 16. *The Lord raised up judges*] That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries.—See the *Preface*.

Verse 17. *Went a whoring after other gods*] Idolatry, or the worship of strange gods, is frequently termed *adultery*, *fornication*, and *whoredom*, in the Sacred Writings. As many of their idolatrous practices were accompanied with *impure rites*, the term was not only metaphorically, but *literally*, proper.

Verse 18. *The Lord was with the judge*] God Himself was King, and the Judge was His representative.

It repented the Lord] He changed His purpose towards them: He purposed to destroy them, *because of their sin*; they *repented*, and turned to Him, and He *changed this purpose*. The purpose was to destroy them if they *did not repent*; when they *did repent*, His not destroying them was quite consistent with His purpose.

Verse 19. *When the judge was dead*] It appears that, in general, the office of the judge was *for life*.

Their stubborn way.] Their *hard* or *difficult* way. Most sinners go through great tribulation, in order to get to eternal perdition: they would have had less pain in their way to heaven.

Verse 20. *The anger of the Lord was hot*] They were as *fuel* by their transgressions; and the displeasure of

other gods to serve them, and to bow down unto them; they ^b ceased not from their own doings, nor from their stubborn way.

20 ¶ ⁱ And the anger of the LORD was hot against Israel; and he said, Because that this people hath ^k transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 ^l I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 ^m That through them I may ⁿ prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD ^o left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

^g Or, *were corrupt*.—^h Heb. *they let nothing fall of their*.—ⁱ Ver. 14. ^k Josh. 23. 16.—^l Josh. 23. 13.—^m Ch. 3. 1, 4.—ⁿ Deut. 8. 2, 16. & 13. 3.—^o Or, *suffered*.

the Lord was as a *fire*, about to *kindle* and *consume* that *fuel*.

Verse 21. *I will not henceforth drive out*] As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. This they had while obedient; when they ceased to obey, His strong arm was no longer stretched out in their behalf; therefore their enemies continued to possess the land which God purposed to give them as their inheritance for ever.

Verse 22. *That through them I may prove Israel*] There appeared to be no other way to induce this people to acknowledge the true God but by permitting them to fall into straits from which they could not be delivered but by His especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places them in such circumstances that, by their good or evil conduct, they may justify his suspicions, or give him proofs of their fidelity.

Verse 23. *Without driving them out hastily*] Had God expelled all the ancient inhabitants *at once*, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned His worship; and in their prosperity forgotten their Deliverer. He drove out at first as many as were necessary, in order to afford the people, as they were then, a *sufficiency of room* to settle in: as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the re-

maining inhabitants. On these accounts God did not expel the aboriginal inhabitants *hastily*, or at once; and thus gave the Israelites time to increase: and by continuing the ancient inhabitants, prevented the land from running into *waste*, and the wild beasts from multiplying; both of which must have infallibly taken place had God driven out all the old inhabitants at once, before the Israelites were sufficiently numerous to occupy the whole of the land.

These observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the *whole land*, and promised to drive out their enemies from before them, if they continued faithful. While they continued faithful, God did continue to fulfil His promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the Lord, He abandoned them; and their enemies prevailed against them. Of this, their frequent lapses and misadventures,

with God's repeated interposition in their behalf, are ample evidence. *One or two* solitary instances might not be considered as sufficient proof: but by these *successive* instances, the fact is established. Each rebellion against God produced a consequent disaster to their affairs. Each time humiliation was invariably followed by an especial Divine interposition in their behalf. These afforded continual proof of God's *love*, providence, and grace. The whole *consequence* is wondrous, and the effects impressive and convincing. The people were not hastily put in possession of the Promised Land, *because of their infidelity*. Can the infidel contravert this statement? If not, then their argument against *Divine Revelation*, from "the failure of *positive promises* and *oaths*," fails to the ground. They have not only lost this, but in all other respects, lost all their property.

"Helpless and prostrate all their system lies,
Cursing its fate; and, as it curses, dies."

CHAPTER III.

An account of the nations that were left to prove Israel, 1—4. How the people provoked the Lord, 5—7. They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years, 8. Ornam is raised up as their deliverer; he discomfits the king of Mesopotamia, delivers Israel, and the land enjoys peace for forty years, 9—11. They again rebel, and are delivered into the hand of the king of Moab, by whom they are enslaved eighteen years, 12—14. They are delivered by Ehud, who kills Eglon, king of Moab, and slays ten thousand Moabites; and the land rests fourscore years, 15—30.

A. M. 2361.
B. C. 1143.
An. Exod. Isr.
48.
Anno ante I.
Olymp. 667.

NOW these are ^a the nations which the LORD left, to prove Israel by them, *even* as many of Israel as had not known all the wars

of Canaan:

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, ^b five lords of the Philistines, and

all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

4 ^c And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

A. M. 2361.
B. C. 1143.
An. Exod. Isr.
48.
Anno ante I.
Olymp. 667.

^a Ch. 2. 21, 22.—^b Josh. 13. 3.

^c Ch. 2. 22.

NOTES ON CHAP. III.

Verse 1. *Now these are the nations*] The nations left to prove the Israelites were—the *five lordships*, or *satrapies*, of the *Philistines*; viz. *Gath, Askelon, Ashdod, Ekron, and Gaza*; the *Sidonians*, the *Hivites* of Lebanon, *Baalhermon*, &c. with the remains of the Canaanites, viz. the *Hittites, Amorites, Perizzites*, and *Jebusites*.

Those who were left to be proved were those Israelites that had not seen all the wars of Canaan.

Verse 2. *That—Israel might know to teach them war*] This was another reason why the Canaanites were left in the

land, that the Israelites might not forget military discipline; but habituate themselves to the use of arms, that they might always be able to defend themselves against their foes. Had they been faithful to God, they would have had no need of learning the art of war; but now *arms* became a sort of necessary substitute for that spiritual strength which had departed from them. Thus God, in His judgments, leaves one iniquitous nation to harrass and torment another. Were all to turn to God, men need learn war no more.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Anno ante I.
Olymp. 697.

5 ¶ ^a And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites :

6 And ^b they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 ^c And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, ^d and served Baalim and ^e the groves.

A. M. 2591.
B. C. 1413.
An. Exod. Isr.
78.
Anno ante I.
Olymp. 637.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he ^f sold them into the hand of ^g Chushan-rishathaim king of ^h Mesopotamia : and the children of Israel served Chushan-rishathaim eight years.

^a Psa. 106. 35.—^b Exod. 34. 16. Deut. 7. 3.—^c Ch. 2. 11.—^d Ch. 2. 13.—^e Exod. 34. 13. Deut. 16. 21. ch. 6. 25.—^f Ch. 2. 14.—^g Hab. 3. 7.—^h Heb. *Aramnaharaim*.—ⁱ Ver. 15. & ch. 4. 3. & 6. 7. & 10. 10. 1 Sam. 12. 10. Neh. 9. 27. Psa. 22. 5. & 106. 44. & 107. 13, 19.

them. If they should be faithful to God, their enemies would not be able to enslave them : should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became *one* with them in *politics* and *religion*.

Verse 7. *Served Baalim and the groves.*] No groves were ever worshipped ; but the *deities*, which were supposed to be resident in them : and in many cases temples and altars were built in *groves* ; and the superstition of *consecrating groves* and *woods*, to the honour of the deities, was a practice very usual with the ancients. *Pliny* assures us, that *trees*, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old *Germans* ; *Quintus Curtius*, of the *Indians* ; and *Cæsar*, and our old writers, mention the same of the *Druids*, in Britain. The *Romans* were admirers of this way of worship, and therefore had their *luci*, or groves, in most parts of the city, dedicated to some deity. But it is very probable that the word אַשְׁתֵּרוֹת *ashteroth*, which we translate *groves*, is a corruption of the word אַשְׁתֵּרוֹת *ashteroth*, the moon, or *Venus* : see on chap. ii. 13., which differs only in the letter ת *tau*, from the former. *Ashteroth* is read in this place by the *Chaldee Targum*, the *Syriac*, the *Arabic*, and the *Vulgate* ; and by one of Dr. Kennicott's MSS.

Verse 8. *Chushan-Rishathaim*] *Kushan*, the wicked, or *impious* ; and so the word is rendered by the *Chaldee Targum*, the *Syriac*, and the *Arabic*, wherever it occurs in this chapter.

King of Mesopotamia] King of אֲרַם נַהֲרַיִם *Aram Naharayim*, "Syria of the two rivers;" translated *Mesopotamia* by the *Septuagint* and *Vulgate*.

A. M. 2599.
B. C. 1405.
An. Exod. Isr.
86.
Anno ante I.
Olymp. 629.

9 And when the children of Israel ¹ cried unto the LORD, the LORD ² raised up a ³ deliverer to the children of Israel, who delivered them, *even* ⁴ Othniel the son of Kenaz, Caleb's younger brother.

10 And ⁵ the Spirit of the LORD ⁶ came upon him, and he judged Israel, and went out to war : and the LORD delivered Chushan-rishathaim king of ⁷ Mesopotamia into his hand ; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ ⁸ And the children of Israel did evil again in the sight of the LORD : and the LORD

¹ Ch. 2. 16.—² Heb. *saviour*.—³ Ch. 1. 13.—⁴ See Numb. 27. 18. ch. 6. 34. & 11. 29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chron. 15. 1. ⁵ Heb. *was*.—⁶ Heb. *Aram*.—⁷ Ch. 2. 19.

It was the district situated between the *Tigris* and *Euphrates* ; called by the Arabian geographers *Maverannaher*, "the country beyond the river : " it is now called *Diarbek*. See the Note on Acts ii. 9.

Served Chushan—eight years] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel, the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the Sacred records. Othniel had already signalized his valour in taking Kirjath-sepher, which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage ; and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed*] We are not told of what nature this war was, but it was most decisive ; and the consequence was an undisturbed peace of *forty* years, during the whole life of Othniel. By the *Spirit of the Lord coming upon him*, the *Chaldee* understands the *spirit of prophecy* ; others understand "the *spirit of fortitude and extraordinary courage*, as opposed to the *spirit of fear, or faintness of heart* : " but as Othniel was judge, and had many offices to fulfil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to guide and govern this most refractory and fickle people : and his receiving it for these purposes, shews that the political state of the Jews was still a *theocracy*. No man attempted to do any thing in that state without the immediate inspiration of God ; the pretension to which was always justified by the event.

Verse 12. *The children of Israel did evil*] They forgot the Lord, and became idolaters ; and God made these very

strengthened Babylon the king of
 Assyria against Israel, because they
 had done evil in the sight of the
 LORD.

13 And he gathered unto him the children of Ammon and ¹Amalek, and went and smote Israel, and possessed ¹the city of palm trees.

14 So the children of Israel ¹served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried

unto the Lord, the Lord raised
them up a deliverer, Eliah the son
of Giezi, the Benjamite, a man of
valour: and by him the children
of Israel sent a present unto Hielim the king of
Moab.

16 But Eluid made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

* 1 Sam. 12: 9. — ^b Ch. 5: 14. — ^c Ch. 1: 13. — ^d Matt. 28: 10.
* Ver. 9. — Psa. 78: 31.

4. On the set of G -invariant H -subalgebras of \mathfrak{g} , the map $\mathfrak{g} \rightarrow \mathfrak{g}/\mathfrak{h}$ is a homeomorphism.

people whom they had initiated in their idolatrous worship, the means of their chastisement.

The Lord strengthened Eglon the king of Moab. The success he had against the Israelites was by the especial appointment and energy of God. He not only abandoned the Israelites, but strengthened the Moabites against them.

Egton is supposed to have been the immediate successor of *Balak*. Some great men have borne names which, when reduced to their grammatical meaning, appear very ridiculous: the word עגטון *Egton*, signifies a *little eal*!

Verse 13. *The city of palm trees.*] This the Targum renders *the city of Jericho*; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called *the city of palm trees*, Deut. xxxiv. 3. the city in question must have been in the vicinity or plain of Jericho; and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that *the city of palm trees* means *En-gaddi*.

Verse 15. *Ehud, the son of Gera—a man left-handed*] אִישׁ יְמִינוֹ ish itter yad yemino, *a man lame in his right hand*, and therefore obliged to use his *left*. The Septuagint render it *ambidexterus*, an *ambidexter*; a man who could use both hands alike. The Vulgate, *qui utraq̃ue manu pro dexterâ utebatur*, a man who could use either hand as a right hand; or, to whom right and left were equally ready. This is not the sense of the original, but it is the sense in which most interpreters understand it. It is well known that to be an *ambidexter*, was in high repute among the ancients; Hector boasts of it—

Αυτά είναι οι δύο μέρες τ' αμετάκλητης τ'
Ο.Ε. στο βέβαιο, ο.β. επί αυτών των ημερών. Στο
Αίαντος, το 140, 85, ταλαιπωρείται ο.β. ο.β.

Iliad. lib. vii. 237.

"But am in arms well practised; many a Greek
Hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil."

COWPER.

Asteropæus is also represented by Homer as an *ambidexter*; from which he derives great advantages in fight:—

H. 100' 0" x 100' 0" x 100' 0" x 100' 0"
H. 100' 0" x 100' 0" x 100' 0" x 100' 0"
H. 100' 0" x 100' 0" x 100' 0" x 100' 0"

Iliad, lib. xxi. 161.

“So threatened he. Then raised Achilles high
The Pelian ash:—and his two spears at once
Alike a practised warrior, with both hands
Asteropæus hurl’d.”

(Continued)

We are informed by Aristotle, that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says, *Και τὴν ἐν ταῖς πολεμικαῖς ἀσκήσεσιν, ἵνα οὐ μόνον ἡ ἀριστερὴ χεὶρ κατασκευασθῇ, ἀλλὰ καὶ ἡ δεξιή, ὡς οὐκ ἔστιν ὀρθόν, τὴν ἑκείνην, τὴν δὲ ἀριστερὴν.*—*De Repub.* lib. ii. cap. 12. “He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using *both hands alike*; as it is not fit that one of the hands should be useful, and the other useless.

In chap. xx. 16. of this book, we have an account of seven hundred men of Benjamin, each of whom was ימני יטר יד ימינו *itter yad yemino, lame of his right hand*, and yet slinging stones to a hair's breadth without missing: these are generally thought to be *ambidexters*.

Sent a present unto Eglon] This is generally understood to be the *tribute money* which the king of Moab had imposed on the Israelites.

Verse 16. *Adams' staff had two elbows, and a good length.* The word גומי *gomi*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose, *shorter* than usual, and something like to the Italian *stiletto*. The Septuagint translate it by σπιχαιρας, *a span*; and most of the *Versions* understand it in the same sense.

[Upon his right thigh.] Because he was left-handed. On-

A. M. 2679.
B. C. 1325.
An. Exod. Isr.
1065.
Anno ante I.
Olymp. 549.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again ^a from the ^b quarries that were by Gilgal, and said, I have a secret errand unto thee, O king:

^a Josh. 4. 20.—^b Or, graven images.

dinarily the sword is on the left side, that it may be readily drawn out by the right hand; but, as Ehud was *left-handed*, to be convenient, his sword must be on the *right* side.

Verse 17. *Eglon was a very fat man*] איש בריא *ish baria* of the text is translated by the *Septuagint* ἄσπετος ἀφόδρα, *a very beautiful or polite man*; and the Syriac, *a very rude man*. It probably means what we call *lusty*, or *corpulent*.

Verse 18. *Made an end to offer the present*] Presents, tribute, &c. in the eastern countries were offered with very great ceremony: and, to make the more parade, several persons, ordinarily slaves, sumptuously dressed, and in considerable number, were employed to carry what would not be a burthen even to one. This appears to have been the case in the present instance.

Verse 19. *He—turned—from the quarries*] פסילים *pesilim*. Some of the Versions understand this word as meaning *idols*, or *graven images*; or some spot where the Moabites had a place of idolatrous worship. As פסל *pasal*, signifies to *cut*, *hew*, or *engrave*, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant.

Verse 20. *He was sitting in a summer parlour*] Besides the platforms, says Dr. Shaw, which were upon the ancient houses of the East, and which are found there to this day, it is probable that heretofore, as well as at present, most of the great houses had a smaller one annexed; which seldom consisted of more than one or two rooms and a terrace. Others, built as they frequently are, above the porch or gateway, have, if we except the ground-floor, all the conveniences belonging to the house properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the house; besides another door which opens immediately from a privy stairs down into the porch, or street, without giving the least disturbance to the house. In these back houses strangers are usually lodged and entertained: hither the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; and they are often used for *wardrobes* and *magazines*. These the Arabs call *oleah*, which exactly answers to the Hebrew word *oljath*, found in this place; and, without doubt,

who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in ^c a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and

A. M. 2679.
B. C. 1325.
An. Exod. Isr.
1065.
Anno ante I.
Olymp. 549.

^c Heb. a parlour of cooling: See Amos 2. 15.

such was the apartment in which Eglon received Ehud, by the *privy stairs* belonging to which he *escaped*, after having killed Eglon. The doors of the eastern buildings are large, and their chambers spacious, conveniences well adapted to those hotter climates: but, in the present passage, something more seems to be meant; at least there are now other conveniences in the East to give coolness to particular rooms, which are very common. In Egypt, the cooling their rooms is effected by openings at the top, which let in the fresh air. Mons. Maillet informs us, that their halls are made very large and lofty, with a dome at the top, which, towards the North, has several open windows, so constructed as to throw the north wind down into the rooms; and by this means, though the country is excessively hot, they can make the coolness of those apartments so great as often not to be borne without being wrapped in furs. Eglon's was a *chamber*; and some contrivance to mitigate the heat of it was the more necessary, as he appears to have kept his court at Jericho, ver. 13, 28. where the heat is so excessive as sometimes to prove fatal.—See Harmer's Observations.

I have a message from God unto thee] דבר אלהים לי אליך *debar elohim li alich*, *a word of the gods to me, unto thee*. It is very likely that the word *elohim* is used here to signify *idols*, or the *pesilim* mentioned above, ver. 19. Ehud having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why *he rose from his seat*, or *throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the *God of Israel*. *I have a message from God unto thee* is a popular text: many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a *two-edged dagger of a cubit long, on their right thigh*, and be ready to *thrust it into the bowels of all those they addressed*! This is certainly the *literal meaning* of the passage; and that it has *no other meaning* is an incontrovertible truth.

A. M. 29. took the dagger from his right
 B. 1. thigh, and thrust it into his belly :
 A. 2. 22 And the haft also went in after
 D. 1. the blade ; and the fat closed upon
 the blade, so that he could not draw the dagger
 out of his belly ; and * the dirt came out,

23 Then Elud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came ; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ^b covereth his feet in his summer chamber.

25 And they tarried till they were ashamed : and, behold, he opened not the doors of the parlour ; therefore they took a key, and opened *them* : and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

¹ Or, *it came out of the foundation* — ² Or, *death* (*destruction*). 1 Sam. 23. 5. — ³ Ch. 11, & 9. 46. 1 Sam. 11. 6. — ⁴ Josh. 11. 19. ch. 7. 24. & 15. 4. & 19. 1. — ⁵ Ch. 7. 9. 10. 1 Sam. 17. 47. — ⁶ Josh. 2. 7. ch. 12. 9. — ⁷ Heb. *fact*.

Verse 22. *The haft also went in after the blade* } As the instrument was very short, and Eglon very corpulent, this might readily take place.

And the dirt came out] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way, through the *fright and anguish*.

The original, פרשדונה *parshedonah*, occurs only here; and is supposed to be compounded of פֶּרֶשׁ *paresh*, *ding*, and שָׁדָה *shadeh*, *to shed*, and may be very well applied to the latter circumstance: so the *Vulgate* understood it.

Verse 24. *He covereth his feet* He is lain down on his sofa, in order to sleep; when this was done, they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the *Versions*, in general, seem to understand it as implying a certain natural act.

Verse 26. *Passed beyond the quarries*] Beyond the *Pesilim*, which appears to have been the Moabitish borders, where they had set up those hewn stones as *landmarks*, or *sacred boundary stones*.

Verse 28. *Took the fords of Jordan*] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic struck, and endeavoured to escape over Jordan, at the *fords* near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus got into the land of the Moabites, which lay on the East of Jordan: but Ehud and his men, seizing the only pass by which they could make their escape, slew *ten thousand* of them in their attempt to cross at those fords. What

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim; and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me : for "the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took ^rthe fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour : and there escaped not a man.

50 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31. And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad : and he also delivered Israel.

3. A. 11. — $C_0 = 5\%$, $i = 13\%$, $2A = 40$ years, $n = 1$ year, 1000 dollars. The resulting value of the V function is $V = 1500$ dollars. $C_0 = 2\%$. So part is called V error. $C_0 = 4\%$, $i = 8\%$, $2A = 11$ years, $n = 1$ year, 4 .

are called here the *fields*, was doubtless the place where the Israelites had passed **Jordan**, when they, (under Joshua,) took possession of the Promised Land.

Verse 29. *All last, and all a set out of* Pickel, chosen troops, which Eglon kept among the Israelites to reduce and overawe them.

Verse 3). *The land had rest seven years.* This is usually reckoned from the deliverance under Othniel; that being a *term* from which they dated every transaction, as in other cases they dated from the *Exodus*, from the *building of Solomon's temple*, &c.; and as other nations did from particular events: the ROMANS, from the *burning of Troy*; the MOHAMMEDANS, from the *Hijrah*, or *flight of Mohammed* to Medina; the CHRISTIANS, from the *birth of Christ*, &c. &c. But see the Preface, and the different Chronological Schemes there mentioned.

Verse 31. *And after him was Shamgar the son of Anath*] Dr. Hales supposes that "Shamgar's administration in the West included Ehud's administration of eighty years in the East; and that, as this administration might have been of some continuance, so this Philistine servitude, which is not noticed elsewhere, might have been of some duration; as may be incidentally collected from Deborah's thanksgiving, chap. v. 6."

[illegible]

the *Septuagint* has ἀραποκτείναντες τὸν βοῦν, with the plough share of the oxen; the *Chaldee*, *Syriac*, and *Arabic*, understand it of the goad; as does our translation.

1. That the ox goad, still used in Palestine, is a sufficiently destructive weapon, if used by a strong and skilful hand, is evident enough from the description which Mr. *Maunder* gives of this implement, having seen many of them both in Palestine and Syria. " 'Twas observable," says he, "that in ploughing they used goads of an extraordinary size: upon measuring of several I found them about eight feet long; and at the bigger end about six inches in circumference. They were armed at the lesser end with a sharp prick, for driving the oxen; and at the other end, with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." See his *Journey from Aleppo*, &c. 7th edit. pag. 110, 111. In the hands of a strong, skilful man, such an instrument must be more dangerous, and more fatal, than any sword.

It is worthy of remark, that the ox goad is represented by Homer to have been used, prior to this time, in the same way. In the address of Diomed to Glaucus, *Iliad*, lib. vi. ver. 120. Lyncurgus is represented as discomfiting Bacchus and the Bacchanals with this weapon. The siege of Troy, according to the best chronologers, happened within the time of the Israelitish judges.

Οὐκ ἀνέγνωρθε θεοῖσιν ἐπὶ τῶν ὀρέων, παρρηχῆν;
Οὐδὲ γὰρ οὐδὲ Δουαντὴν οὐκ ἀπὸ τῶν Ἄλυσσας
Σὺν κατ' ἡρώων Νύσσῃ, οἱ δ' ἀπὸ πασαι
Θυσίᾳ χάμαι κατέρχοντο, ἐπ' ἀνδράσιν Ἀλυσσῶν
Θεομνηταὶ βουτλήγῃ.

"I fight not with the inhabitants of heaven;
That war Lyncurgus, son of Dryas waged,
Nor long survived.—From Nyssa's sacred heights
He drove the nurses of the frantic god
Thought-drowning Bacchus: to the ground they cast,
All cast their leafy wands; while ruthless he,
Spared not to smite them with his murd'rous goad."

The meaning of this fable is: Lyncurgus, king of Thrace, finding his subjects addicted to drunkenness, proscribed the cultivation of the vine in his dominions, and instituted agriculture in its stead: thus, *Θυσίᾳ*, the *Thyrsi*, were expelled, βουτλήγῃ, by the ox goad. The account, however, shews that Shamgar was not the only person who used the ox goad as an offensive weapon. If we translate βουτλήγῃ a cart-whip, the parallel is lost.

2. It appears that Shamgar was merely a labouring man: that the Philistines were making an inroad on the Israelites when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them: that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a plough share or an ox goad, slew six hundred of those marauders.

3. The case of Ehud killing Eglon, is a very serious one; and how far he was justified in this action is with all a question of importance; and with not a few, a question of difficulty. "Is it right to slay a tyrant?" I, without any hesitation, answer, no individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?"—No. The state alone can judge whether a king is ruling contrary to the laws and constitution of that state: and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution, then let him be dealt with according to those laws. But no individual, or number of individuals in that state, has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true, God, the Author of life, and the Judge of all men, may commission one man to take away the life of a tyrant. But the pretension to such a commission must be strong, clear, and unequivocal: in short, if a man think he have such a commission; to be safe, he should require the Lord to give him as full an evidence of it as He did to Moses: and when such a person comes to the people, they should require him to give as many proofs of his Divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a Divine call?"—I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act: and if he had no message from God, and there is no proof that he had, then he was a most base and hypocritical assassin. The sacred historian says nothing of his motives nor call; he mentions simply the fact, and leaves it without either observation or comment; and every reader is left to draw his own inference.

The life of any ruler can only be at the disposal of the constitution; or that system of rules, laws, and regulations, by which the people he rules should be governed: if he rule not according to these, he is, *ipso facto*, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects, then he is to be judged by those laws, according to which he must have pledged himself to govern. If a king be deposed on any other account, it is rebellion. If his life be taken away by any means but those provided by the constitution, it is murder. No pretended, or proved tyranny, can justify his being taken off in any other way, or on any other account. And what constitution in the civilized world provides for the death of the supreme magistrate? It is true, the good people, as they were called, of England and France, have each, under a pretence of law, beheaded their king; and they endeavoured to justify their conduct on the ground that those kings had broken the constitution: this being proved, they should have been deposed. But by what law, either of those nations, or of the civilized world, were their lives taken away? Let it be remembered, that the infliction of the punishment of death, either against a rebel or a tyrant, is murder.

CHAPTER IV.

The Israelites again rebel against God, and they are delivered into the hands of Jabin, King of Canaan. 1, 2. They cry unto God, and He raises up Deborah and Barak, to deliver them. 3-10. Some account of Holofernes the Kenite, 11. Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow. 11-16. Sisera leaves his chariot, and flies away on foot; enters the tent of Jael, the wife of Heber, by whom he is slain, while secreting himself in her apartment, 17-24.

A. M. 2399.
B. C. 1291.
An. Epoch 1st.
1291.
Anno ante I.
Olymp. 229.

AND ^a the children of Israel again did evil in the sight of the Lord when Ehud was dead.

2 And the Lord ^b sold them into the hand of Jabin king of Canaan, that reigned in ^c Hazor; the captain of whose host was ^d Sisera, which dwelt in ^e Harosheth of the Gentiles.

3 And the children of Israel cried unto the Lord: for he had nine hundred ^f chariots of iron; and twenty years ^g he mightily oppressed the children of Israel.

^a Ch. 2. 19.—^b Ch. 2. 14.—^c Josh. 11. 1, 10. & 19. 36.—^d 1 Sam. 12. 9. Ps. 90. 9.

NOTES ON CHAP. IV.

Verse 1. *When Ehud was dead.* Why not *when Shamgar was dead*? Does this not intimate that Shamgar was not reckoned in the number of the judges?

Verse 2. *Jabin king of Canaan.* Probably a descendant of the Jabin mentioned Josh. xi. 1. &c. who had gathered together the wrecks of the army of that Jabin, defeated by Joshua. Calmet supposes that these Canaanites had the dominion over the tribes of *Naphthali*, *Zebulun*, and *Issachar*; while Deborah judged in *Ephraim*, and Shamgar in *Judah*.

Verse 3. *Nine hundred chariots of iron.* Chariots armed with iron scythes, as is generally supposed: they could not have been made all of iron; but they might have been *shod with iron*; or had *iron scythes* projecting from the axle on each side, by which infantry might be easily cut down, or thrown into confusion. The ancient *Britons* are said to have had such chariots.

Verse 4. *Deborah, a prophetess.* One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the Divine will, in things sacred and civil.

She judged Israel. This is, I believe, the first instance of *gubernacra*, or female government, on record. Deborah seems to have been supreme both in civil and religious affairs; and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated *a woman of Lapidoth*, as the wife of Lapidoth.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah, between Ramah and Beth el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called ^h Barak the son of Abinoam out ⁱ of Kedesh naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go and draw toward mount

A. M. 2399.
B. C. 1291.
An. Epoch 1st.
1291.
Anno ante I.
Olymp. 229.

^h Ver. 13, 16.—ⁱ Ch. 1. 19.—^j Ch. 3. 8. Ps. 135. 12.—^k Gen. 32. 5.
^l Heb. 11. 22.—^m Josh. 19. 47.

Verse 6. *She sent and called Barak.* She appointed him to be *general* of the armies on this occasion: which shows that she possessed the supreme power in the state.

Mount Tabor. Mount Tabor, says Maundrel, stands by itself, about two or three furlongs within the plains of *Esdraelon*. It has a plain area at the top, both fertile and delicious, of an oval figure, extending about one furlong in breadth, and two in length. The prospect from the top is beautiful: on the N. W. is the *Mediterranean*; and all around you have the spacious plains of *Esdraelon* and *Galilee*, which present you with a view of many places famous for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands *Daberah*, a small village, supposed to have taken its name from *Deborah*. Near this valley is the brook *Kishon*. During the rainy season, all the water that falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it, in a number of torrents; at which conjuncture it overflows its banks, acquires a wonderful rapidity, and carries all before it. It might be at such a time as this when the *stars* are said to *fight against Sisera*, ch. v. 21. by means of an abundance of rain, whereby the *Kishon* became so high and rapid as to sweep away the host of Sisera, in attempting to ford it.—See *Maundrel* and *Shaw*. This mountain is very difficult of ascent; it took Mr. Maundrel nearly an hour to reach the top: this, with its grand area on the summit, made a very proper place for the rendezvous of Barak's army. *Antiochus* used it for the same purpose in his wars, and

A. M. 2719.
B. C. 1280.
Ann. Exod. lxx.
205.
Anno ante I.
Olymp. 309.

Tabor, and take with thee ten thousand men of the children of Naphthali and of the children of Zebulun? 7 And ^a I will draw unto thee, to the ^b river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall ^c sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called ^d Zebulun and Naphthali to Kedesh; and he went up with ten thousand men ^e at his feet: and Deborah went up with him.

11 Now Heber ^f the Kenite, *which was* of the children of ^g Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, ^h which is by Kedesh.

^a Exod. 14. 4.—^b Ch. 5. 21. 1 Kings 18. 40. Psa. 83. 9, 10.—
Ch. 2. 14.—^c Ch. 5. 18.—^d See Exod. 11. 8. 1 Kings 20. 10.—
Ch. 1. 16.—^e Numb. 10. 29.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera ⁱ gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; ^k is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And ^l the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not ^m a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of

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ⁱ Ver. 6.—^j Heb. gathered by cry, or, proclamation.—^k Deut. 9. 3.
2 Sam. 5. 24. Psa. 68. 7. Isa. 52. 12.—^l Psa. 83. 9, 10. See Josh.
10. 10.—^m Heb. unto one.

Josephus appears to have fortified it; and Placidus, one of Vespasian's generals, was sent to reduce it.—See more in *Calmet*.

Verse 9. *The Lord shall sell Sisera into the hand of a woman.*] Does not this mean, if I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a prediction of the exploit of Jael? In both these senses the words have been understood. It seems, however, more likely that Jael is intended.

The *Septuagint* make a remarkable addition to the speech of Barak: "If thou wilt go with me I will go; but if thou wilt not go with me, I will not go; οτι ουκ οβα την ημεραν η ημερα ην η κυρια αποσταλει μεν' εμεν, because I know not the day in which the Lord will send his angel to give me success." By which he appears to mean, that, although he was certain of a Divine call to this work, yet, as he knew not the time in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him, to let him know when to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable; and is no impeachment whatever of Barak's faith. Saint Ambrose and St. Augustine, have the same reading; but it is found in no MS. nor in any other of the *Versions*.—See ver. 14.

Verse 10. *Ten thousand men at his feet*] Ten thousand

footmen. He had no chariots; his army was all composed of infantry.

Verse 11. *Hobab the father-in-law of Moses*] For a circumstantial account of this person, and the meaning of the original word חותן *choten*, which is translated *son-in-law*, in Gen. xix. 4., see the Notes on Exod. ii. 15, 16. 18. iii. 1. iv. 20. 24. and xviii. 5.

Verse 14. *Up; for this is the day*] This is exactly the purpose for which the *Septuagint* state, ver. 8. that Barak wished Deborah to accompany him. "I know not, (says he,) THE DAY in which God will send his angel to give me prosperity: come thou with me that thou mayest direct me in this respect." She went, and told him the precise time in which he was to make the attack. Up; for THIS is the DAY in which the Lord hath delivered Sisera into thine hand.

Went down from mount Tabor] He had probably encamped his men on and near the summit of this mount.—See the Note on ver. 6.

Verse 15. *The Lord discomfited Sisera*] ויהם יהוה vai-yaham Jehovah; the Lord CONFOUNDED, threw them all into confusion, drove them pell-mell; caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. In this case Barak and his men had little to do but kill and pursue; and Sisera, in order to

A. M. 2719. Hazor and the house of Heber the
B. C. 1000. Kenite

Am. Exod. 14. 18 And Jaël went out to meet Si-
sera, and said unto him, Turn in,
my lord, turn in to me; fear not. And when
he had turned in unto her into the tent, she co-
vered him with a mantle.

19 And he said unto her, Give me, I pray thee,
a little water to drink; for I am thirsty. And
she opened a bottle of milk, and gave him
drink, and covered him.

20 Again he said unto her, Stand in the door
of the tent, and it shall be, when any man doth
come and inquire of thee, and say, Is there any
man here? that thou shalt say, No.

21 Then Jaël Heber's wife took a nail of the
tent, and took an hammer in her hand, and

went softly unto him, and smote the
nail into his temples, and fastened it
into the ground: for he was fast
asleep and weary. So he died.

22 And behold, as Barak pursued Sisera,
Jaël came out to meet him, and said unto him,
Come, and I will shew thee the man whom thou
seekest. And when he came into her tent, be-
hold, Sisera lay dead, and the nail was in his
temples.

23 ¶ So God subdued on that day Jabin the
king of Canaan before the children of Israel.

24 And the hand of the children of Israel
prospered, and prevailed against Jabin the king
of Canaan, until they had destroyed Jabin king
of Canaan.

* Or, *eng, or, Idolatry*. — Ch. 1. 21. — Ch. 2. 19.

† Heb. *pat*. — Ps. 137. — II. Kings 19. 17. — II. Kings 24. 12.

escape, was obliged to abandon his pursuit. There is no doubt
all this was done by supernatural agency; God sent His
angel, and confounded them.

Verse 18. *Jaël went out to meet Sisera*] He preferred
the woman's tent because of secrecy; for, according to the
etiquette of the Eastern countries, no person ever intrudes
into the apartments of the women. And in every dwelling
the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She gave more
than he requested; and her friendship increased his con-
fidence and security.

Verse 20. *Stand in the door of the tent*] As no man
would intrude into the woman's apartment without permis-
sion, her simply saying *there is no man in my tent* would
preclude all search.

Verse 21. *A nail of the tent*] One of the spikes by
which they fasten to the ground the cords which are at-
tached to the cloth or covering.

He was fast asleep and weary] As he lay on one side,
and was overwhelmed with sleep through the heat and fatigues
of the day, the piercing of his temples must have in a mo-
ment put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What impression
this made on the victorious Barak is not said; it could not
give him much pleasure, especially when he learnt the cir-
cumstances of his death.

Verse 24. *The hand of the children of Israel prospered*,
וַיִּשְׁפָּרוּ יָדָם *vayich-haloch, it went, going*: they followed up
this victory; and the consequence was, they utterly de-
stroyed Jabin and his kingdom.

It will naturally be expected that something should be
said to justify the conduct of Jaël: it must be owned that
she slew Sisera in circumstances which cause the whole

transaction to appear exceedingly questionable. They are
the following:—

1. There was *peace* between her country and her king of Canaan.
2. That peace was no doubt made, as all transactions of
the kind were, with a sacrifice and an oath.
3. Sisera knowing this, came to her tent with the utmost
confidence.
4. She met him with the most friendly greetings and as-
surances of safety.
5. Having asked for *water*, to shew her friendship and
respect, she gave him *cream*, and that in a vessel suitable to
his dignity.
6. She put him in the secret part of her own tent; and
covered him in such a way as to evidence her good faith, and
to inspire him with the greater confidence.
7. She agreed to keep watch at the door, and deny his
being there to any that might inquire.
8. As she gave him permission to secret himself with her,
and gave him refreshment, she was bound by the rules of
Asiatic hospitality to have defended his life, even at the risk
of her own.
9. Notwithstanding, she took the advantage of his weariness
and deep sleep, and took away his life!
10. She exulted in her deed; met Barak, and shewed him
in triumph what she had done.

Now do we not find in all this bad faith, deceit, deep
hypocrisy, lying, breach of treaty, contempt of religious
rites, breach of the laws of hospitality, deliberate and un-
provoked murder? But what can be said in her justification?
All that can be said, and all that has been said, is simply
this: "She might have been sincere at first, but was after-
wards divinely directed to do what she did." If this was
so, she is sufficiently vindicated by the fact; for God knows

right to dispose of the lives of His creatures as He pleases; and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "Sisera was a *public enemy*, and any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling, of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance at his own hand. While justice and law are in the world, God never will, as He never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man.—The conduct of Ehud and Jael are before the tribunal of God: I will not justify, I dare not absolutely condemn; there I leave them, and intreat my readers to do the like; after referring them to the Observations at the end of the preceding chapter, where the subject is considered more at large.

CHAPTER V.

The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, king of Canaan.

A. M. 2719.
B. C. 1285.
An. Exod. Isr.
206.
Anno ante I.
Olymp. 509.

THEN ^a sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the ^bavenging of Israel, ^c when the people willingly offered themselves.

3 ^d Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, ^e when thou wentest out of Seir, when

thou marchedst out of the field of Edom, ^f the earth trembled, and the heavens dropped, the clouds also dropped water.

5 ^g The mountains ^h melted from before the LORD, *even* ⁱ that Sinai from before the LORD God of Israel.

6 In the days of ^k Shamgar the son of Anath, in the days of ^l Jael, ^m the highways were unoccupied, and the ⁿ travellers walked through ^o by-ways.

A. M. 2719.
B. C. 1285.
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Anno ante I.
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^a See Exod. 15. 1. Psal. 18. title. — ^b Psal. 18. 47. — ^c 2 Chron. 17. 16. 1 Mac. 2. 12. — ^d Deut. 32. 1, 3. Psal. 2. 10. — ^e Deut. 33. 2. Psal. 68. 7. ^f 2 Sam. 22. 8. Psal. 68. 8. Isa. 64. 3. Hab. 3. 3, 10

^g Deut. 4. 11. Psal. 97. 5. — ^h Heb. *flowed*. — ⁱ Exod. 19. 18. — ^k Ch. 3. 31. — ^l Ch. 4. 17. — ^m Lev. 26. 22. 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. & 4. 18. — ⁿ Heb. *walkers of paths* — ^o Heb. *crooked ways*.

NOTES ON CHAP. V.

Verse 1. *Then sang Deborah and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our Version will be instantly acknowledged by all who can critically examine the original. Dr. Kenicott has distributed it into *parts*, assigned to Deborah and Barak alternately. But his division is by far too *artificial*.

Dr. Hales has also given a version of it, which, perhaps, comes nearer to the *simplicity* of the original; but it also leaves several difficulties behind. As these are the two best Versions I have met with, I shall lay them both in parallel columns before the Reader, after introducing the general

description of this song, given by each of these learned men. These, the Reader will find at the conclusion of the chapter.

Verse 2. *For the avenging of Israel*] See the Notes, &c. at the end of the chapter.

Verse 4. *When thou wentest out of Seir*] Here is an allusion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the most signal display of His majesty and mercy, in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being every where infested with banditti. No public road was safe; and in going

A. M. 2719.
B. C. 1750.
An. Exod. 146.
2. 2.
Ann. ante I.
Olymp. 202.

7 *The inhabitants of the villages* ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They ^b chose new gods; then *was* war in the gates: ^a was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that ^a offered themselves willingly among the people. Bless ye the Lord.

10 ^a Speak, ^a ye ^a that ride on white asses, ^b ye that sit in judgment, and walk by the way.

11 *They that are delivered from the noise*

of archers in the places of drawing water, there shall they rehearse the ^a righteous acts of the Lord, *even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.*

12 ^a Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and ^a lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth ^a have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

^a Isa. 49. 23.—^b Deut. 32. 16.—ch. 2. 12, 17.—^c So 1 Sam. 13. 19, 22.—ch. 3. 1.—^d Ver. 2.—^e Or, *Middin*.—^f Psal. 119. 1. & 145. 5.

^a Ch. 10. 1. & 12. 11.—^b Psal. 137. 2.—^c Or, *remnant of the Lord*.—^d 1 Sam. 12. 7.—^e Psal. 119. 1.—^f Psal. 137. 2.—^g Psal. 119. 1.

from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or, in great numbers, to protect each other against the incursions of bands of spoilers.

Verse 8. *They chose new gods*] This was the cause of all their calamities: they forsook Jehovah, and served other gods; and then was war in their gates; they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries: for, even among *forty thousand men*, there was neither *spear nor shield to be seen*.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "the Lord chose a new species of war, and Himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to Mount Tabor, where they are immediately besieged by a powerful and well appointed army. On a sudden Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them; they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the roads oblige him to desert it, and fly away on foot: in the end, the whole army is destroyed, and the leader ingloriously slain. This was a *new species of war*, and was most evidently the *Lord's doings*. Whatever may be said of the version of the Vulgate, (and the *Syriac* and *Arabic* are something like it,) the above are all facts, and shew the wondrous working of the Lord.

Verse 10. *Ye that ride on white asses*] Perhaps צמח צמח *atonoth tsecharoth*, should be rendered *steed*, or *well*

fed asses; rendered *asinos nitentes*, shining asses, by the Vulgate.

Ye that sit in judgment] מִשְׁכַּן מִשְׁכַּן *yosheben al Middin*: some have rendered this, *ye who dwell in Middin*.— This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

And walk by the way] Person who go from place to place for the purposes of traffic.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such *hot* countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink: and, when the country was badly governed, annoyances of this kind were very frequent. The victory gained now by the Israelites put the whole country under their own government, and the land was cleansed from such marauders. Dr. Shaw, in his account of the sea-coast of the *Mauritania Cæsariensis*, pag. 20. mentions a beautiful rill of water that runs into a basin of Roman workmanship, called *shrub we krub*, "drink and be off," because of the danger of meeting with assassins in the place: instead of such danger and insecurity, Deborah intimates that they may sit down at the places of drawing water, and there rehearse the righteous acts of the Lord; the land being now every where in peace, order and good government being restored.

Go down to the gates.] They may go down to the gates to receive judgment and justice as usual. It is well known that the *gate* was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

Verse 13. *Made him that remaineth*] This appears to be spoken of Barak, who is represented as being only a *remnant* of the people.

A. M. 2719.
B. C. 1285.
An. Exod. Ibr.
206.
Anno ante I.
Olymp. 509.

14 ^a Out of Ephraim *was there a* root of them ^b against Amalek; after three, Benjamin, among thy people; out of ^c Machir came down governors, and out of Zebulun they that ^d handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also ^e Barak: he was sent on ^f foot into the valley. ^g For the divisions of Reuben *there were* great ^h thoughts of heart.

16 Why abodest thou ⁱ among the sheep-folds, to hear the bleatings of the flocks? ^k For the

divisions of Reuben *there were* great searchings of heart.

17 ^l Gilead abode beyond Jordan: and why did Dan remain in ships?

^m Asher continued on the sea ⁿ shore, and abode in his ^o breaches.

18 ^p Zebulun and Naphtali *were* a people that ^q jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; ^r they took no gain of money.

20 ^s They fought from heaven: ^t the stars

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^a Ch. 3. 27.—^b Ch. 3. 13.—^c Numb. 32. 39, 40.—^d Heb. *draw with the pen*, &c.—^e Ch. 4. 14.—^f Heb. *his feet*.—^g Or, *in the divisions*, &c. Heb. *impressions*.—^h Numb. 32. 1.—ⁱ Or, *in*.

^l See Josh. 13. 25, 31.—^m Josh. 19. 29, 31.—ⁿ Or, *port*.—^o Or, *cracks*.—^p Ch. 4. 10.—^q Heb. *exposed to reproach*.—^r Ch. 4. 16. Psal. 44. 12. See ver. 30.—^s See Josh. 10. 11. Psal. 77. 17, 18.—^t Ch. 4. 15.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means, that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors: and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the past wars, and not of any thing that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel.—See ver. 17. *Gilead abode beyond Jordan*.

Verse 15. *The princes of Issachar*] They were at hand; and came willingly forth, at the call of Deborah, to this important war.

Barak—was sent on foot] I have no doubt that בַּרְנָלִי, without regarding the points, should be translated *with his footmen*, or *infantry*. Thus the Alexandrian Septuagint understood it, rendering the clause thus: οὕτω Βαρακ ἐξαπέστειλεν πεζοὺς αὐτοῦ εἰς τὴν κοιλάδα, “Barak also sent forth his footmen into the valley.” Luther has perfectly hit the meaning, *Barak mit seinen fuss volcke*, Barak with his footmen.

For the divisions of Reuben] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren; or they were divided in their judgment concerning the measures now to be pursued; which prevented them from joining with the other tribes, till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasinesses felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Verse 17. *Gilead abode beyond Jordan*] That is, the Gadites, who had their lot in those parts; and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites: they were intent upon their traffic, and trusted in their ships. Joppa was one of their sea-ports.

Asher continued on the sea shore] The lot of Asher extended along the Mediterranean sea; and, being contiguous to Zebulun and Naphtali, they might have easily succoured their brethren; but they had the pretence that their posts were unguarded, and they abode in their breaches, in order to defend them.

Verse 18. *Zebulun and Naphtali—jeoparded their lives*] The original is very emphatic חָרַף נַפְשׁוֹ לָמוּת chereph naphsho lamuth, *they desolated their lives to death*; they were determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed gamester; *jeu perdu!* the game is lost; or, *j'ai perdu!* I have lost.

Verse 19. *The kings came and fought*] It is conjectured that Jabin and his confederates had invaded Manasseh, as both Taanach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali, at Taanach and Megiddo; while Barak defeated Sisera at Mount Tabor.

They took no gain of money.] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey: or, if applied to the Israelites, they fought for liberty, not for plunder.

Verse 20. *They fought from heaven*] The angels of God came to the assistance of Israel; and the stars in their orbits fought against Sisera. Probably some thunder storm, or great inundation from the river Kishon, took place at that time; which, in poetic language, was attributed to the stars. So our poets sung relative to the storms which dispersed the Spanish armada, in 1588:—

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in their courses fought against
Sisera.

21 "The river of Kishon swept
them away, that ancient river the
river Kishon. O my soul, thou hast trodden
down strength.

22 Then were the horsehoofs broken by the
means of the praisings, the praisings of their
mighty ones.

23 Curse ye Meroz, said the angel of the
Lord, curse ye bitterly the inhabitants there-
of; "because they came not to the help "of

the Lord, to the help of the Lord
against the mighty.

24 Blessed above women shall
Jael the wife of Heber the Ke-
nite be, "blessed shall she be above women in
the tent.

25 "He asked water, and she gave him
milk; she brought forth butter in a lordly
dish.

26 "She put her hand to the nail, and her
right hand to the workmen's hammer; and "with
the hammer she smote Sisera, she smote off his

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* Heb. *pathic*.—* Ch. 4. 7.—* Or, *travellers*, or, *plagues*.—
* Ch. 21. 9, 10. * Neh. 1.

"Both winds and waves at once conspire
To aid Old England—frustrate Spain's desire."

Perhaps it means no more than this: the time which was
measured and ruled by the heavenly bodies seemed only to
exist for the destruction of the Canaanite: there may be
also a reference to the sun and moon standing still, in the
days of Joshua.

Verse 21. *The river of Kishon swept them away*] This
gives plausibility to the above conjecture, that there was a
storm at this time, which produced an inundation in the river
Kishon, which the routed Canaanites attempting to ford,
were swept away.

Verse 22. *Then were the horsehoofs broken*] In very
ancient times horses were not shod; nor are they to the pre-
sent day in several parts of the East. Sisera had *iron char-
iots* when his hosts were routed; the horses that drew these
being strongly urged on by those who *drove* them, had their
hoofs broken by the roughness of the roads; in consequence
of which they became lame, and could not carry off their
riders. This is marked as one cause of their disaster.

Verse 23. *Curse ye Meroz* Where Meroz was is not
known: some suppose it was the same as Merom, nigh to
Dothan. The Syriac and Arabic have *Meroz*; but where this
was is equally uncertain. It was certainly some city or
district, the inhabitants of which would not assist in this war.

Curse ye bitterly] *קלל אתו קלל* *curse with cursing*; use the
most awful execrations.

Said the angel of the Lord] That is, Barak, who was
Jehovah's angel, or messenger, in this war; the person sent
by God to deliver His people.

To the help of the Lord] That is, to the help of the
people of the Land.

Against the mighty] *בגבורים* *bagbhorim*, "with the
heroes;" that is, Barak and his men, together with Zebulon
and Naphtali: these were the *mighty men*, or *heroes*, with
whom the inhabitants of Meroz would not join.

Verse 24. *Blessed above women shall Jael—be*] She

* 1 Sam. 17. 47. & 18. 17. * 18. 25.—* Ch. 4. 1.—* 1 Sam. 1. 16.
* Ch. 4. 19.—* Ch. 4. 21.—* Heb. *et cetera*.

shall be highly celebrated as a most heroic woman; all the
Israelitish women shall glory in her. I do not understand
these words as expressive of the Divine approbation towards
Jael.—See the observations at the end of chap. iv. The
word *bless*, both in *Hebrew* and *Greek*, often signifies to
praise, to *speak well of*, to *celebrate*. This is most probably
its sense here.

Verse 25. *She brought forth butter*] As the word
חמאה *chemah*, here translated *butter*, signifies *disturbed*,
agitated, &c. it is probable that *buttermilk* is intended.
The Arabs form their buttermilk, by agitating the milk in a
leathern bag; and the buttermilk is highly esteemed, because
of its refreshing and cooling quality: but there is no reason
why we may not suppose that Jael gave him *cream*. Sisera
was not only *thirsty*, but was also *exhausted* with fatigue;
and nothing could be better calculated to slake his thirst,
and restore his exhausted strength, than a bowl of cream:
and I am surprised that Mr. Homer should see any diffi-
culty in this. It is evident that Deborah wishes to convey
the idea that Jael was *more liberal* and *kind* than Sisera had
requested. He asked for *water*, and she brought him *cream*;
and she brought it to him not in an *ordinary pitcher*, but in
the most superb *dish*, or *bowl*, which she possessed.—See at
the end of chap. iv.

Verse 26. *She smote off his head*] The original does
not warrant this translation; nor is it supported by fact.
She smote his head, and transfixed him through the temples.
It was his *head* that received the death wound, and the *tem-
ples* was the place where this wound was inflicted. The man-
ner in which Jael dispatched Sisera seems to have been this:
1. Observing him to be in a profound sleep, she took a *work-
man's hammer*, probably a *joiner's mallet*, and with one blow
on the head deprived him of all sense. 2. She then took a
tent nail, and drove it through his temples, and thus pinned
him to the earth; which she could not have done had she
not previously stunned him with the blow on the head.—
Thus she first *smote his head*, and secondly pierced his
temples.

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head, when she had pierced and stricken through his temples.

27 ^a At her feet he bowed, he fell, he lay down : at her feet he bowed, he fell : where he bowed, there he fell down ^b dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming ? why tarry the wheels of his chariots ?

29 Her wise ladies answered her, yea, she returned ^c answer to herself,

^a Heb. *Between*.—^b Heb. *destroyed*.—^c Heb. *her words*.—^d Exod. 15. 9.

Verse 27. *At her feet he bowed*] *בין רגליה* *bein rag-laiyah*, “between her feet.” After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

He bowed—he fell] He probably made some *struggles* after he received the blow on the head, but could not recover his feet.

Verse 28. *Cried through the lattice*] This is very natural: in the women’s apartments in the East the windows are *latted*, to prevent them from sending or receiving letters, &c. The latticing is the effect of the jealousy, which universally prevails in those countries.

Why is his chariot so long in coming ?] Literally, Why is his chariot ashamed to come ?

Dr. Lowth has very justly observed, that this is a striking image of maternal solicitude, and of a mind divided between hope and fear.

“The mother of Sisera looked out at a window ;

‘She cried through the lattice,
Why is his chariot so long in coming ?
Why tarry the wheels of his chariot ?’

“Immediately, impatient of delay, she prevents the comfort of her companions ; elate in mind, and bursting forth into female levity and jactation, impotent to hope for any thing, and drunk with her good fortune,

“Her wise ladies earnestly answered her.

‘Yea, she immediately returned answer to herself ;
Have they not sped ? have they not divided the spoil ?’

“We see how consonant to the person speaking is every idea, every word. She dwells not upon the slaughter of the enemies, the number of the captives, the valour and great exploits of the victor ; but, (burning with the female love of spoils,) on those things rather which captivate the light mind of the vainest woman ; *damsels, gold, garments*. Nor does she dwell upon them only ; but she repeat, she accu-

30 ^d Have they not sped ? have they *not* divided the prey ; ^e to every man a damsel *or* two ; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil ?

31 ^f So let all thine enemies perish, O LORD : but *let* them that love him *be* ^g as the sun ^h when he goeth forth in his might. And the land had rest forty years.

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^a Heb. *to the head of a man*.—^c Psa. 83. 9, 10.—^e 2 Sam. 23. 4.—^b Psa. 19. 5.

mulates, she augments, every thing. She seems, as it were, to handle the spoils, dwelling as she does on every particular.

‘Have they not sped ? have they not divided the prey ?

A damsel, yea, two damsels to every man :

To Sisera, a prey of divers colours ;

A prey of divers colours of needle-work,

Finely colour’d of needle-work on both sides,

A spoil for adorning the neck.’

“To enhance the beauty of this passage, there is, in the poetic conformation of the sentences, an admirable neatness in the diction, great force, splendor, accuracy ; in the very redundancy of the repetitions the utmost brevity ; and, lastly, the most striking disappointment of the woman’s hope, tacitly insinuated by that sudden and unexpected apostrophe,

‘So let all thine enemies perish, O JEHOVAH !’

is expressed more fully and strongly by this silence than could have been painted by any colouring of words.”—See Dr. Lowth, 13th Prelection, Prov. iv. 18, 19.

“We cannot do better,” says Dr. Dodd, “than to conclude this chapter with the words of *Pelicanus* : ‘Let a Homer, or a Virgil, go and compare his poetry, if he be able, with the song of this woman ; and, if there be any one who excels in eloquence and learning, let him celebrate the praises and learning of this panegyric, more copiously than I am able.’”

For other matters relative to this song I must refer to the two translations which immediately follow ; and their author’s notes on them.

Dr. Kennicott says, “This celebrated song of triumph is most deservedly admired ; though some parts of it are at present very obscure, and others unintelligible in our English Version. Besides particular difficulties, there is a general one that pervades the whole ; arising, as I humbly appre-

head, from its being considered as *entirely* the song of *Deborah*. It is certain, though very little attended to, that it is said to have been sung *by Deborah, and by Barak*. It is also certain, there are in it parts which *Deborah* could not sing, as well as parts which *Barak* could not sing; and therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; whilst those words which seem most likely to have been sung by either party should be assigned to their proper name; either to that of *Deborah* the prophetess, or to that of *Barak* the captain.

“For example: *Deborah* could not call upon *Deborah*, exhorting herself to *awake*, &c. as in ver. 12.; neither could *Barak* exhort himself to *arise*, &c. in the same verse. Again, *Barak* could not sing ‘Till I, *Deborah*, *arise* a mother in *Israel*,’ ver. 7.; nor could *Deborah* sing about a *damsel* or two for every soldier, ver. 30., though, indeed, as to this last article the words are probably misunderstood. There are other parts also which seem to require a different rendering: ver. 2. *for the avenging of Israel*, where the address is probably to those who *took the lead* in *Israel* on this great occasion; for the address in the next words is to those among the people who were volunteers; as, again, ver. 9. Verses 11, 13, 14, and 15, have many great difficulties. It seems impossible that (ver. 23.) any person should be *cursed* for not coming to the help of *JEHOVAH*; to the help of *JEHOVAH* against the mighty. Nor does it seem more probable that *Jael* should, (in a sacred song,) be styled *blessed above women*, for the death of *Sisera*. Ver. 25. mentions *butter*; of which nothing is said in the history, in chap. iv. 19.; nor does the history say that *Jael* smote off *Sisera*’s head with a hammer; or, indeed, that she smote it off at all; as here, ver. 26. Lastly, as to ver. 30.; there being no authority for rendering the words a *damsel*, or two *damsels*; and the words in Hebrew being very much like two other words in this same verse, which make excellent sense here; it seems highly probable that they were originally the same. And at the end of this verse, which contains an excellent compliment paid to the needle work of the daughters of *Israel*, and which is here put with great art in the mouth of *Sisera*’s MOTHER; the true sense seems to be, the hopes SHE had of some very rich prize to adorn HER OWN NECK.” *Kennicott’s Remarks*, pag. 94.

Dr. Hales observes, “That the design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be two-fold, religious and political: first, to thank God, for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next, to celebrate the zeal and alacrity with which some of the rulers volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others who staid at home, and thus betrayed the public cause: and, by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the commonwealth. The first verse, as a title, briefly recites the design or subject of the poem, which consists of eight stanzas.

“The first opens with a devout thank giving, to which she calls the attention of all, friends and foes.

“The second describes, in the sublime imagery of *Moses*, the magnificent scenes at Mount Sinai, *Seir*, &c. in the deserts of *Arabia*; while they were led by the Divine power and presence from *Egypt* to *Canaan*.

“The third, states their offending afterwards, by their apostasies in serving *new gods*, as foretold by *Moses*, Deut. xxxii. 16, 17., and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar* till *Jael*’s exploit, and till *Deborah* became judge. By this time they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear to be seen in *Israel*. This policy was adopted by the *Philistines* in *Saul*’s time, 1 Sam. xiii. 19.; and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an ox goad, which was only left with them for the purpose of agriculture, 1 Sam. xiii. 21.

“The fourth, contrasts their present happy state of security from the incursions and depredations of their foes, especially at the watering places, which were most exposed to attacks; owing to the Divine protection which crowned the victory, the zeal, and exertions, of ‘a remnant of the people,’ or a part of the tribes, against the enemy, under her conduct: these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*; including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Issachar*, *Zebulun*, and *Naphtali*, northward.

“The fifth, censures the recreant tribes *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean sea westward; who deserted the common cause in consequence of their divisions, and their paltry attachment to their own concerns.

“The sixth, records the miraculous defeat of the confederate kings of *Canaan*, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. *Meroz* was probably a place in the neighbourhood.

“The seventh, contains a panegyric on *Jael*, who is here ‘blessed above women,’ for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera* buttermilk to drink, which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

“The eighth, affords an admirable representation of the impatience of the mother of *Sisera*, at his delay in returning; her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels, and embroidered garments, or the spoils of victory, which she repeats and exemplifies with much grace and elegance.

“The unexpected and abrupt apostrophe which concludes

the poem, *So perish all thine enemies, O Lord!* tacitly insinuates the utter disappointment of their vain hopes of conquest and spoil more fully and forcibly than any express declaration in words; while it marks the author's piety,

and sole reliance upon the Divine protection of His people; and the glorious prospect of a future and greater deliverance perhaps by the *Sun of righteousness*."—*New Analysis of Chronology*, pag. 304.

Dr. Kennicott's Version of the Song:—

1. Then sang Deborah, and Barak the son of Abinoam, saying:

2. *Deb.* For the *leaders* who took the lead in Israel.

Bar. For the *people* who offered themselves willingly.

Both. BLESS YE JEHOVAH!

3. *Deb.* Hear, O ye kings!

Bar. Give ear, O ye princes!

Deb. I unto JEHOVAH will sing.

Bar. I will answer in song to JEHOVAH;

Both. THE GOD OF ISRAEL!

4. *Deb.* O Jehovah, at thy going forth from Seir,
At Thy marching from the field of Edom,

Bar. The earth trembled, even the heavens poured down;
The thick clouds poured down the waters.

5. *Deb.* The mountains melted at JEHOVAH's presence.

Bar. Sinai itself, at the presence of JEHOVAH,

Both. THE GOD OF ISRAEL.

6. *Deb.* In the days of *Shamgar*, the son of Anath,
In the days of *Jael*, the highways were deserted.

Bar. For they who had gone by strait paths,
Passed by ways that were very crooked.

7. Deserted were the villages in Israel.

Deb. They were deserted till I, Deborah, arose;
Till I arose a mother in Israel.

8. They chose new gods!

Bar. Then when war was at the gates
Was there a shield seen, or a spear,
Among forty thousand in Israel?

9. *Deb.* My heart is towards the rulers of Israel;

Bar. Ye who offered yourselves willingly among the people.

Both. BLESS YE JEHOVAH!

10. *Deb.* Ye who ride upon white asses;
Ye who sit upon the seat of judgment.

11. *Bar.* And ye who travel upon the roads,
Talk of Him with the voice of praise.

Deb. Let them who meet armed at the watering places
There shew the righteous acts of JEHOVAH,

Bar. And the righteousness of the villages of Israel:
Then shall they go down to the gates;

Both. THE PEOPLE OF JEHOVAH!

12. *Bar.* Awake, awake, DEBORAH!

Awake, awake, lead on the song.

Deb. Arise Barak; and lead thy captivity captive,
Barak, thou son of Abinoam.

13. *Bar.* Then, when the remainder descended after their
chiefs,

Dr. Hales' Version of the Song:—

1. Then sang Deborah, and Barak son of Abinoam, on
(the victory of) that day, on the avenging of wrongs in Israel;

2. On the volunteering of the people;

Saying, BLESS YE THE LORD!

3. Harken, O kings (of Canaan),

Give ear, O princes (of the land:)

I, even I, will sing unto the Lord;

I will shout to the Lord, the God of Israel.

4. O Lord, on Thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quak'd, the heavens dropt,
The clouds, I say, dropp'd water.

5. The mountains melted away

From the presence of the Lord;

Even *Sinai* himself, from the presence

OF THE LORD, THE GOD OF ISRAEL.

6. From the days of *Shamgar*, son of Anath,
To the days of *Jael*, (through fear of the enemy,)
The highways were unfrequented,
And travellers walked through bye-paths.

7. The villages were deserted;

They were deserted till I, *Deborah*, arose;

Till I arose (to be) a mother in *Israel*.

8. (The *Israelites*) had chosen *new gods*,

Therefore was war in their gates:

Was there a shield or a spear to be seen

Among forty thousand in Israel?

9. My heart is attach'd to the senators of *Israel*,
Who volunteered among the people.

10. BLESS YE THE LORD!

Ye that ride upon white asses,

Ye that sit in (the gates of) judgment;

Extol (him,) ye travellers.

11. (Now freed) from the noise of archers
At the watering places,

Here shall they rehearse the righteousness

OF THE LORD; His righteousness

Towards the villages of *Israel*:

Now shall the people of THE LORD

Go down to the gates of judgment in safety.

12. Awake, awake, *Deborah*;

Awake, awake, utter a song (of praise).

Arise now, *Barak*; lead thy captivity captive,

Thou son of Abinoam.

13. For (God) made a remnant of the people
Triumph over the nobles of the enemy:

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Jehovah's people descended after me,

Against the mighty.

14. *Deb.* Out of Ephraim was their beginning at Mount Amalek :

And after thee was Benjamin, against the nations.

Bar. From *Machir*, came masters in the art of war ;
And from *Zebulon*, those who threw the dart.

15. *Deb.* The princes in *Issachar* were numbered
Together with *Deborah* and *Barak*.

Bar. And *Issachar* was the guard of *Barak*,
Into the valley sent close at his feet.

Deb. At the divisions of *Reuben*,
Great were the impressions of heart.

16. *Bar.* Why sittest thou among the rivelets ?
What, to hear the bleatings of the flocks ?

Deb. For the divisions of *Reuben*,
Great were the searchings of heart.

17. *Bar.* *Gad* dwelt quietly beyond *Jordan* ;
And *Dan*, why abode he in ships ?

Deb. *Asher* continued in the harbour of the seas,
And remained among his craggy places.

18. *Bar.* *Zebulon* were the people, and *Naphtali* ;
Deb. Who exposed their lives unto the death.

Both. ON THE HEIGHTS OF THE FIELD.

19. *Deb.* The kings came, they fought ;
Then fought the kings of *Canaan* ;

Bar. At *Taanac*, above the waters of *Megiddo* ;
The plunder of riches they did not receive.

20. *Deb.* From heaven did they fight ;
The stars, from their lofty stations,
Fought against *Sisera*.

21. *Bar.* The river *Kishon* swept them away,
The river intercepting them ; the river *Kishon* :
It was there my soul trod down strength.

22. *Deb.* It was then the hoofs of the cavalry were battered,
By the scamperings, the scamperings of its strong steeds.

23. *Bar.* Curse ye the land of *Meroz*,
Said the messenger of *JEHOVAH* :

Deb. Curse ye heavily its inhabitants,
Because they came not for help.

Both. *JEHOVAH* WAS FOR *HEER* !

JEHOVAH AGAINST THE MIGHTY !

24. *Deb.* Praised among women will be *Jael*,
The wife of *Heber* the *Kenite* ;
Among women in the tent will she be praised.

25. *Bar.* He asked water, she gave him milk ;
In a princely bowl she brought it.

26. *Deb.* Her left hand she put forth to the nail,
And her right hand to the workman's hammer.

Bar. She struck *Sisera*, she smote his head ;
Then she struck through, and pierced his temples.

The Lord made me triumph over the mighty.

14. From Ephraim unto Amalek was their rest ;
NEXT TO THEE (*Ephraim*) WAS *Benjamin*, among thy people ;
From *Machir*, (*Manassah*) came down the warriors ;
And from *Zebulon*, they that write with the pen of the scribe.

15. The princes in *Issachar* (were) with *Deborah* ;
Even *Issachar*, as well as *Barak* (*Naphtali*) ;
He was set on foot into the valley ;
For the divisions of *Reuben*
(I feel) great griefs of heart.

16. Why abidest thou among the sheep-folds :
To hear the bleatings of the flocks ?
For the divisions of *Reuben*
(I feel) great griefs of heart.

17. (Why) abode *Gilead* (*Gad*) beyond *Jordan* ;
And *Dan* remain in his ships ;
(Why did) *Asher* sit in his sea-ports,
And continue in his creeks ?

18. (While) the people of *Zebulon* hazarded their lives
unto death.
And of *Naphtali*, in the heights of the field ;

19. The kings came, they fought ;
The kings of *Canaan* fought in *Taanah*,
Near the waters of *Megiddo* ;
But they gained no lucre (thereby.)

20. The stars of heaven fought in their courses ;
They fought against *Sisera*.

21. The torrents of *Kison* swept them away ;
The torrent of *Kedummim*,
The torrent of *Kison*. O my soul,
Thou hast trodden down strength !

22. Then were the horse-hoofs broken by the galloppings ;
The galloppings of their great men.

23. Curse ye *Meroz*, saith the angel of THE LORD ;
Bitterly curse her inhabitants,
Because they came not to the aid of THE LORD ;
To the aid of THE LORD among the mighty.

24. Blessed above women be *Jael*,
The wife of *Heber* the *Kenite* ;
Blessed be she above women in the tent.

25. He asked water, and she gave him milk ;
She brought forth butter in a lordly bowl.

26. She put her hand to the nail,
And her right hand to the workman's hammer ;
And she smote *Sisera* :
She pierced his head, she penetrated,
And she perforated his temples.

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Dr. Hales.

27. *Deb.* At her feet he bowed, he fell !*Bar.* At her feet he bowed, he fell !*Both.* WHERE HE BOWED,

THERE HE FELL DEAD.

28. *Deb.* Through the window she looked out and called,
Even the mother of Sisera, through the lattice ;*Bar.* Why is his chariot ashamed to return ?

‘ Why so slow are the steps of his chariot ?’

29. *Deb.* Her wise ladies answered her ;

Nay, she returned answer to herself—

30. *Bar.* ‘ Have they not found, divided the spoil ;*Embroidery, double embroidery for the captains’ heads !*

A prize of divers colours for SISERA !’

Deb. ‘ A prize of divers colours of embroidery ;

A colour’d piece of double embroidery for

MY NECK, a prize !’

Chorus by Deborah and Barak.

31. So perish all thine enemies, O Jehovah !

Grand Chorus, by the whole procession.

AND LET THOSE WHO LOVE HIM

BE AS THE SUN GOING FORTH IN HIS MIGHT.

Other attempts have been made to do justice to this very sublime song ; and much yet remains to be done. The best means of ascertaining the sense and import of the various images and allusions contained in it, is, in my opinion, the following :—1. Take the Hebrew text as it stands printed in the *hemistich form*, in Kennicott’s Hebrew Bible. 2. Col- late this text with the *Septuagint*, *Chaldee*, *Syriac*, *Vulgate*, and *Arabic* Versions, and the *various readings* in *Kennicott* and *De Rossi*. 3. Consult the writers in the *Critici Sacri*. And, 4. Carefully attend to the allusions made to Asiatic customs. I would gladly save my readers all this trouble, but it would extend the Commentary beyond the size of the whole book, which would not comport with the *brevity* which I study.

From this song, as well as from that of Moses, Deut. xxxii. we see that the *first*, as also the *best poets* of anti- quity, were found among the *Hebrews* ; and that the *art of poetry* was highly cultivated among them many hundreds

27. Between her feet he bowed, he fell, he lay

Between her feet, he bowed, he fell ;

Where he bowed, there he fell down slain.

28. The mother of Sisera looked through the window,

And exclaimed through the lattice,

*Why is his chariot so long in coming ?**Why linger the steps of his steeds ?*

29. Her wise ladies answered their mistress,

Yea, she returned answer to herself,

30. *Have they not found ?**Have they not divided the spoil ?**To each a damsel or two apiece ;**To Sisera himself a spoil of divers colours,**A spoil of divers colours embroidered ;**Of divers colours embroidered on both sides.**A spoil for (adorning) his neck.*31. *So perish all thine enemies, O LORD !*

But let Thy friends (rejoice,)

As the sun going forth in his strength.

of years before *Greece*, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composi- tion. The idolizers of Greece and Italy should not forget this : to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied ? Why do we not go to the “*fountain head*.” To all the searchers after the venerable remains of antiquity, especially to *poets*, I would address the words of the old prophet :—

*Dardanidæ duri, quæ vos à stirpe parentum**Prima tulit tellus, eadem vos ubere læto**Accipiet reduces : ANTIQUAM EXQUIRITE MATREM.*VIRG. *Æn.* iii. ver. 94.

Ye valiant sons of Troy, the land that bore

Your mighty ancestors to light before,

Once more their great descendants shall embrace.

Go ; seek the ANCIENT MOTHER of your RACE. *Pitt.*

CHAPTER VI.

The Israelites again do evil, and are delivered into the hands of the Midianites ; by whom they are oppressed seven years, 1, 2. Different tribes spoil their harvests, and take away their cattle, 3—5. They cry unto the Lord, and He sends them a prophet to reprehend and instruct them, 6—10. An angel appears unto Gideon, and gives him commission to deliver Israel ; and works several miracles, to prove that he is divinely appointed to this work, 11—23. Gideon builds an altar to the Lord, under the name of Jehovah-Shalom ; and throws down the altar of Baal, 24—27. His townsmen conspire against him ; he expostulates with them, and they are pacified, 28—32. The Midianites and Amalekites gather together against Israel : Gideon summons Manassch, Asher, Zebulon, and Naphtali, who join his standard, 33—35. The miracle of the fleece of wool, 36—40.

A. M. 2752.
B. C. 1252.
An. Exod. 18.
239.
Anno ante 1.
Olymp. 179.

A. M. 2752.
2759.
B. C. 1252.
1219.
An. Exod. 18.
239. 246.
Anno ante 1.
Olymp. 176.
169.

AND ^a the children of Israel did evil in the sight of the LORD : and the LORD delivered them into the hand ^b of Midian seven years.

2 And the hand of Midian ^c prevailed against Israel : and because of the Midianites the children of Israel made them ^d the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and ^e the Amalekites, and the children of the East, even they came up against them ;

4 And they encamped against them, and ^f destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither ^g sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came ^h as grasshoppers for multitude ; for both they and their camels were without number : and they entered into the land to destroy it.

^a Ch. 2. 19.—^b Hab. 3. 7.—^c Heb. *was strong*.—^d 1 Sam. 13. 6. Heb. 11. 38.—^e Ch. 3. 13.—^f Gen. 29. 1. ch. 7. 12. & 8. 10. 1 Kings 4. 30. Job 1. 3.—^g Lev. 26. 16. Deut. 28. 30, 33, 51. Mic. 6. 15.

NOTES ON CHAP. VI.

Verse 1. *Delivered them into the hand of Midian*] The Midianites were among the most ancient and inveterate of the enemies of Israel. They joined with the Moabites to seduce them to idolatry, and were nearly extirpated by them.—Numb. xxxi. The Midianites dwelt on the eastern borders of the Dead Sea ; and their capital was Arnon.

Verse 2. *Made them the dens which are in the mountains*] Nothing can give a more distressing description of the state of the Israelites than what is here related. They durst not reside in the plain country, but were obliged to betake themselves to dens and caves of the mountains, and live like wild beasts ; and were hunted like them by their adversaries.

Verse 3. *Children of the East*] Probably those who inhabited Arabia Deserta ; Ishmaelites.

Verse 4. *Encamped against them*] Wandering hordes of Midianites, Amalekites, and Ishmaelites, came, in the times of harvest and autumn ; and carried away their crops, their fruit, and their cattle. And they appear to have come early, encamped in the plains, and watched the crops till they were ready to be carried off.

Till thou come unto Gaza] That is, the whole breadth of the land, from Jordan to the coast of the Mediterranean

6 And Israel was greatly impoverished because of the Midianites ; and the children of Israel ⁱ cried unto the LORD.

7 ^j And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent ^k a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage ;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and ^l drave them out from before you, and gave you their land ;

10 And I said unto you, I am the LORD your God ; ^m fear not the gods of the Amorites, in whose land ye dwell : but ye have not obeyed my voice.

11 ⁿ And there came an angel of the LORD.

ⁱ Or, *goat*.—^j Ch. 7. 12.—^k Ch. 3. 15. Heb. 1. 1.—^l Heb. *a man a prophet*.—^m Ps. 11. 2, 3.—ⁿ 2 Kings 17. 35, 37. Jer. 10. 2.

sea. Thus the whole land was ravaged, and the inhabitants deprived of the necessities of life.

Verse 5. *They came up with their cattle and their tents*] All this proves that they were different tribes of *wanderers*, who had no fixed residence ; but, like their descendants, the *Bedouins*, or wandering Arabs, removed from place to place to get prey for themselves, and forage for their cattle.

Verse 8. *The LORD sent a prophet*] The Jews say that this was Phineas ; but it is more likely that it was some prophet or teacher raised up by the Lord, to warn and instruct them. Such were His witnesses : and they were raised up from time to time, to declare the counsel of God to His rebellious people.

Verse 11. *There came an angel of the LORD*] The prophet came to teach and exhort : the angel comes to confirm the words of the prophet ; to call and commission him who was intended to be their deliverer : and to work miracles, in order to inspire him with supernatural courage, and a confidence of success.

His son Gideon threshed wheat] This is not the only instance in which a man, taken from agricultural employments, was made general of an army, and the deliverer of his country. *Shamgar* was evidently a ploughman ; and with his oxgoad he slew many Philistines, and became one of the de-

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
216.
Anno ante I.
Olymp. 469.

and sat under an oak which *was* in Ophrah, that *pertained* unto Joash ^a the Abi-ezrite: and his son ^b Gideon threshed wheat by the winepress, ^c to hide *it* from the Midianites.

12 And the ^d angel of the LORD appeared unto him, and said unto him, The LORD is ^e with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and ^f where *be* all his miracles ^g which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath ^h forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, ⁱ Go in this thy might, and thou shalt save Israel

^a Josh. 17. 2.—^b Heb. 11. 32. called Gedeon.—^c Heb. to cause it to *see*.—^d Ch. 1. 3. Luke 1. 11, 28.—^e Josh. 1. 5.—^f So Psa. 89. 49. Isa. 59. 1. & Ch. 15.—^g Psa. 41. 1.—^h 2 Chron. 15. 2.—ⁱ 1 Sam. 12. 11. Heb. 11. 32, 31.—^k Josh. 1. 2. ch. 1. 6.

liverers of Israel. *Cincinnatus* was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of *Gideon*.

Threshed wheat by the winepress] This was a place of privacy: he could not make a threshing-floor in open day, as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them *privately* threshed for the support of the family. As there could be no *vintage* among the Israelites, in their present distressed circumstances, the winepress would never be suspected by the Midianites to be the place of threshing corn.

Ophrah, or *Ephra*, was a city, or village rather, in the half-tribe of Manasseh, beyond Jordan.

Verse 12. *The LORD is with thee*] “The Word of the Lord is with thee, thou mighty man of valour.”—*Targum*. It appears that Gideon had proved himself, on former occasions, to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chuses for His work those instruments which, in the course of His operation, in nature and providence. He has qualified for His purpose. The instruments thus chosen are generally *unlikely*; but they will be ever found the best qualified for the Divine employment.

Verse 13. *And Gideon said unto him*] This speech is remarkable for its energy and simplicity: it shews, indeed, a measure of despondency; but not more than the circumstances of the case justified.

from the hand of the Midianites: *have not I sent thee?*

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, ¹ my ^m family is poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, ⁿ Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then ^o shew me a sign that thou talkest with me.

18 ^p Depart not hence, I pray thee, until I come unto thee, and bring forth my ^q present, and set *it* before thee. And he said, I will tarry until thou come again.

¹ See 1 Sam. 9. 21.—^m Heb. my thousand is the meanest. Exod. 18. 21, 23. Mic. 5. 2.—ⁿ Exod. 3. 12. Josh. 1. 5.—^o Exod. 4. 1—8. ver. 36, 37. 2 Kings 20. 8. Psa. 86. 17. Isa. 7. 11.—^p Gen. 18. 3, 5. ch. 13. 15.—^q Or, meat offering.

Verse 14. *Go in this thy might*] What does the angel mean? He had just stated that *Jehovah was with him*; and he now says, *Go in this thy might*; *i. e.* in the might of Jehovah, who is *with thee*.

Verse 15. *Wherewith shall I save Israel?*] I have neither men nor money.

Behold, my family is poor in Manasseh] הנה אלפי חרל *behold, my thousand is impoverished*. Tribes were anciently divided into *tens*, and *fifties*, and *hundreds*, and *thousands*: the *thousands*, therefore, marked grand divisions; and, consequently, numerous families: Gideon here intimates that the families of which he made a part were very much diminished. But if we take אלפי *alapey*, for the *contracted form* of the *plural*, which is frequently, in Hebrew nouns, joined with a *verb* in the *singular*; then the translation will be, “the thousands in Manasseh are thinned;” *i. e.* this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.*] Thou shalt as surely conquer *all their host*, as if thou hadst but *one man* to contend with: or, thou shalt destroy them to a man.

Verse 17. *Shew me a sign*] Work a *miracle*, that I may know that Thou hast wisdom and power sufficient to authorise and qualify me for the work.

Verse 18. *And bring forth my present*] My *mincha*; generally an offering of bread, wine, oil, flour, and such like. It seems from this, that Gideon supposed the Person to whom he spoke to be a Divine person. Nevertheless, what he prepared and brought out, appears to be intended simply as an entertainment to refresh a respectable stranger.

A. M. 219.
B. C. 1215.
An. Exod. I. c.
216.
Anno ante I.
Olymp. 169.

19 ^a And Gideon went in, and made ready ^b a kid, and unleavened cakes of an ephah of flour: the flesh he

put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and

consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

23 And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the Lord, and called it 'Jehovah-shalom: unto this day it is yet' in Ophrah of the Ephraimites.

^a Gen. 18. 6, 7, 8. — ^b Heb. a kid of the goats. — Ch. 13. 19. —
^c See 1 Kings 18. 33, 34. — ^d Lev. 9. 21. 1 Kings 18. 38. 2 Chron.
7. 1. — ^e Ch. 13. 21.

Verse 19. *Made ready a kid—the flesh he put in a basket, and he put the broth in a pot*]. The manner in which the Arabs entertain strangers will cast light on this verse. Dr. Shaw observes, “Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetite, the master of the tent fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cucasoe: the rest was made *kab-ab*, i. e. cut to pieces and roasted, which we reserved for our breakfast or dinner next day.” May we not suppose, says Mr. Harmer, that Gideon presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and when ready brought out the stewed meat in a pot, with unleavened cakes of bread, which he had baked; and the other part, the *kab-ab*, in a basket, for him to carry with him, for some after repast in his journey.—See *Shaw's and Pococke's Travels*; and *Harmer's Observations*.

Brought it out unto him under the oak]. Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privilege of the refreshing breeze. Under a shade, in the open air, the Arabs, to the present day, are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel intended to make the flesh and bread an offering to God, and the broth a libation.

Verse 21. *The angel—put forth the end of the staff*]. He appeared like a traveller with a staff in his hand: this he put forth; and, having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

^a Gen. 18. 11 & 12. — ^b Gen. 22. 12. — ^c Gen. 22. 15. — ^d Gen. 22. 16. — ^e Gen. 22. 17. — ^f Gen. 22. 18. — ^g Gen. 22. 19. — ^h Gen. 22. 20. — ⁱ Gen. 22. 21. — ^j Gen. 22. 22. — ^k Gen. 22. 23. — ^l Gen. 22. 24. — ^m Gen. 22. 25. — ⁿ Gen. 22. 26. — ^o Gen. 22. 27. — ^p Gen. 22. 28. — ^q Gen. 22. 29. — ^r Gen. 22. 30. — ^s Gen. 22. 31. — ^t Gen. 22. 32. — ^u Gen. 22. 33. — ^v Gen. 22. 34. — ^w Gen. 22. 35. — ^x Gen. 22. 36. — ^y Gen. 22. 37. — ^z Gen. 22. 38. — ^{aa} Gen. 22. 39. — ^{ab} Gen. 22. 40. — ^{ac} Gen. 22. 41. — ^{ad} Gen. 22. 42. — ^{ae} Gen. 22. 43. — ^{af} Gen. 22. 44. — ^{ag} Gen. 22. 45. — ^{ah} Gen. 22. 46. — ^{ai} Gen. 22. 47. — ^{aj} Gen. 22. 48. — ^{ak} Gen. 22. 49. — ^{al} Gen. 22. 50. — ^{am} Gen. 22. 51. — ^{an} Gen. 22. 52. — ^{ao} Gen. 22. 53. — ^{ap} Gen. 22. 54. — ^{aq} Gen. 22. 55. — ^{ar} Gen. 22. 56. — ^{as} Gen. 22. 57. — ^{at} Gen. 22. 58. — ^{au} Gen. 22. 59. — ^{av} Gen. 22. 60. — ^{aw} Gen. 22. 61. — ^{ax} Gen. 22. 62. — ^{ay} Gen. 22. 63. — ^{az} Gen. 22. 64. — ^{ba} Gen. 22. 65. — ^{bb} Gen. 22. 66. — ^{bc} Gen. 22. 67. — ^{bd} Gen. 22. 68. — ^{be} Gen. 22. 69. — ^{bf} Gen. 22. 70. — ^{bg} Gen. 22. 71. — ^{bh} Gen. 22. 72. — ^{bi} Gen. 22. 73. — ^{bj} Gen. 22. 74. — ^{bk} Gen. 22. 75. — ^{bl} Gen. 22. 76. — ^{bm} Gen. 22. 77. — ^{bn} Gen. 22. 78. — ^{bo} Gen. 22. 79. — ^{bp} Gen. 22. 80. — ^{bq} Gen. 22. 81. — ^{br} Gen. 22. 82. — ^{bs} Gen. 22. 83. — ^{bt} Gen. 22. 84. — ^{bu} Gen. 22. 85. — ^{bv} Gen. 22. 86. — ^{bw} Gen. 22. 87. — ^{bx} Gen. 22. 88. — ^{by} Gen. 22. 89. — ^{bz} Gen. 22. 90. — ^{ca} Gen. 22. 91. — ^{cb} Gen. 22. 92. — ^{cc} Gen. 22. 93. — ^{cd} Gen. 22. 94. — ^{ce} Gen. 22. 95. — ^{cf} Gen. 22. 96. — ^{cg} Gen. 22. 97. — ^{ch} Gen. 22. 98. — ^{ci} Gen. 22. 99. — ^{cj} Gen. 22. 100. — ^{ck} Gen. 22. 101. — ^{cl} Gen. 22. 102. — ^{cm} Gen. 22. 103. — ^{cn} Gen. 22. 104. — ^{co} Gen. 22. 105. — ^{cp} Gen. 22. 106. — ^{cq} Gen. 22. 107. — ^{cr} Gen. 22. 108. — ^{cs} Gen. 22. 109. — ^{ct} Gen. 22. 110. — ^{cu} Gen. 22. 111. — ^{cv} Gen. 22. 112. — ^{cw} Gen. 22. 113. — ^{cx} Gen. 22. 114. — ^{cy} Gen. 22. 115. — ^{cz} Gen. 22. 116. — ^{da} Gen. 22. 117. — ^{db} Gen. 22. 118. — ^{dc} Gen. 22. 119. — ^{dd} Gen. 22. 120. — ^{de} Gen. 22. 121. — ^{df} Gen. 22. 122. — ^{dg} Gen. 22. 123. — ^{dh} Gen. 22. 124. — ^{di} Gen. 22. 125. — ^{dj} Gen. 22. 126. — ^{dk} Gen. 22. 127. — ^{dl} Gen. 22. 128. — ^{dm} Gen. 22. 129. — ^{dn} Gen. 22. 130. — ^{do} Gen. 22. 131. — ^{dp} Gen. 22. 132. — ^{dq} Gen. 22. 133. — ^{dr} Gen. 22. 134. — ^{ds} Gen. 22. 135. — ^{dt} Gen. 22. 136. — ^{du} Gen. 22. 137. — ^{dv} Gen. 22. 138. — ^{dw} Gen. 22. 139. — ^{dx} Gen. 22. 140. — ^{dy} Gen. 22. 141. — ^{dz} Gen. 22. 142. — ^{ea} Gen. 22. 143. — ^{eb} Gen. 22. 144. — ^{ec} Gen. 22. 145. — ^{ed} Gen. 22. 146. — ^{ee} Gen. 22. 147. — ^{ef} Gen. 22. 148. — ^{eg} Gen. 22. 149. — ^{eh} Gen. 22. 150. — ^{ei} Gen. 22. 151. — ^{ej} Gen. 22. 152. — ^{ek} Gen. 22. 153. — ^{el} Gen. 22. 154. — ^{em} Gen. 22. 155. — ^{en} Gen. 22. 156. — ^{eo} Gen. 22. 157. — ^{ep} Gen. 22. 158. — ^{eq} Gen. 22. 159. — ^{er} Gen. 22. 160. — ^{es} Gen. 22. 161. — ^{et} Gen. 22. 162. — ^{eu} Gen. 22. 163. — ^{ev} Gen. 22. 164. — ^{ew} Gen. 22. 165. — ^{ex} Gen. 22. 166. — ^{ey} Gen. 22. 167. — ^{ez} Gen. 22. 168. — ^{fa} Gen. 22. 169. — ^{fb} Gen. 22. 170. — ^{fc} Gen. 22. 171. — ^{fd} Gen. 22. 172. — ^{fe} Gen. 22. 173. — ^{ff} Gen. 22. 174. — ^{fg} Gen. 22. 175. — ^{fh} Gen. 22. 176. — ^{fi} Gen. 22. 177. — ^{fi} Gen. 22. 178. — ^{fk} Gen. 22. 179. — ^{fl} Gen. 22. 180. — ^{fm} Gen. 22. 181. — ^{fn} Gen. 22. 182. — ^{fo} Gen. 22. 183. — ^{fp} Gen. 22. 184. — ^{fq} Gen. 22. 185. — ^{fr} Gen. 22. 186. — ^{fs} Gen. 22. 187. — ^{ft} Gen. 22. 188. — ^{fu} Gen. 22. 189. — ^{fv} Gen. 22. 190. — ^{fw} Gen. 22. 191. — ^{fx} Gen. 22. 192. — ^{fy} Gen. 22. 193. — ^{fz} Gen. 22. 194. — ^{ga} Gen. 22. 195. — ^{gb} Gen. 22. 196. — ^{gc} Gen. 22. 197. — ^{gd} Gen. 22. 198. — ^{ge} Gen. 22. 199. — ^{gf} Gen. 22. 200. — ^{gg} Gen. 22. 201. — ^{gh} Gen. 22. 202. — ^{gi} Gen. 22. 203. — ^{gj} Gen. 22. 204. — ^{gk} Gen. 22. 205. — ^{gl} Gen. 22. 206. — ^{gm} Gen. 22. 207. — ^{gn} Gen. 22. 208. — ^{go} Gen. 22. 209. — ^{gp} Gen. 22. 210. — ^{gq} Gen. 22. 211. — ^{gr} Gen. 22. 212. — ^{gs} Gen. 22. 213. — ^{gt} Gen. 22. 214. — ^{gu} Gen. 22. 215. — ^{gv} Gen. 22. 216. — ^{gw} Gen. 22. 217. — ^{gx} Gen. 22. 218. — ^{gy} Gen. 22. 219. — ^{gz} Gen. 22. 220. — ^{ha} Gen. 22. 221. — ^{hb} Gen. 22. 222. — ^{hc} Gen. 22. 223. — ^{hd} Gen. 22. 224. — ^{he} Gen. 22. 225. — ^{hf} Gen. 22. 226. — ^{hg} Gen. 22. 227. — ^{hh} Gen. 22. 228. — ^{hi} Gen. 22. 229. — ^{hj} Gen. 22. 230. — ^{hk} Gen. 22. 231. — ^{hl} Gen. 22. 232. — ^{hm} Gen. 22. 233. — ^{hn} Gen. 22. 234. — ^{ho} Gen. 22. 235. — ^{hp} Gen. 22. 236. — ^{hq} Gen. 22. 237. — ^{hr} Gen. 22. 238. — ^{hs} Gen. 22. 239. — ^{ht} Gen. 22. 240. — ^{hu} Gen. 22. 241. — ^{hv} Gen. 22. 242. — ^{hw} Gen. 22. 243. — ^{hx} Gen. 22. 244. — ^{hy} Gen. 22. 245. — ^{hz} Gen. 22. 246. — ^{ia} Gen. 22. 247. — ^{ib} Gen. 22. 248. — ^{ic} Gen. 22. 249. — ^{id} Gen. 22. 250. — ^{ie} Gen. 22. 251. — ^{if} Gen. 22. 252. — ^{ig} Gen. 22. 253. — ^{ih} Gen. 22. 254. — ⁱⁱ Gen. 22. 255. — ^{ij} Gen. 22. 256. — ^{ik} Gen. 22. 257. — ^{il} Gen. 22. 258. — ^{im} Gen. 22. 259. — ⁱⁿ Gen. 22. 260. — ^{io} Gen. 22. 261. — ^{ip} Gen. 22. 262. — ^{iq} Gen. 22. 263. — ^{ir} Gen. 22. 264. — ^{is} Gen. 22. 265. — ^{it} Gen. 22. 266. — ^{iu} Gen. 22. 267. — ^{iv} Gen. 22. 268. — ^{iw} Gen. 22. 269. — ^{ix} Gen. 22. 270. — ^{iy} Gen. 22. 271. — ^{iz} Gen. 22. 272. — ^{ja} Gen. 22. 273. — ^{jb} Gen. 22. 274. — ^{jc} Gen. 22. 275. — ^{jd} Gen. 22. 276. — ^{je} Gen. 22. 277. — ^{jf} Gen. 22. 278. — ^{jj} Gen. 22. 279. — ^{jk} Gen. 22. 280. — ^{jl} Gen. 22. 281. — ^{jm} Gen. 22. 282. — ^{jn} Gen. 22. 283. — ^{jo} Gen. 22. 284. — ^{jp} Gen. 22. 285. — ^{jq} Gen. 22. 286. — ^{jr} Gen. 22. 287. — ^{js} Gen. 22. 288. — ^{jt} Gen. 22. 289. — ^{ju} Gen. 22. 290. — ^{jv} Gen. 22. 291. — ^{jw} Gen. 22. 292. — ^{jx} Gen. 22. 293. — ^{jy} Gen. 22. 294. — ^{jz} Gen. 22. 295. — ^{ka} Gen. 22. 296. — ^{kb} Gen. 22. 297. — ^{kc} Gen. 22. 298. — ^{kd} Gen. 22. 299. — ^{ke} Gen. 22. 300. — ^{kf} Gen. 22. 301. — ^{kg} Gen. 22. 302. — ^{kh} Gen. 22. 303. — ^{ki} Gen. 22. 304. — ^{kj} Gen. 22. 305. — ^{kl} Gen. 22. 306. — ^{km} Gen. 22. 307. — ^{kn} Gen. 22. 308. — ^{ko} Gen. 22. 309. — ^{kp} Gen. 22. 310. — ^{kq} Gen. 22. 311. — ^{kr} Gen. 22. 312. — ^{ks} Gen. 22. 313. — ^{kt} Gen. 22. 314. — ^{ku} Gen. 22. 315. — ^{kv} Gen. 22. 316. — ^{kw} Gen. 22. 317. — ^{kx} Gen. 22. 318. — ^{ky} Gen. 22. 319. — ^{kz} Gen. 22. 320. — ^{la} Gen. 22. 321. — ^{lb} Gen. 22. 322. — ^{lc} Gen. 22. 323. — ^{ld} Gen. 22. 324. — ^{le} Gen. 22. 325. — ^{lf} Gen. 22. 326. — ^{lg} Gen. 22. 327. — ^{lh} Gen. 22. 328. — ^{li} Gen. 22. 329. — ^{lj} Gen. 22. 330. — ^{lk} Gen. 22. 331. — ^{ll} Gen. 22. 332. — ^{lm} Gen. 22. 333. — ^{ln} Gen. 22. 334. — ^{lo} Gen. 22. 335. — ^{lp} Gen. 22. 336. — ^{lq} Gen. 22. 337. — ^{lr} Gen. 22. 338. — ^{ls} Gen. 22. 339. — ^{lt} Gen. 22. 340. — ^{lu} Gen. 22. 341. — ^{lv} Gen. 22. 342. — ^{lw} Gen. 22. 343. — ^{lx} Gen. 22. 344. — ^{ly} Gen. 22. 345. — ^{lz} Gen. 22. 346. — ^{ma} Gen. 22. 347. — ^{mb} Gen. 22. 348. — ^{mc} Gen. 22. 349. — ^{md} Gen. 22. 350. — ^{me} Gen. 22. 351. — ^{mf} Gen. 22. 352. — ^{mg} Gen. 22. 353. — ^{mh} Gen. 22. 354. — ^{mi} Gen. 22. 355. — ^{mj} Gen. 22. 356. — ^{mk} Gen. 22. 357. — ^{ml} Gen. 22. 358. — ^{mn} Gen. 22. 359. — ^{mo} Gen. 22. 360. — ^{mp} Gen. 22. 361. — ^{mq} Gen. 22. 362. — ^{mr} Gen. 22. 363. — ^{ms} Gen. 22. 364. — ^{mt} Gen. 22. 365. — ^{mu} Gen. 22. 366. — ^{mv} Gen. 22. 367. — ^{mw} Gen. 22. 368. — ^{mx} Gen. 22. 369. — ^{my} Gen. 22. 370. — ^{mz} Gen. 22. 371. — ^{na} Gen. 22. 372. — ^{nb} Gen. 22. 373. — ^{nc} Gen. 22. 374. — nd Gen. 22. 375. — ^{ne} Gen. 22. 376. — ^{nf} Gen. 22. 377. — ^{ng} Gen. 22. 378. — ^{nh} Gen. 22. 379. — ⁿⁱ Gen. 22. 380. — ^{nj} Gen. 22. 381. — ^{nk} Gen. 22. 382. — ^{nl} Gen. 22. 383. — ^{no} 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429. — ^{pi} Gen. 22. 430. — ^{pj} Gen. 22. 431. — ^{pk} Gen. 22. 432. — ^{pl} Gen. 22. 433. — ^{pm} Gen. 22. 434. — ^{pn} Gen. 22. 435. — ^{po} Gen. 22. 436. — ^{pp} Gen. 22. 437. — ^{pq} Gen. 22. 438. — ^{pr} Gen. 22. 439. — ^{ps} Gen. 22. 440. — ^{pt} Gen. 22. 441. — ^{pu} Gen. 22. 442. — ^{pv} Gen. 22. 443. — ^{pw} Gen. 22. 444. — ^{px} Gen. 22. 445. — ^{py} Gen. 22. 446. — ^{pz} Gen. 22. 447. — ^{qa} Gen. 22. 448. — ^{qb} Gen. 22. 449. — ^{qc} Gen. 22. 450. — ^{qd} Gen. 22. 451. — ^{qe} Gen. 22. 452. — ^{qf} Gen. 22. 453. — ^{qg} Gen. 22. 454. — ^{qh} Gen. 22. 455. — ^{qi} Gen. 22. 456. — ^{qj} Gen. 22. 457. — ^{qk} Gen. 22. 458. — ^{ql} Gen. 22. 459. — ^{qm} Gen. 22. 460. — ^{qn} Gen. 22. 461. — ^{qo} Gen. 22. 462. — ^{qp} Gen. 22. 463. — ^{qq} Gen. 22. 464. — ^{qr} Gen. 22. 465. — ^{qs} Gen. 22. 466. — ^{qt} Gen. 22. 467. — ^{qu} Gen. 22. 468. — ^{qv} Gen. 22. 469. — ^{qw} Gen. 22. 470. — ^{qx} Gen. 22. 471. — ^{qy} Gen. 22. 472. — ^{qz} Gen. 22. 473. — ^{ra} Gen. 22. 474. — 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— ^{sv} Gen. 22. 521. — ^{sw} Gen. 22. 522. — ^{sx} Gen. 22. 523. — ^{sy} Gen. 22. 524. — ^{sz} Gen. 22. 525. — ^{ta} Gen. 22. 526. — ^{tb} Gen. 22. 527. — ^{tc} Gen. 22. 528. — ^{td} Gen. 22. 529. — ^{te} Gen. 22. 530. — ^{tf} Gen. 22. 531. — ^{tg} Gen. 22. 532. — th Gen. 22. 533. — ^{ti} Gen. 22. 534. — ^{tj} Gen. 22. 535. — ^{tk} Gen. 22. 536. — ^{tl} Gen. 22. 537. — tm Gen. 22. 538. — ^{tn} Gen. 22. 539. — ^{to} Gen. 22. 540. — ^{tp} Gen. 22. 541. — ^{tq} Gen. 22. 542. — ^{tr} Gen. 22. 543. — ^{ts} Gen. 22. 544. — ^{tt} Gen. 22. 545. — ^{tu} Gen. 22. 546. — ^{tv} Gen. 22. 547. — ^{tw} Gen. 22. 548. — ^{tx} Gen. 22. 549. — ^{ty} Gen. 22. 550. — ^{tz} Gen. 22. 551. — ^{ua} Gen. 22. 552. — ^{ub} Gen. 22. 553. — ^{uc} Gen. 22. 554. — ^{ud} Gen. 22. 555. — ^{ue} Gen. 22. 556. — ^{uf} Gen. 22. 557. — ^{ug} Gen. 22. 558. — ^{uh} Gen. 22. 559. — ^{ui} Gen. 22. 560. — ^{uj} Gen. 22. 561. — ^{uk} Gen. 22. 562. — ^{ul} Gen. 22. 563. — ^{um} Gen. 22. 564. — ^{un} Gen. 22. 565. — ^{uo} Gen. 22. 566. — ^{up} Gen. 22. 567. — ^{uq} Gen. 22. 568. — ^{ur} Gen. 22. 569. — ^{us} Gen. 22. 570. — ^{ut} Gen. 22. 571. — ^{uu} Gen. 22. 572. — ^{uv} Gen. 22. 573. — ^{uw} Gen. 22. 574. — ^{ux} Gen. 22. 575. — ^{uy} Gen. 22. 576. — ^{uz} Gen. 22. 577. — ^{va} Gen. 22. 578. — ^{vb} Gen. 22. 579. — ^{vc} Gen. 22. 580. — ^{vd} Gen. 22. 581. — ^{ve} Gen. 22. 582. — ^{vf} Gen. 22. 583. — ^{vg} Gen. 22. 584. — ^{vh} Gen. 22. 585. —

A. M. 2759.
B. C. 1245.
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246.
Anno ante I.
Olymp. 469.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ^a even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and ^b cut down the grove that is by it :

26 And build an altar unto the LORD thy God upon the top of this ^c rock, ^d in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him : and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

^a Or, and.—^b Exod. 34. 13. Deut. 7. 5.

to thee ;" which implied not only a wish, but a prediction of the prosperous issue of the enterprize in which he was about to engage. It is likely that this is the altar which is mentioned in ver. 26. and is spoken of here, merely by anticipation.

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse ; for, according to the Hebrew Text, two bullocks are mentioned here ; but there is only one mentioned in ver. 26. and 28. But what was this second bullock ? Some think, that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable ; as the second bullock is so particularly distinguished from another which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property, (see ver. 29 and 30) so this second ox was probably reared and fattened at the expence of the men of that village ; else why should they so particularly resent its being offered to Jehovah ?

Verse 26. *With the wood of the grove*] It is probable that אשרה *Asherah* here signifies *Astarte* ; and that there was a wooden image of this goddess on the altar of Baal. Baal-peor was the same as *Priapus*, *Astarte* as *Venus* ; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of wood. This is the case still with the inhabitants of the South Sea Islands, with the Indians of America, and with the inhabitants of Ceylon : many of the images of Budhoo are of wood. The Scandinavians also had wooden gods.

Verse 27. *He feared his father's household*] So it appears that his father was an idolater : but as Gideon had ten men of his own servants whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

Verse 28. *The second bullock was offered*] It appears

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28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing ? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die : because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal ? will ye save him ? he that will plead for him, let him be put to death

^c Heb. strong place.—^d Or, in an orderly manner.

that the second bullock was offered, because it was just seven years old, ver. 25. being calved about the time that the Midianitish oppression began ; and it was now to be slain, to indicate that their slavery should end with its life. The young bullock, ver. 25. is supposed to have been offered for a peace offering : the bullock of seven years old, for a burnt offering.

Verse 29. *Gideon the son of Joash hath done this thing.*] They fixed on him the more readily, because they knew he had not joined with them in their idolatrous worship.

Verse 30. *The men of the city said*] They all felt an interest in the continuance of rites, in which they had often many sensual gratifications. Baal and Ashtaroth would have more worshippers than the true God ; because their rites were more adapted to the fallen nature of man.

Verse 31. *Will ye plead for Baal ?*] The words are very emphatic : " Will ye plead in earnest תריבון for Baal ? Will ye הושיעון really save him ? If he be God, אלהים *Elohim*, let Him contend for Himself, seeing His altar is thrown down." The paragogic letters in the words plead and save greatly increase the sense. Joash could not slay his son ; but he was satisfied he had insulted Baal : if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the Heathens. Thus Tacitus, lib. 1. c. 73. A. U. C. 768. mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus, in the auction of his gardens ; and the other of having sworn falsely by the name of Augustus, who had been deified by the senate ; among other things he said, *Non ideo decretum patri suo cælum, ut in perniciem civium is honor verteretur. Nec contra religiones fieri quod effigies ejus, ut alia nominum simulachra venditionibus hortorum, et domuum accedant. Jusjurandum perinde æstimandum quam*

A. M. 2739.
B. C. 1323.
Am. Levit. 1st.
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whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him "Jerubbaal," saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all "the Midianites and the Amalekites and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel.

34 But "the Spirit of the Lord" came upon Gideon, and he "blew a trumpet; and Abi-ezer" was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt

save Israel by mine hand, as thou hast said,

37 "Behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

* That is, *Let Baal plead*.—^b 1 Sam. 12. 11. 2 Sam. 11. 21. *Jerubesheth*: that is, *Let the shameful thing plead*.—See Jer. 11. 13. Hos. 2. 10.—^c Ver. 3.

^a Josh. 17. 16.—^b Ch. 5. 19. 1 Chron. 12. 13. 2 Chron. 21. 20.—^c Heb. *clothed*.—^d Numb. 13. 3. ch. 1. 27.—^e Heb. *was called after him*.—^f See Exod. 1. 3, 4, 5, 7.—^g Gen. 18. 22.

si Jovem jefellisset: deorum injuriæ diis curæ. "That divine honours were not decreed to his father (Augustus) to lay snares for the citizens: and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself: *but the gods themselves must take cognizance of the injuries done unto them.*" *Livy* has a similar sentiment, *Hist. lib. x. c. 6.* where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeased: but, says he, *Simulabant ad deos id magis, quam ad se pertinere; ipsos visuros, ne sacra sua polluantur.* "They pretended that these things belonged more to the gods than themselves: and that they should take care that their sacred rites were not polluted."

Verse 32. *He called him Jerubbaal*] Let Baal contend; changed, 2 Sam. xi. 21. into *Jerubesheth*, he shall contend against confusion, or shame: thus changing *Baal*, Lord, into *Bosheth*, confusion or ignominy. Some think that *Jerubbaal* was the same with *Jerombulus*, who, according to *Sanchoniatho* and *Porphyry*, was a priest of *Jovo*. But the history of *Sanchoniatho* is probably a forgery of *Porphyry* himself, and worthy of no credit.

Verse 33. *Then all the Midianites*] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty; they formed a general association against Israel.

Verse 34. *The Spirit of the Lord came upon Gideon*] He was endued with preternatural courage and wisdom.

Verse 36. *If thou wilt save Israel*] Gideon was very

bold; and God was very condescending. But, probably, the request itself was suggested by the Divine Spirit.

On the miracle of the *fleece*, *dew*, and *dry ground*. *Origen*, in his eighth homily on the *Book of Judges*, has many curious and interesting thoughts. I shall insert the substance of the whole.

The *fleece* is the *Jewish nation*. The *fleece covered with dew*, while *all around is dry*; the *Jewish nation* favoured with the *law* and the *prophets*. The *fleece dry*; the *Jewish nation* cast off for rejecting the *gospel*. *All around watered*; the *gospel* preached to the *Gentiles*, and they converted to God. The *fleece on the threshing-floor*; the *Jewish people* in the land of *Judea*, *winnowed*, *purged*, and *fanned* by the *gospel*. The *dew wrung out into the bowl*; the doctrines of *Christianity*, extracted from the *Jewish writings*, shadowed forth by *Christ's* pouring water into a basin, and washing the disciples' feet. The pious father concludes that he has now wrung this water out of the fleece of the *Book of Judges*, as he hopes by and bye to do out of the fleece of the *Book of Kings*, and out of the fleece of the *Book of Isaiah* or *Jeremiah*; and he has received it into the basin of his heart, and there conceived its true sense: and is desirous to wash the feet of his brethren, that they may be able to walk in the way of the preparation of the *gospel* of peace.—*Origen. Op. Vol. II. pag. 175. edit. Bædæ.*

All this, to some, will doubtless appear trifling: but it is not too much to say, that scarcely any pious mind can consider the homily of this excellent man without drinking into a measure of the same spirit: so much sincerity, deep piety, and unction, appear throughout the whole.

CHAPTER VII.

The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianitish host, 1—8. Gideon is directed to go down unto the host in the night, that he may be encouraged on hearing what they say, 9—12. He obeys, and hears a Midianite tell a remarkable dream unto his fellow, which predicted the success of his attack, 13—15. He takes encouragement, divides his men into three companies, gives a trumpet with a lighted lamp concealed in a pitcher, with directions how to use them, 16—18. They come to the Midianitish camp at night, when all, suddenly blowing their trumpets, and exposing their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain, 19—24. Oreb and Zeeb, two Midianitish princes, are slain, 25.

A. M. 2759.
B. C. 1245.
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Anno ante I.
Olymp. 469.

THEN ^aJerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel ^bvaunt themselves against me, saying, Mine own hand hath saved me.

• Ch. 6. 32.—† Deut. 8. 17. Isa. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.

NOTES ON CHAP. VII.

Verse 1. *Then Jerubbaal, who is Gideon*] It appears that Jerubbaal was now a surname of Gideon, from the circumstance mentioned ch. vi. ver. 32.—See ch. viii. ver. 35.

The well of Harod] If this was a town or village, it is no where else mentioned. Probably as חרד *charad* signifies to shake or tremble through fear, the fountain in question may have had its name from the terror and panic with which the Midianitish host was seized at this place.

Verse 2. *The people that are with thee are too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited, might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would inspire the Israelites with confidence, and the Midianites with fear.

Verse 3. *Whosoever is fearful and afraid, let him return—from mount Gilead*] Gideon was certainly not at mount Gilead at this time; but rather near mount Gilboa. Gilead was on the other side of Jordan: Calmet thinks there must either have been two Gileads, which does not, from the

3 Now therefore go to, proclaim in the ears of the people, saying, ^cWhosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee;

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246.
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• Deut. 20. 8. 1 Mac. 3. 56.

Scripture, appear to be the case; or that the Hebrew text is here corrupted; and that for *Gilead* we should read *Gilboa*. This reading, though adopted by *Houbigant*, is not countenanced by any MS. nor by any of the *Versions*.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in Gideon's army many of the eastern Manassites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and, therefore, proposes to read the text thus: *Whosoever from mount Gilead is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people*. Perhaps this is, on the whole, the best method of solving this difficulty.

There returned of the people twenty and two thousand] Gideon's army was at this time thirty-two thousand strong; and after the above address twenty-two thousand went away. How astonishing, that in thirty-two thousand men there should be found not less than twenty-two thousand poltroons, who would neither fight for God, nor their oppressed country! A state of slavery debases the mind of man, and renders it incapable of being influenced by the

A. M. 2799.
P. C. 1200.
An. Exod. 17.
146.
Anno ante I.
Olymp. 125.

and of whomsoever I say unto thee: This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say: and afterward shall thine hands be strengthened to go

down unto the host. Then went he down with Phurah his servant unto the entrance of the armed men that were in the host.

12 And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and there were without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

* 1 Sam. 11, 6.—^b Gen. 15, 2, 3.—^c Ver. 13, 14, 15.—See Gen. 24, 14.
† 1 Sam. 11, 5, 10.—^d Or, rank by file.—Exod. 15, 18.

* Ch. 6, 5, 23 & 8, 10.—^e Heb. the breaking thereof.—^f Heb. they put in the hand of all of them.—^g Or, each man a lamp.

pure principles of patriotism or religion. In behalf of the army of Gideon we may say, if the best appointed armies in Europe had the same address, *bonâ fide*, from their generals, as the Israelites had, at least an equal proportion would return home.

Verse 5. *Every one that lappeth of the water—as a dog*] The original word *פָּרַץ יָלַק*, is precisely the sound which a dog makes when he is drinking.

Verse 6. *The number of them that lapped*] From this account it appears, that some of the people went down on their knees; and, putting their mouths to the water, sucked up what they needed: the others stooped down; and, taking up water in the hollow of their hands, applied it to their mouth.

Verse 8. *So the people took victuals*] The three hundred men that he reserved took the victuals necessary for the day's expenditure, while the others were dismissed to their tents and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand.*] I have determined to do it; and it is as sure as if it were done.

Verse 11. *Unto the outside of the armed men*] No doubt the vast multitudes of Midianites, &c. which came merely for plunder, were wholly unarmed; but they had a guard of armed men, as all the caravans have: and those guards were on the outside of the multitudes: it was to these that Gideon and his servant came.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God, for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudential means; and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural

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17 And he said unto them, Look on me, and do likewise : and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD*, and of Gideon.

19 ¶ So Gideon, and the hundred men that

▪ Ver. 18. 22.

means used : *Go, dip thyself seven times in Jordan :—Go, wash in the pool Siloam.*

Verse 18. The sword of the Lord, and of Gideon] The word חרב *cherib*, “sword,” is not found in this verse, though it is necessarily implied, and is found in ver. 20. But it is found in this place in the *Chaldee*, *Syriac*, and *Arabic* ; and in eight of *Kennicott’s* and *De Rossi’s* MSS. The reading appears to be genuine.

Verse 20. *Blew the trumpets, and brake the pitchers*] How astonishing must the effect be (in a dark night) of the sudden glare of three hundred torches, darting their splendour in the same instant on the half awakened eyes of the terrified Midianites ; accompanied with the clangor of three hundred trumpets, alternately mingled with the thundering shout of ליהוה ולגרען *cherib layhovah ulgideon*, “a sword for the Lord and for Gideon !”

Origen, in his ninth homily on this Book, makes these three hundred men types of the *preachers of the gospel* ; their *trumpets*, of the *preaching of Christ crucified* ; and their *lights*, or *torches*, of the *holy conduct* of righteous men. In some verses of an ancient author, attributed to *Tertullian*, and written against the heretic *Marcion*, Gideon’s three hundred men are represented as horsemen ; and in this number he finds the mystery of the cross, because the Greek letter T *tau*, which is the numeral for 300, is itself the sign of the cross. The verses which may be found in Vol. V. of the *Pisaurian* Collection of the Latin Heathen and Christian poets, *Advers. Marcion*, lib. 3. ver. 18. as being very curious, and not often to be met with, I shall here sub-join :—

*Ex quibus ut Gideon dux agminis acer in hostem,
Non virtute sua tutelam acquirere genti,
Firmatusque fide signum petit excita menti,
Quo vel non posset, vel posset vincere bellum,
Vellus ut in noctem positum de rore maderet,
Et tellus omnis circum siccata jaceret,
Hoc inimicorum palnam coalescere mundo ;
Atque iterum solo remanenti vellere sicco,
Hoc eadem tellus roraret nocte liquore,
Hoc etenim signo prædonum stravit acervos.*

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were with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch : and ^a they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal* : and ^b they

° Ver. 18.

*Congressus populo Christi, sine milite multo :
Tercenno equite (numerus Tau littera Græca)
Armatis facibusque et cornibus ore canentum.
Vellus erat populus ovium de semine sancto.
Nam tellus variæ gentes fusæque per orbem ;
Verbum quod nutrit, sed nox est mortis imago.
Tau signum crucis et cornu præconia vitæ,
Lucentesque fasces in lychno spiritus ardens.*

Gideon, keen in arms, was captain of the host,
And acquired redemption for his people, but not by his own power.

Being strengthened in faith, his heart was influenced to ask a sign

By which he might know whether or not he should be successful in battle.

A fleece was so placed by night, that it might be wet with dew ;

And all the surrounding earth remain dry.

By this he was to learn that he should gain the victory over his enemies.

The sign was reversed, the fleece remaining dry while all the ground was moist ;

And by this sign he was to know that he should slaughter those troops of robbers.

The people of Christ conquer without any military force ;

Three hundred horsemen, (for the Greek letter T, *tau*, is the emblem of the number,)

Armed with torches, and blowing with trumpets.

The fleece of the sheep are the people sprung from the Messiah :

And the earth are the various nations dispersed over the world,

It is the word which nourishes ; but night is the image of death.

Tau is the sign of the cross, and the trumpets the emblems of the heralds of life,

And the burning torches in the pitchers the emblems of the Holy Spirit.

We see here what abstruse meanings a strong imagination,

A. M. 2222. B. C. 1353. An. Exod. 14. 21. And they ^a stood every man in his place round about the camp :

^b and all the host ran, and cried, and fled.

22 And the three hundred ^c blew the trumpets, and ^d the Lord set ^e every man's sword against his fellow, even throughout all the host : and the host fled to Bethshittah ^f in Zererath, and to the ^g border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

^a Exod. 14. 13, 14. 2 Chron. 20. 17. — ^b 2 Kings 7. 7, 15. — Josh. 6. 4, 16, 20. — See 2 Cor. 1. 7. — ^c Psal. 83. 9. — Isa. 9. 4. — 1 Sam. 14. 20. — 2 Chron. 20. 23.

assisted by a little piety, may extract from what was never intended to be understood as a mystery.

Verse 21. *They stood every man in his place*] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they were the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion ; and supposing that their enemies were in the midst of them, they turned their swords against every man they met ; while, at the same time, they endeavoured to escape for their lives. No stratagem was ever better imagined, none better executed, and none more completely successful.

Verse 22. *Fled to Beth-shittah*] This is no where else mentioned in Scripture.

Zererath] This and *Tabbath* are no where else to be found.

Abel-meholah] This was the birth-place of the prophet Elisha, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The *Zartanah* mentioned in this last quoted verse, was probably the same as *Zererath*. Its situation corresponds well with Abel-meholah.

Verse 23. *The men of Israel gathered*] It is very likely that these were some persons whom Gideon had sent home the day before, who now hearing that the Midianites were routed, went immediately in pursuit.

24 ^a And Gideon sent messengers throughout all ^b mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and ^c took the waters unto ^d Beth-barah and Jordan.

25 And they took ^e two princes of the Midianites, Oreb and Zeeb ; and they slew Oreb upon ^f the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the ^g other side Jordan.

^a Or, towards. — Heb. *to* — Ch. 7. 25. — Ch. 8. 25. — Josh. 1. 28. — Ch. 8. 3. — Psal. 8. 11. — Isa. 1. 2. — Ch. 4.

Verse 24. *Take before them the waters unto Beth-barah*] This is probably the same place as that mentioned, John i. 28, where the Hebrews forded Jordan, under the direction of Joshua. To this place the Midianites directed their flight, that they might escape into their own country : and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. *They slew Oreb upon the rock Oreb*] These two generals had taken shelter, one in the cavern of a rock, the other in the vat of a winepress ; both of which places were, from this circumstance, afterwards called by their names.

Brought the heads of Oreb and Zeeb to Gideon] OREB signifies a raven ; and ZEEB, a wolf. In all ancient nations we find generals and princes taking their names from both birds and beasts : the Romans had their *Gracchi*, jackdaws ; *Corvini*, crows ; *Aquilini*, eagles, &c. We have the same in our *Crows*, *Wolfs*, *Lions*, *Hawks*, *Bulls*, *Kids*, &c. Among barbarous nations, the head of the conquered chief was often brought to the conqueror. Pompey's head was brought to Cæsar, Cicero's head to Mark Antony, the heads of Ahab's children to Jehu, &c. These barbarities are not often practised now, except among the Mohammedans, or the savages of Africa and America ; and, for the credit of human nature, it is a pity that such barbaric atrocities had ever been committed.

CHAPTER VIII.

The Ephraimites are angry with Gideon, because he did not call them particularly to his assistance : to punish them, 1—3. Gideon and his three hundred men pass over Jordan, pursuing the Midianites ; and, being refused, ask victuals from the princes of Succoth, but are refused, 4—7. They make the like application to the people of Peniel, and are also refused, 8, 9. Gideon defeats Zebah and Zalmunna, the two kings of Midian, and

takes them prisoners, 10—12. He chastises the men of Succoth and Penuel, 13—17. He slays Zebah and Zalmunna, who had killed his brethren, 18—21. The Israelites offer him the kingdom, which he refuses, 22, 23. He requires from them the gold rings which they had taken from the Ishmaelites, and makes an ephod, which he sets up at Ophrah; and it became an instrument of idolatry, 24—27. The land enjoys peace forty years; Gideon dies, having seventy-one sons, 28—32. The Israelites fall into idolatry, and forget their obligations to Gideon's family, 33—35.

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AND ^a the men of Ephraim said unto him, ^b Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him ^c sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the glean- ing of the grapes of Ephraim better than the vintage of Abi-ezer?

3 ^d God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their ^e anger ^f was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of ^g Succoth,

Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, ^h Are the hands of Zebah and Zalmunna now in thine hand, that ⁱ we should give bread unto thine army?

7 And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, ^k then I will ^l tear your flesh with the thorns of the wilderness and with briars.

8 And he went up thence ^m to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel,

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^a See ch. 12. 1. ² Sam. 19. 41. — ^b Heb. *What thing is this thou hast done unto us?* — ^c Heb. *strongly*. — ^d Ch. 7. 24, 25. Phil. 2. 3. — ^e Heb. *spirit*.

^f Prov. 15. 1. — ^g Gen. 33. 17. Psa. 60. 6. — ^h See 1 Kings 20. 11. ⁱ See 1 Sam. 25. 11. — ^k Ver. 16. — ^l Heb. *thresh*. — ^m Gen. 32. 30. 1 Kings 12. 25.

NOTES ON CHAP. VIII.

Verse 1. *The men of Ephraim said*] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he was not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him, chap. vii. 25.

Verse 2. *Is not the glean- ing, &c.*] That is, the Ephraimites have performed more important services than Gideon and his men; for he supports the assertion, by observing that it was they who took the two Midianitish generals, having discomfited their hosts at the passes of Jordan.

Verse 3. *Then their anger was abated*] A soft answer turneth away wrath. He might have said that he could place but little dependance on his brethren, when, through faint-heartedness, 22,000 left him at one time: but he passed this by, and took a more excellent way.

Verse 4. *Faint, yet pursuing*] The Vulgate paraphrases this, *et præ lassitudine, fugientes persequi non poterant*, “and through fatigue unable to pursue the fugitives.”

Verse 5. *Give, I pray you, loaves of bread*] As Gideon was engaged in the common cause of Israel, he had a

right to expect succour from the people at large. His request to the men of Succoth and Penuel was both just and reasonable.

Verse 6. *Are the hands of Zebah and Zalmunna now in thine hand*] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them: and they dared not trust God.

Verse 7. *I will tear your flesh*] What this punishment consisted in, I cannot say: it must mean a severe punishment; as if he had said, I will thresh your flesh with briars and thorns, as corn is threshed out with threshing instruments. Or, ye shall be trodden down under the feet of my victorious army; as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. Penuel was also in the same tribe, and not far distant from Succoth.

Verse 9. *I will break down this tower.*] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

A 71. 2. 9. saying, When I ^a come again in
B 1. 1. peace ^b I will break down this
An 1. od. 1st. tower.
C 46.
Amo. mte 1
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10 ¶ Now Zebah and Zalmunna were in Karkar, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the East: for there fell ^c an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwell in tents on the east of ^d Nobah and Jogbehah, and smote the host: for the host was ^e secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and ^f took the two kings of Midian, Zebah, and Zalmunna, and ^g decimated all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*.

14 And caught a young man of the men of Succoth, and enquired of him: and he ^h de-

scribed unto him the princes of Succoth, and the elders thereof, *even*

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did ⁱ upbraid me, saying, *for the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary*?

16 ^j And he took the elders of the city, and thorns of the wilderness and briers, and with them he ^k taught the men of Succoth.

17 ^l And he beat down the tower of ^m Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at ⁿ Tabor? And they answered, As thou *art*, so *were* they; each one ^o resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as the Lord liveth*.

^a 1 Kings 22, 17. — ^b Vulg. 17. — Ch. 7, 12. — ^c Or, an hundred and twenty thousand men, having a sword. — Ch. 25, 18, 11, 25. — 2 Kings 3, 25. — Numb. 32, 17, 18. — Ch. 18, 7. — 1 Thess. 5, 3.

^d Ps. 82, 11. — Heb. *carpentes*. — Heb. *et*. — ^e Vulg. 7. — ^f Heb. *et*. — ^g Vulg. 7. — ^h 2 Kings 3, 25. — ⁱ Heb. *et*. — ^j Heb. *et*. — ^k Heb. *et*. — ^l Heb. *et*. — ^m Heb. *et*. — ⁿ Heb. *et*. — ^o Heb. *et*.

Verse 10. *Zebah and Zalmunna were in Karkar*. It is this *where a place*, it is no where else mentioned in Scripture. Some contend that קרקר *karkar*, signifies *rest*; and thus the Vulgate understood it: Zebah and Zalmunna *requiescebant*, rested, with all their army. And this seems the most likely; for it is said, ver. 11. that Gideon smote the host, for the host was *secure*.

Verse 13. *Returned from battle before the sun was up*. This does not appear to be a proper translation of מִלְמַחַת הַחַיִּים *milma'ath hechares*. It should be rendered *from the ascent of Charis*: this is the reading of the *Septuagint*, the *Syriac*, and the *Arabic*.

Verse 14. *He described unto him the princes of Succoth*. The young man probably gave him the names of seventy persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. *He taught the men of Succoth*. Instead of *he taught*, Houbigant reads *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7. but is supported by the *Vulgate*, *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The Hebrew text might have been easily corrupted in this place by the change of ט *tau* into ז *zayin*; letters very similar to each other.

Verse 18. *What manner of men were they whom ye slew at Tabor?* We have no antecedent to this question; and are obliged to conjecture only: it seems as if Zebah and Zalmunna had massacred the family of Gideon,

while he was absent on military service. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were *his own brethren*. This determines him to avenge their death, by slaying the Midianitish Kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand; but when he found they had been all slain, he decrees the death of their murderers. There is something in this account similar to that in the 12th *Aeneid* of Virgil:—When Turnus was overthrown, and supplicates for his life, and Aeneas was inclined to spare him; he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy: this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend. The story is well told:—

Stetit acer in armis

Turnus, et laqueo manibus, dumque capessit.

Et jam jamque magis cunctantem flectere sermo

Capessit: infelix huiusmodi apparuit, inquit,

Pallantis perit; sed non quia Turnus

Stetit, ut, atque laqueo manibus, dumque capessit.

Ille, cuius postquam sermo cunctantem flectit,

Exanimis Augustus, postquam laqueo

Terribilis: Tunc hinc spoliis indute meorum

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if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou,

and fall upon us: for as the man is, so is his strength. And Gideon arose, and ^a slew Zebah and Zalmunna, and took away the ^bornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy

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^a Ps. 83. 11.

^b Or, ornaments like the moon.

Eripiare mihi?—Pallas, te hoc vulnere, Pallas immolat; et panem seclerato ex sanguine sumit. Hoc dicens, ferrum adverso sub pectore condit Fervidus:—

VIRG. *Æn.* xii. ver. 938.

“ In deep suspense the Trojan seemed to stand,
And just prepared to strike, repressed his hand.
He roll'd his eyes, and every moment felt
His manly soul with more compassion melt.
When, casting down a casual glance, he spied
The golden belt that glittered on his side;
The fatal spoils which haughty Turnus tore
From dying Pallas, and in triumph wore.
Then rous'd anew to wrath, he loudly cries,
(Flames, while he spoke, came flashing from his eyes,)
Traitor! dost thou! dost *thou* to grace pretend,
Clad, as thou art, in trophies of my friend?—
To his sad soul a grateful off'ring go;
'Tis Pallas, Pallas gives this deadly blow.
He rais'd his arm aloft; and, at the word,
Deep in his bosom drove the shining sword.”

DRYDEN.

The same principle impels Gideon to slay Zebah and Zalmunna which induced Æneas to kill Turnus: and perhaps the ornaments which he took from their camels' necks, ver. 21. were some of the spoils of his slaughtered brethren.

Verse 20. *He said unto Jether his first-born*] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no executioner was required. Gideon slays Zebah and Zalmunna with his own hand. So *Samuel* is said to have hewn Agag in pieces, 1 Sam. xv. 32. *Beniah* slew Joab, 1 Kings ii. 25. *Saul* orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xlii. 17.; and *David* caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. *Then Zebah and Zalmunna said, Rise thou, and fall upon us*] It was disgraceful to fall by the hands of a child; and the death occasioned by the blows of such a person must be much more lingering and tormenting. Some have even employed children to dispatch captives. *Civilis*, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him *Tacitus* says, *Hæc*

lib. iv. c. 61. *Ferebatur parvulo filio quosdam captivorum, sagittis jaculisque puerilibus figendos obtulisse*; “ He is said to have given to his little son some prisoners, as butts to be shot at, with little darts and arrows.” This was for their greater torment and dishonour; and to inure his child to blood! Could any thing like this have been the design of Gideon?

The ornaments that were on their camels' necks] The heads, necks, bodies and legs, of camels, horses, and elephants, are highly ornamented in the eastern countries; and, indeed, this was common, from the remotest antiquity, in all countries. *Virgil* refers to it as a thing long before his time, who thus describes the horses given by king *Laetius* to the ambassadors of Æneas.—*Æn.* lib. vii. ver. 274.

*Hæc effatus, equos numero pater eligit omni.
Stabant tercentum nitidi in præcepibus altis:
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa monilia pendunt:
Tecti auro fulvum, mandunt sub dentibus aurum.*

“ He said, and ordered steeds to mount the band:
In lofty stalls three hundred coursers stand;
Their shining sides with crimson covered o'er;
The sprightly steeds embroidered trappings wore,
With golden chains, refulgent to behold:
Gold were their bridles, and they champ'd on gold.”

PITT.

Instead of ornaments, the *Septuagint* translate τὸνς μὲνισ-
κος; the crescents, or half-moons; and this is followed by the *Syriac* and *Arabic*. The worship of the moon was very ancient; and, with that of the sun, constituted the earliest idolatry of mankind. We learn from ver. 24. that the *Ishmaelites*, or Arabs, as they are termed by the *Targum*, *Syriac*, and *Arabic*, had golden ear-rings, and probably a crescent in each; for it is well known that the *Ishmaelites*, and the Arabs who descended from them, were addicted very early to the worship of the moon: and so attached were they to this superstition, that, although *Mohammed* destroyed the idolatrous use of the crescent, yet it was universally borne in their ensigns, and on the tops of their mosques; as well as in various ornaments.

Verse 22. *Rule thou over us, both thou, and thy son, and thy son's son*] That is, become our king, and let the crown

A. M. 2209.
 Gen. 1. 1. 2. son, and thy son's son also : for
 Gen. 1. 1. 2. thou hast delivered us from the hand
 Gen. 1. 1. 2. of Midian.

23 And Gideon said unto them, I will not rule over you : neither shall my son rule over you : " the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, ^b because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold ; beside ornaments, and ^c collars, and purple raiment that *was* on the

kingdom of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* ^d at Ophrah : and all Israel ^e went thither a whoring after it : which thing became ^f a snare unto Gideon, and to his house.

28 ^g Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. ^h And the country was in quietness forty years in the days of Gideon.

29 ⁱ And Jernbbaal the son of Joash went and dwelt in his own house.

30 And Gideon had ^j threescore and ten sons ^k of his body begotten : for he had many wives.

31 ^l And his concubine that *was* in Shechem, she also bare him a son, whose name he ^m called Abimelech.

^a 1 Sam. 8. 7. & 10. 19. & 12. 12. — Gen. 28. 1. & 37. 23. 28. — Or, *street-jewels*. — ^b Ch. 17. 3. — ^c Ch. 6. 21.

^d Par. 10. 2. — ^e Deut. 7. 1. — ^f Ch. 3. 1. — ^g Ch. 3. 1. — ^h 11. 4. *going out of the city*. — ⁱ Ch. 3. 1. — ^j Heb. 32.

be hereditary in thy family. What a weak, foolish, and inconstant people, were these ! As yet their government was a *theocracy* ; and now, dazzled with the success of a man who was only an instrument in the hands of God, to deliver them from their enemies, they wish to throw off the Divine yoke, and shackle themselves with an *unlimited* hereditary monarchy ! An *unlimited* monarchy is a *curse* ; a *limited* monarchy may be a blessing : the latter may be an appointment of God ; the former never can. Those who cast off their allegiance to their Maker are guilty of folly and extravagance of every kind.

Verse 23. *The LORD shall rule over you.*] Few, with such power at their command, would have acted as Gideon. His speech calls them back to their first principles : and should have excited in them both shame and contrition.

Verse 24. *Give me every man the ear-rings of his prey.* The spoils taken from their enemies in this warfare. This is a transaction very like to that of the Israelites and Aaron ; when they brought him their *golden ear-rings*, out of which he made the *molten calf*, Exod. xxii. 2, &c. Whether Gideon designed this ephod for an instrument of worship, or merely as a *trophy*, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah : and he took this occasion to provide the proper sacerdotal vestments.

Verse 26. *The weight of the golden ear-rings was a thousand and seven hundred shekels of gold*] Taking the shekel at *half an ounce* weight, the sum of the gold collected in ear-rings was seventy-three pounds four ounces ; and worth, as gold now rates, about £3300. sterling.

This computation of the weight of the golden ear-rings,

taken from the slaughtered Ishmaelites, will bring to the Reader's mind the slaughter of the Roman knights by the Carthaginians, at the battle of *Cannæ* ; from whose spoils Hannibal sent *three bushels* of gold rings to the city of Carthage !

Verse 27. *Gideon made an ephod thereof*] That is, he made an ephod *out of this* mass of gold ; but he could not employ *it all* in making this one garment, for it is not likely that any man could wear a coat of nearly one hundred pounds weight. It is likely that he made a whole *temple* service in miniature out of this gold.

All Israel went thither a whoring after it] This form of speech often occurs ; and has been often explained. The whole Jewish nation is represented as being *united to God* as a wife is to her husband. Any act of *idolatry* is considered as a breach of their covenant with God, as an act of *whoredom* is the breach of the marriage agreement between man and wife. God calls Himself the *Husband* of the Jewish nation ; and their *idolatries*, acts of *whoredom*, *adultery*, and *fornication*. All Israel paid idolatrous worship to the ephod, or sacerdotal establishment, made by Gideon at Ophrah ; and this is called *going a whoring after it* : see on ver. 33. For a description of the *ephod*, see Exod. xxv. 7. ; and for the other garments of the priests, see Exod. xxviii. 4, &c.

Verse 28. *Forty years in the days of Gideon*] The Midianites were so completely humbled that they could make head no more against Israel during the forty years in which the government of Gideon lasted.

Verse 31. *His concubine*] A lawful but secondary wife ; whose children could not inherit.

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32 ¶ And Gideon the son of Joash died ^a in a good old age, and was buried in the sepulchre of Joash his father, ^b in Ophrah of the Abiezrites.

33 And it came to pass, ^c as soon as Gideon was dead, that the children of Israel returned again, and ^d went a whoring after Baalim, ^e and made Baal-berith their god.

^a Gen. 23. 8. Job 5. 26.—^b Ver. 27. ch. 6. 24.—^c Ch. 2. 19.—^d Ch. 2. 17.

[*Whose name he called Abimelech.*] That is, *my father is king*; or, *my father hath reigned*. This name was doubtless given by the mother, and so it should be understood here: she wished to raise her son to the supreme government, and therefore gave him a name which might serve to stimulate him to seek that which she hoped he should enjoy in his father's right.—See the following chapter.

Verse 32. *Gideon—died in a good old age*] Supposed to have been A. M. 2799. Before Christ 1205.

Verse 33. *A whoring after Baalim*] This term has probably a different meaning here to what it has ver. 7. : for it is very likely that, in most parts of the Pagan worship, there were many *impure rites*; so that *going a whoring after Baalim* may be taken in a *literal sense*.

Baal-berith] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity, whose business it was to preside over *compacts, leagues, treaties, covenants, &c.* Some of the *Versions* understand it as if the Israelites had made a *covenant*, or agreement, to have *Baal* for their god: so the *VULGATE*, *Per-cusseruntque eum Baal fœdus ut esset eis in dñm*.

Verse 34. *Remembered not the Lord their God*] They attributed their deliverance to some other cause; and did not give Him the glory of their salvation.

Verse 35. *Neither shewed they kindness to the house of—Gideon*] They were both *unthankful*, and *unholy*. Though they had the clearest proofs of God's power and goodness before their eyes, yet they forgot Him. And although they were under the greatest obligations to Gideon, and were once so sensible of them that they offered to settle the kingdom on him and his family, yet they forgot him also: for, becoming *foes to God*, they could not be *friends to MAN*.

[*Jerubbaal, namely, Gideon.*] This is improper: it should be *Jerubbaal Gideon*; as we say *Simon Peter*; or call any man by his *Christian and surname*.

The ancients, particularly St. Ambrose and Augustin, have endeavoured to find out a parallel between our beloved Lord and Gideon. We have already seen what *Gideon* is made of the whole are out—who is followed in the matter by the Latin fathers. As I believe no such parallel was in-

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34 And the children of Israel ^f remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side :

35 ^g Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to ^h all the goodness which he had shewed unto Israel.

^f Ch. 9. 4, 46.—^g Psal. 78. 11, 42. & 106. 13, 21.—^h Ch. 9. 16, 17, 18. Eccles. 9. 14, 15.

tended by the Spirit of God, I must be excused from going into their details. It is no credit either to Christ or Christianity to be compared to such persons, and their transactions.

1. Of Gideon the most we can say is that which the angel said; he was *a mighty man of valour*.

2. He was also a *true patriot*; he loved his country, and hazarded his life for it: and yet he would not stir till he had the most incontestible proofs that God would, by supernatural assistance, make him victorious.

3. He was most evidently *disinterested*, and void of *ambition*: he refused the kingdom when it was offered to him, and to his heirs after him. But, consistently with the belief he had in God, he could not accept it, as this would have been a complete alteration of the Jewish constitution, which acknowledged no ruler but God Himself.

4. His motive in making of the ephod is not well understood: probably it was done with no reprehensible design. But the *act* was totally wrong; he had no Divine authority to make such an innovation in the religious worship of his country. The ark was at Shechem; and *there* was the proper and only accredited priest. The *act*, therefore, can never be excused, whatever may be said of his *motive*.

5. His private character does not appear to have been very exemplary: he had *many wives*; and seventy sons by them, besides one by a concubine, which he kept at Shechem; where he was often obliged to go as *judge*, for the purpose of administering justice. In short, there is scarcely a trait in his character worthy to be compared with any thing in the conduct of the Redeemer of mankind.

6. Parallels to Christ, and the work of His Spirit in the salvation of men, have been diligently sought in the Sacred Writings by *allegorists* and preachers: and we have had voluminous treatises on types and antitypes: and how little has sound doctrine, or true piety derived from them! They have often served to unsettle the former, and have been rather inimical, than favourable, to the interests of the latter. When the Spirit of God says such things are *types* and such things are *allegories*, it is our duty to believe and examine: when men produce their types and metaphors, it may be our duty to doubt—be suspicious—and pass on.

CHAPTER IX

Abimelech is made king; and, to secure himself in the kingdom, slays his brethren: Jotham, the youngest, only escapes, 1—6. Jotham reproves him and the Shechemites by a curious and instructive parable, 7—21. Abimelech having reigned three years, the Shechemites, headed by Gaal, the son of Thud, conspire against him, 22—29. Zebul, governor of the city, apprizes Abimelech of the insurrection, who comes with his forces, and discomfits Gaal, 30—40. Abimelech assaults the city, takes, beats it down, and walls it with salt, 41—45. Several of the Shechemites take refuge in the temple of Baal-berith: Abimelech sets fire to it, and destroys in it about one thousand men and women, 46—50. He afterwards besieges and takes Thebez; but while he is assaulting the citadel, a woman throws a piece of a mill-stone upon his head, and killed him. Thus God requited him and the men of Shechem for their wickedness, and their ingratitude to the family of Gideon, 51—57.

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AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, 2 Speak, I pray you, in the ears of all the men of Shechem, ^a Whether is better for you, either that all the sons of Jerubbaal, *which are* ^c threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* ^d your bone and your flesh.

3 And his mother's brethren spake of him

in the ears of all the men of Shechem all these words: and their hearts inclined ^e to follow Abimelech; for they said, He is our ^f brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of ^g Baal-berith, wherewith Abimelech hired ^h vain and light persons, which followed him.

5 And he went unto his father's house ⁱ at Ophrah, and ^k slew his brethren the sons of Jerubbaal, *being* threescore and ten persons,

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^a Ch. 8. 31. — ^b Heb. *What is good? which there, &c.* — Ch. 8. 10. — ^c Gen. 29. 14. — ^d Heb. *after*.

^e Gen. 29. 14. — ^f Ch. 8. 31. — ^g Ch. 10. 3. — ^h Chron. 13. 2. — ⁱ Ps. 11. — ^j Acts 17. 3. — ^k Ch. 2. 21. — ^l 2 Kings 11. 1, 2.

NOTES ON CHAP. IX.

Verse 1. *Abimelech—went to Shechem*] We have already seen that Abimelech was the son of Gideon, by his concubine at Shechem. His going thither immediately after his father's death was to induce his townsmen to proclaim him governor, in the place of his father. Shechem was the residence of his mother, and of all her relatives.

Verse 2. *Whether is better for you, either that all the sons*] This was a powerful argument: Whether will you have seventy tyrants, or only *one*? For, as he had no right to the government, and God alone was *King* at that time in Israel; so he must support his usurped rule by whatever means were most likely to effect it: a usurped government is generally supported by oppression and the sword.

Verse 3. *He is our brother.*] We shall be raised to places of trust under him; and our city will be the capital of the kingdom.

Verse 4. *Threescore and ten pieces of silver*] Probably *shekels*; and this was the whole of his exchequer. As he was now usurping the government of God, he begins with a *contribution* from the idol temple. A work begun *under the*

name and influence of the devil, is not likely to end to the glory of God, or to the welfare of man.

Hired vain and light persons] *אנשים ריקים ופזלים* *anashim reykim upozlim*, i. e. worthless and dissolute men; persons who were living on the public, and had nothing to lose. Such was the foundation of his *Babel* government. By a cunning management of such rascals most revolutions have been brought about.

Verse 5. *Slew his brethren*] His brothers by the father's side, ch. viii. 30. This was a usual way of securing an ill-gotten throne; the person who had no right destroying all those that had right, that he might have no competitors.

Yet Jotham—was left] That is, all the seventy were killed except Jotham, if there were not seventy *besides* Jotham. All the histories of all the nations of the earth are full of cruelties, similar to those of Abimelech: cousins, uncles, brothers, husbands, and fathers, have been murdered by their cousins, nephews, brothers, wives, and children, in order that they might have the undisturbed possession of an ill-gotten throne. Europe, Asia, and Africa, can witness all this. Even now, some of these horribly obtained governments exist.

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upon one stone; notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, ^a by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of ^b mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 ^c The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, ^d Reign thou over us.

^a Heb. or, *by the oak of the pillar*: See Josh. 24. 26.—^b Deut. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20.—^c See 2 Kings 14. 9.

Verse 6. *And all the house of Millo*] If Millo be the name of a *place*, it is no where else mentioned in the Sacred Writings: But it is probably the name of a *person* of note and influence in the city of Shechem; *The men of Shechem, and the family of Millo*.

Verse 7. *Stood in the top of mount Gerizim*] *Gerizim* and *Ebal* were mounts, very near to each other; the former lying to the north, the latter to the south; and at the foot of them Shechem.

That God may hearken unto you.] It appears that Jotham received this message from God; and that he spoke on this occasion by Divine inspiration.

Verse 8. *The trees went forth on a time*] This is the *oldest*, and, without exception, the *best fable* or *apologue* in the world.—See the Observations at the end of this chapter.

It is not to be supposed that a fable, if well formed, requires much illustration: every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

To anoint a king] Hence it appears, that *anointing* was usual in the installation of kings, long before there was any king in Israel: for there is much evidence that the Book of Judges was written before the days of Saul and David.

The olive tree] The *olive* was the most *useful* of all the trees in the field or forest, as the *bramble* was the meanest and the most worthless.

Verse 9. *Wherewith—they honour God and man*] I believe the word אֱלֹהִים *elohim* here, should be translated *gods*; for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the *Vulgate*, *Arabic*, and others. It is true that *olive oil* was often used in the service of God: the priests were *anointed* with it; the lamps in the tabernacle *lighted* with it; almost all the offerings of fine flour, cakes prepared in the pan, &c. had *oil* mingled with them: therefore, Jotham might say

9 But the olive tree said unto them, Should I leave my fatness, ^e wherewith by me they honour God and man, and ^f go to be promoted over the trees?

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10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, ^g which cheereth God and man, and ^h go to be promoted over the trees?

14 Then said all the trees unto the ^b bramble,

^a Ch. 8. 22, 23.—^e Psa. 104. 15.—^f Heb. *go up and down for other trees*.—^g Psa. 104. 15.—^h Or, *thistle*.

that *with it* they honour God: and as *priests, prophets, and kings*, were *anointed*, and their office was the most honourable, he might with propriety say, *therewith they honour man*. But I am persuaded he used the term in the first sense.—See on ver. 13.

Verse 11. *But the fig tree said—Should I forsake my sweetness*] The fruit of the fig-tree is the *sweetest*, or most *luscious*, of all fruits. A full ripe fig, in its own climate, has an indescribable sweetness; so much so, that it is almost impossible to eat them, till a considerable time after they are gathered from the trees, and have gone through an artificial preparation. This I have often noticed.

Verse 13. *Which cheereth God and man*] I believe אֱלֹהִים *Elohim* here is to be taken in the same sense proposed on verse 9. Vast libations of *wine*, as well as much *oil*, were used in heathenish sacrifices and offerings: and it was their opinion that the gods *actually partook* of, and were *delighted* both with the *wine* and *oil*. The Pagan mythology furnishes the most exquisite *wines* to its gods in heaven; and hence the *nectar* and *ambrosia* so much talked of, and praised, by the ancients. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes, offered to the true God. This language the idolatrous Shechemites could scarcely understand. What could the worshippers of *Baal-berith* know of the worship of the God who gave His law to Moses? And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. *Then said all the trees unto the bramble*] The word אֶתֶד *atad*, which we translate *bramble*, is supposed to mean the *rharnus*, which is the largest of thorns, producing dreadful spikes, similar to darts.—See *Theodoret* on Psa. lviii. 10.

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1286.
Anno ante I.
Olymp. 499.
Come thou, *and* reign over us.
15 And the bramble said unto
the trees, If in truth ye anoint
me king over you, *then* come *and*

put your trust in my *shadow*;
and if not, *let* fire come out of the
bramble, and devour the cedars of
Lebanon.

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B. C. 1499.
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1286.
Anno ante I.
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• Isa. 30, 2. Dan. 4, 12. Hos. 14, 7. — Ver. 15. Numb. 21, 20.
Ezek. 17, 14.

• 2 K. 14, 9. Ps. 144, 1. 150, 5. 151, 3. Ezk. 17, 14.

There is much of the *moral* of this fable contained in the different kinds of *trees* mentioned. 1. The *olive*, the most *profitable* tree to its owner; having few equals, either for food or medicine. 2. The *fig tree*, one of the most *fruitful* of trees, and yielding one of the most delicious fruits, and superior to all others for *sweetness*. 3. The *vine*, which alone yields a liquor, which, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man; having a most direct tendency to invigorate both. 4. The *bramble*, or *thorn*, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the *olive*, *fig*, and *vine*, are said in this fable to refuse the royalty, because, in consequence, they intimate they should lose their *own privileges*; we learn, that to be *invested with power*, for the *public good*, can be no *privilege* to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. All this is represented here under the emblem of the trees losing their *fatness*, their *sweetness*, and *good fruits*, and their *cheering influence*. In short, we see, from this most sensible fable, that the *beneficent*, *benevolent*, and highly *illuminated* mind, is ever averse from the love of power; and that those who *do seek it* are the *thoughtless*, the *vain*, the *ambitious*, and those who wish for power merely for the purpose of *self-gratification*; persons who have neither the *disposition* nor the *knowledge* to use power for the advantage of the community; and who, while they boast great things, and make great pretensions and promises, are the tyrants of the people; and often, through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

The sleepless nights, and corroding cares, of sovereignty, are most forcibly described by a poet of our own, whose equal, in describing the inward workings of the human heart, in all varieties of character and circumstances, has never appeared, either in ancient or modern times. Hear what he puts in the mouth of two of his care-worn kings:—

“How many thousand of my poorest subjects
Are at this hour asleep?—Sleep, gentle sleep,
Nature’s soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, liest thou in smoky cribs,

Upon uneasy pallets stretching thee,
And hush’d with buzzing night-flies to thy slumber;
Than in the perfum’d chambers of the great,
Under the canopies of costly state,
And lull’d with sounds of sweetest melody?
O thou dull god, why liest thou with the vile
In loathsome beds; and leav’st the kingly couch,
A watch-crow, or a common lullaby-bell?
Wilt thou upon the high and giddy mast
Seal up the ship-boy’s eyes, and rock his brains
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian billows by the top
Curling their monstrous heads and hanging them
With deafning clamours in the slippery clouds,
That, with the hurly, death itself awakes?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rude;
And, in the calmest and most stillest night,
With all appliances and means to boot,
Deny it to a king? Then happy low, lie down!
Uneasy lies the head that wears a crown.”——
“O hard condition! twin-born with greatness,
Subjected to the breath of every fool,
Whose sense no more can feel but his own wringing!
What infinite heart’s ease must kings neglect,
That private men enjoy?
And what have kings, that privates have not too,
Save ceremony, save general ceremony?”——
“Tis not the balm, the sceptre, and the ball,
The sword, the mace, the crown imperial,
The inter-tissued robe of gold and pearl,
The farced title running ’fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave.”

SHAKESPEARE.

This is precisely the sentiment expressed in the denial of the olive, fig tree, and vine.

Verse 15. *Come and put your trust in my shadow*] The vain boast of the *would be* sovereign; and of the man who is seeking to be put into power by the suffrages of the people. All *promise*, no *performance*.

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B. C. 1299.
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286.
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16 Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him ^a according to the deserving of his hands;

17 (For my father fought for you, and ^b adventured his life for you, and delivered you out of the hand of Midian :

18 ^c And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother ;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^d rejoice ye in Abimelech, and let him also rejoice in you :

20 But if not, ^e let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo ; and let fire come out from the men of Shechem, and from the house

of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^f Beer, and dwelt there, for fear of Abimelech his brother.

22 ^g When Abimelech had reigned three years over Israel,

23 Then ^h God sent an evil spirit between Abimelech and the men of Shechem ; and the men of Shechem ⁱ dealt treacherously with Abimelech :

24 ^j That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them ; and upon the men of Shechem, which ^k aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them : and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem : and the

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B. C. 1299.
An. Exod. Isr.
286.
Anno ante I.
Olymp. 429.

A. M. 2802.
B. C. 1292.
An. Exod. Isr.
289.
Anno ante I.
Olymp. 426.

^a Ch. 8. 35.—^b Heb. *cast his life*.—^c Ver. 5, 6.—^d Isa. 8. 6. Phil. 3. 3.—^e Ver. 15. 56, 57.—^f 2 Sam. 20. 14.—^g 1 Sam. 16. 14. & 18. 9, 10.—See 1 Kings 12. 15. & 22. 22. 2 Chron. 10. 15.

& 18. 19, &c. Isa. 19. 2, 14.—^h Isa. 33. 1.—ⁱ 1 Kings 2. 32. 1sth. 9. 25. Psa. 7. 16. Matt. 23. 35, 36.—^j Heb. *strengthened his hands to kill*.

Let fire come out of the bramble] A strong catachresis. The bramble was *too low* to give shelter to any tree ; and so far from being able to *consume* others, that the smallest fire will reduce it to *ashes*, and that in the *shortest time*. Hence the *very transitory* mirth of fools is said to be *like the crackling of thorns under a pot*. Abimelech was the *bramble* ; and the *cedars of Lebanon* all the *nobles and people* of Israel. Could they, therefore, suppose, that such a low-born, uneducated, cruel, and murderous man could be a proper protector, or a humane governor ? He who could imbrue his hands in the blood of his brethren, in order to get into power, was not likely to stop at any means to secure that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this :—Weak, worthless, and wicked men, will ever be foremost to thrust themselves into power ; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. *Let fire come out from Abimelech*] As the thorn, or bramble, may be the means of kindling other wood, because it may be easily ignited ; so shall Abimelech be the *cause* of kindling a *fire* of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 21. *Went to Beer*] Mr. Maundrel, in his *Journey from Aleppo to Jerusalem*, p. 64. 5th edit. mentions a place of this name, which he thinks to be that to which Jotham fled, and supposed to be the same as Michmash, 1 Sam. xiv. It is situated, he says, towards the south, on an easy declivity ; and has a *fountain* of excellent water, at the bottom of the hill, from which it has taken its name.

Verse 23. *God sent an evil spirit*] He permitted jealousies to take place, which produced factions ; and these factions produced insurrections, civil contentions, and slaughter.

Verse 25. *The men of Shechem set liers in wait*] It pleased God to punish this bad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence at *Shechem* ; yet he frequently went to *Ophrah*, the city of his father ; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him : as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. *Gaal the son of Ebed*] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped from the state of the public mind, and their disaffection to Abimelech, to cause

^{A. M. 2202.}
^{B. C. 1202.}
And Ebed the son of Shechem put their confidence in him.

^{Annals of the Kings of Israel.}
^{Olymp. 120.}
27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ^a merry, and went into ^b the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, 'Who is Abimelech, and who are all these men, that we should serve him? *is not he* the son of Jerubbaal, and Zebul his officer? serve the men of ^a Hamor the father of Shechem: for why should we serve him?'

29 And ^a would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ^a kindled.

31 And he sent messengers unto Abimelech ^a privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them ^b as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the ^a middle of the land, and another company come along by the plain of ^b Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou ^a saidst, Who is Abimelech, that we should serve him? *is not this* the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow that the people went out into the field; and they told Abimelech.

43 And he took the people and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that *was*

^a Or, songs:—See Isa. 16, 9, 10. Jer. 25, 30. —^b Ver. 4.—^c 1 Sam. 25, 10. 1 Kings, 12, 16. —^d Gen. 34, 2, 6. —^e 2 Sam. 13, 4. —^f Or, hol. —^g Heb. craftily, or, to Termah.

^h Heb. as thou hast said. 1 Sam. 10, 7. & 1 Kings 1, 11. —ⁱ Heb. and. —^j Or, the regardless of the law. —^k 1 Sam. 13, 4. —^l Ver. 28, 29.

a revolution, and thus to restore the ancient government as it was under *Emmer*, the father of *Shechem*.

Verse 28. *Zebul his officer*] *בכירי pekido*, his overseer: probably governor of Shechem in his absence.

Verse 29. *Would to God this people were under my hand*] The very words and conduct of a sly hypocritical demagogue.

Increase thine army, and come out.] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. *They fortified the city against thee*] Under pretence of repairing the walls and towers, they were actually putting the place in a state of defence, intending to seize on the government as soon as the (new) king Abimelech coming against them. Fortifying the city may mean, seducing the inhabitants from their loyalty to Abimelech.

Verse 35. *Stood in the entering of the gate*] Having probably got some intimation of the designs of Zebul and Abimelech.

Verse 37. *By the plain of Meonenim*] Some translate, by the way of the oaks, or oaken groves: others, by the way

A. M. 2802.
B. C. 1202.
An. Exod. Isr.
289.
Anno ante I.
Olymp. 426.

with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and ^a he took the city, and slew the people that *was* therein, and ^b beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house ^c of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount ^d Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen ^e me do, make haste, *and do as I have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

^a Ver. 20. — ^b Deut. 29. 23. 1 Kings 12. 25. 2 Kings 3. 25. —
Ch. 8. 23. — ^c Psa. 68. 14. — ^d Heb. *I have done*.

of the magicians, or regards of times, as in our margin. Probably it was a place in which augurs and soothsayers dwelt.

Verse 45. *And sowed it with salt.* Intending that the destruction of this city should be a *perpetual* memorial of his achievements. The *salt* was not designed to render it *barren*, as some have imagined;—for who would think of cultivating a city? but as *salt* is an emblem of *incorruption* and *perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction; and as a token that he wished this desolation to be *eternal*. The sowing a place with salt was a custom in different nations to express *permanent desolation* and *abhorrence*. Sigonius observes, that when the city of Milan was taken, in A. D. 1162, the walls were razed, and *it was sown with salt*. And Brantome informs us, that it was an ancient custom in France, to *sow the house* of a man *with salt*, who had been declared a *traitor* to his king. Charles IX. king of France, the most base and perfidious of human beings, caused the house of the Admiral Coligni (whom he and the duke of Guise caused to be murdered, with thousands more of Protestants, on the eve of

50 ¶ Then went Abimelech to Thebez; and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman ¹ cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then ^e he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ ^h Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came ⁱ the curse of Jotham the son of Jerubbaal.

A. M. 2802.
B. C. 1202.
An. Exod. Isr.
289.
Anno ante I.
Olymp. 426.

¹ 2 Sam. 11. 21. — ^e So 1 Sam. 31. 4. — ^h Ver. 24. Job 31. 3. Psa.
91. 23. Prov. 3. 22. — ⁱ Ver. 20.

St. Bartholomew, 1572,) to be sown with salt! How many houses have been since sown with salt in France, by the just judgments of God, in revenge for the massacre of the Protestants, on the eve of St. Bartholomew! Yet for all this, God's wrath is not turned away; but his hand is stretched out still.

Verse 46. *An hold of the house of the god Berith.* This must mean the *precincts* of the temple, as we find there were a thousand men and women together in that place.

Verse 53. *A piece of a millstone* פלה רכב *pelach reeb*, a piece of a chariot wheel: but the word is used in other places for upper millstones, and is so understood here by the Vulgate, Septuagint, Syriac, and Arabic.

And all to break his skull. A most nonsensical version of ותרץ את גולגולתו *vatarits eth gulgulto*, which is literally, And she brake, or fractured, his skull. Plutarch, in his Life of Pyrrhus, observes, that this king was killed at the siege of Thebes, by a piece of a tile, which a woman threw upon his head.

Verse 54. *Draw thy sword, and slay me* It was a disgrace to be killed by a woman; on this account, Seneca, the tragedian, deploras the death of Hercules:—

*O turpe fatum! femina Herculeæ necis
Auctor ferar.* Hirc. Ovidius, ver. 1177.

“O dishonourable fate! a woman is reported to have
been author of the death of Hercules.”

Abimelech was also afraid that if he fell thus mortally wounded, into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.* Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them, of which they had been guilty. Man's judgment may be avoided: but there is no escape from the judgments of God.

I have said that the fable of Jotham is the *oldest*, and perhaps the *best*, in the world: and have referred for other particulars, to the end of the chapter.

On the general subject of fable, apologue, and parable, the Reader will find a considerable dissertation at the end of Matt. ch. xiii. I shall add but a few things here: and they shall refer to the oldest collection of fables extant. These are of *Indian origin*: and are preserved in the *Sanscreet*, from which they have been translated into different languages, both Asiatic and European, under various titles. The collection is called *Hitopadesa*, and the author *Veshnoo Sarma*; but they are known in Europe by *The Tales and Fables of Bidpay, or Pilpay, an ancient Indian philosopher*. Of this collection Sir William Jones takes the following notice:—“The Fables of Veshnoo Sarma, whom we ridiculously call *Pilpay*, are the most beautiful, if not the most ancient, collection of apologues in the world. They were first translated from the Sanscreet, in the sixth century, by *Buzerchumler*, or *bright as the sun*, the chief physician, and afterwards the vizir, of the great *Anushirvan*; and are extant under various names, in more than *twenty* languages. But their original title is *Hitopadesa*, or *amicable instruction*: and as the very existence of *Æsop*, whom the Arabs believe to have been an *Abyssinian*, appears rather doubtful; I am not disinclined to suppose that the first moral fables which appeared in Europe were of *Indian* or *Æthiopian* origin.”

Mr. Frazer, in his collection of Oriental MSS. at the end of his History of *Nadir Shah*, gives us the following account of this curious and instructive work:—

“The ancient Brahmins of India, after a good deal of time and labour, compiled a treatise, (which they called *Kurtuk Dumnik*,) in which were inserted the choicest treasures of wisdom, and the most perfect rules for governing a people. This book they presented to their *rajahs*, who kept it with the greatest secrecy and care. About the time of *Mohammed's* birth, or the latter end of the sixth century, *Noishervan* the Just, who then reigned in Persia, discovered a great inclination to see that book; for which purpose *Burzuvia*, a physician, who had a surprising talent in learning several languages, particularly *Sanskerritt*, was introduced to him as the most proper person to be employed to get a copy of it. He went to *India*, where, after some years'

stay, and great trouble, he procured it. It was then translated into the *Pehlvi* (the ancient *Persian* language) by him and *Burzumehr*, the vizir. *Noishervan*, ever after, and all his successors, the Persian kings, had this book in high esteem, and took the greatest care to keep it secret. At last *Abu Jaffer Mansour zu Nishapour*, who was the second caliph of the *Abassid* reign, by great expense, got a copy of it in the *Pehlvi* language, and ordered *Imam Hassan ben Ali Makaffa*, who was the most learned of the age, to translate it into *Arabic*. This prince ever after made it his guide, not only in affairs relating to the government, but also in private life.

“In the year 1580 of the *Hegira*, *Imam Ali Akbar* put it into verse; and afterwards, in the year 1615, by order of *Bheram Shah ben Masoud*, that which *Imam Ali Akbar* had translated was retranslated into *Persian* by *Abul Mula Nasser Allah Mustofi*; and this is that *Kulita Dumna*, which is now extant. As this latter had too many Arabic verses and obsolete phrases in it, *Molana Ali ben Hassan Faes*, at the request of *Emir Soheli*, keeper of the seal to the sultan *Hossein Mirza*, put it into a more modern style, and gave it the title of *Anuar Soheli*.

“In the year 1602, the great Moghul *Jahar & Dour Mohomed Akbar* ordered his own secretary and vizir, the learned *Abul Fazl*, to illustrate the obscure passages, abridge the long digression, and put it into such a style as would be most familiar to all capacities; which he accordingly did, and gave it the name of *Ayar Danish*, or the *Criterion of Wisdom*.” Thus far Mr. Frazer, under the word *Ayar Danish*.

“In the year 1709, (says Dr. Wilkins) the *Kulita Dumna*, the Persian version of *Abul Mula Nasser Allah Mustofi*, made in the 515th year of the *Hegira*, was translated into *French*, with the title of *Les Conseils de la Maximes de Bidpay, Philosophe Indien, sur les divers Etats de la Vie*. This edition resembles the *Hitopadesa* more than any other then seen; and is evidently the immediate original of the English *Instructive and entertaining Fables of Bidpay, an ancient Indian Philosopher*; which, in 1775, had gone through five editions.

“The *Anuar Soheli*, above mentioned, about the year 1540, was rendered into the *Turkish* language; and the translator is said to have bestowed twenty years' labour upon it. In the year 1724, this edition M. Galland began to translate into *French*, and the four first chapters were then published; but, in the year 1778, M. Cardonne completed the work, in three volumes, giving it the name of *Contes et Fables Indiennes de Bidpai et de Lokman; traduites d'Ali Tcheleby ben Saleh, auteur Turc*: *Indien* *Turc* had Fables of Bidpay and Lockman, translated from Aly Tcheleby ben Saleh, a Turkish author.”

The Fables of *Lockman* were published in *Arabic* and *Latin*, with Notes, by *Esperamus*, Dou. Amstel. 1690; and by the celebrated *Grotius*, at the end of his edition of *Esop's* *Arabic Grammar*, Lugd. Bat. 1666, with additions of Notes; and also in the edition of the same Grammar, by *Albert Schultens*, Lugd. Bat. 1748, 4to. They are only thirty-seven in number.

Of the *Hitopadesa*, or Fables of *Vishnoo Sarma*, we have two very elegant *English* translations from the original Sanscreeet: one by Sir *William Jones*, printed in his Works, 4to. vol. 6. Lond. 1799; the other by the father of Sanscreeet literature in Europe, Dr. *Charles Wilkins*, of the India House, 8vo. Bath, 1787, with a collection of very important Notes.

The *Bahar Danush*, or *Sea of Wisdom*, abounds with maxims, apothegms, &c. similar to those in the preceding works: This was most faithfully translated from the *Persian*, by Dr. *Jonathan Scott*, late Persian secretary to his excellency *Warren Hastings*, published in three vols. 12mo.

with Notes. Shrewsbury, 1799. This is the most correct version of any Persian work yet offered to the public. The original is by *Eliaut Ulah*. Of these works it may be said, they contain the wisdom of the Oriental world; and many of the numerous maxims interspersed through them yield in importance only to those in the Sacred Writings. The fables attributed to *Æsop* have been repeatedly published in *Greek* and *Latin*, as well as in all the languages of Europe; and are well known. Those of *Phædrus* are in general only a metrical version of the Fables of *Æsop*. The compositions of *La Fontaine*, in French; and those of Mr. *Gay*, in English, are very valuable.

CHAPTER X.

Tola judges Israel twenty-three years, 1, 2. Jair is judge twenty-two years, 3—5. After him the Israelites rebel against God, and are delivered into the hands of the Philistines and Ammonites, eighteen years, 6—9. They humble themselves, and God reproves them, 10—14. They put away their strange gods, and gather together against the Ammonites, 15—17. The chiefs of Gilead inquire concerning a captain, to head them against the Ammonites, 18.

A. M. 2802.
B. C. 1202.
An. Exod. Isr.
289.

Anno ante I.
Olymp. 426.

in mount Ephraim.

A. M. 2825.
B. C. 1179.
An. Exod. Isr.
312.

Anno ante I.
Olymp. 403.

AND after Abimelech there ^aarose to ^bdefend ^cIsrael, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that ^arode on thirty ass colts, and they had thirty cities, ^ewhich are

called ¹Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And ²the children of Israel did evil again in the sight of the LORD, and ^bserved Baalim, and Ashtaroth, and ¹the gods of Syria, and the gods of ^bZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against

A. M. 2825.
B. C. 1179.
An. Exod. Isr.
312.
Anno ante I.
Olymp. 403.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
291.
Anno ante I.
Olymp. 381.

^a Ch. 2. 16. — ^b Or, *delivered*. — ^c Heb. *saves*. — ^d Ch. 5. 10. & 12. 11.
^e Deut. 3. 14. — ^f Or, *the villages of Jair*. Numb. 32. 41.

¹ Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1. — ² Ch. 2. 13. — ³ Ch. 2. 12.
⁴ 1 Kings 11. 33. Psa. 106. 36.

NOTES ON CHAP. X.

Verse 1. *Tola the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign, it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of Jair; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that Jair governed Israel: he had, it seems, provided for his family, and given a village to each of his thirty sons; which were, in consequence, called *Havoth Jair*, or *the villages of Jair*. Their riding on thirty *ass colts* seems to intimate that they

were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became *universal idolaters*; adopting every god of the surrounding nations. *Baalim* and *Ashtaroth* may signify gods and goddesses in general. These are enumerated—1. *The gods of Syria, Bel and Saturn*; or *Jupiter* and *Astarté*. 2. *Gods of Zidon, Ashtaroth, Astarte, or Venus*. 3. *The gods of Moab, Chemosh*. 4. *Gods of the children of Ammon, Milcom*. 5. *Gods of the Philistines, viz. Dagon*.—See 1 Kings xi. 33. and 1 Sam. i. 2. These are called *gods*, because their images and places of worship were multiplied throughout the land.

Verse 7. *The anger of the LORD was hot*] This Divine

A. M. 2547.
B. C. 1397.
An. 1397. B. C.
1397.
Anno ante I.
Olymp. 281.

Israel, and he ^a sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and ^b oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ ^c And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the Lord said unto the children of Israel, *Did not I deliver you* ^d from the Egyptians, and ^e from the Amorites, ^f from the children of Ammon, ^g and from the Philistines?

12 ^h The Zidonians also, ⁱ and the Amalekites, and the Maonites, ^k did oppress you; and ye cried to me, and I delivered you out of their hand.

13 ^l Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and ^m cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the Lord, We have sinned: ⁿ do thou unto us whatsoever ^o seemeth good unto thee; deliver us only, we pray thee, this day.

16 ^p And they put away the ^q strange gods from among them, and served the Lord: and ^r his soul ^s was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were ^t gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in ^u Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall ^v be head over all the inhabitants of Gilead.

^a Ch. 2. 14. 1 Sam. 12. 9. — ^b Hebr. *caused*. — ^c 1 Sam. 12. 10. — ^d Exod. 14. 30. — ^e Numb. 21. 21, 24, 26. — ^f Ch. 3. 12, 13. — ^g Ch. 3. 31. — ^h Ch. 5. 19. — ⁱ Ch. 6. 7. — ^j Psal. 106. 42, 43. — ^k Deut. 32. 15. Jer. 2. 13. — ^l Deut. 32. 17, 18. 2 Kings 2. 13. Jer. 2. 25.

¹ Sam. 3. 15. 2 Sam. 11. 9. — ^m Hebr. *ye shall cry*. — ⁿ 2 Chron. 7. 14. 1 Cor. 13. 8. Jer. 18. 7, 8. — ^o Hebr. *ye shall do*. — ^p Psal. 106. 44. — ^q 1 Cor. 10. 19. — ^r Hebr. *ye shall be*. — ^s Deut. 32. 19. — ^t Ch. 11. 11, 23. Gen. 31. 42. — ^u Ch. 11. 3, 11.

displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the *western* side of Jordan; the latter, on the *east*: and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

Verse 11. *And the Lord said* By what means these reproofs were conveyed to the Israelites we know not: it must have been by an *angel*, a *prophet*, or *some holy man*, inspired for the occasion.

Verse 15. *We have sinned* The reprehension of this people was kind, pointed, and solemn; and their repentance deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were ever *fickle* and *uncertain*.

Verse 16. *And his soul was grieved for the misery of Israel* What a proof of the *philanthropy* of God! Here his compassions moved on a *small scale*; but it was the same principle that led Him to give His Son Jesus Christ to be a sacrifice for the sins of the *WHOLE* world. God *grieves* for the miseries to which His creatures are reduced by their own sins! Be astonished, ye heavens, at this! and shout for joy all ye inhabitants of the earth: for, through the love

whence this compassion flowed, God has visited and re-deemed a lost world!

Verse 17. *The children of Ammon were gathered together* Literally, *they cried against Israel*: they sent out *criers* in different directions, to stir up all the enemies of Israel; and, when they had made a mighty collection, they encamped in Gilead.

Verse 18. *What man is he that will begin to fight* It appears that, although the spirit of *patriotism* had excited the people at large to come forward against their enemies, yet they had no General; none to lead them forth to battle. God, however, who had accepted their sincere repentance, raised them an able captain, in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times, much depended on the onset; a war was generally terminated in one battle: the first impression was, therefore, of great consequence, and it required a person *skilful*, *valorous*, and *strong*, to head the attack. Jephthah was a person in whom all these qualifications appear to have met. When God purposes to deliver, He, in the course of His Providence, will find out, employ, and direct, the proper *means*.

CHAPTER XI.

The history of Jephthah, and his covenant with the Gileadites, 1—10. He is elected by the people, 11. Sends an embassy to the king of the Ammonites, to inquire why they invaded Israel; and receives an answer, to which he sends back a spirited reply, 12—27. This is disregarded by the Ammonites, and Jephthah prepares for battle, 28, 29. His vow, 30, 31. He attacks and defeats them, 32, 33. On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord, 34—40.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante I.
Olymp. 381.

NOW ^aJephthah the Gileadite was ^ba mighty man of valour, and he was the son of ^ca harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled ^dfrom his brethren, and dwelt in the land of Tob: and there were gathered ^evain men to Jephthah, and went out with him.

A. M. 2865.
B. C. 1139.
An. Exod. Isr.
352.
Anno ante I.
Olymp. 363.

4 ¶ And it came to pass ^fin process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and

be our captain, that we may fight with the children of Ammon.

A. M. 2865.
B. C. 1139.
An. Exod. Isr.
352.
Anno ante I.
Olymp. 363.

7 And Jephthah said unto the children of Gilead, ^gDid not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 ^hAnd the elders of Gilead said unto Jephthah, Therefore we ⁱturn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^kour head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, ^lThe LORD ^mbe witness between us, if we do not so according to thy words.

^a Heb. 11. 32, called *Jephthac*.—^b Ch. 6. 12. 2 Kings 5. 1.—^c Heb. a woman an harlot.—^d Heb. from the face.—^e Ch. 9. 4. 1 Sam. 22. 2.

^f Heb. after days.—^g Gen. 26. 27.—^h Ch. 10. 18.—ⁱ Luke 17. 4.—^j Ch. 10. 18.—^k Jer. 42. 5.—^l Heb. be the hearer between us.

NOTES ON CHAP. XI.

Verse 1. *Now Jephthah was—the son of a harlot*] I think the word זונה *zonah*, which we here render *harlot*, should be translated as is contended for on Josh. ii. 1. viz. a *hostess, keeper of an inn or tavern*, for the accommodation of travellers: and thus it is understood by the Targum of Jonathan on this place פונדקיתא והוא בר אתתא *vehu bar ittetha pundeckitha*, “and he was the son of a woman, a *tavern keeper*.” See the Note referred to above. She was very probably a Canaanite, as she is called ver! 2. a *strange woman*, אשה אחרת *ishah achereth*, a *woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. *There were gathered vain men to Jephthah*] אנשי ריקים *anashim reykim*, “empty men;” persons des-

titute of good sense, and profligate in their manners. The word may, however, mean in this place, *poor persons*; without property, and without employment. The *versions*, in general, consider them as *plunderers*.

Verse 4. *The children of Ammon made war*] They had invaded the land of Israel, and were now encamped in Gilead. See chap. x. 17.

Verse 6. *Come, and be our captain*] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites. And we find, from the conclusion of the preceding chapter, that they offered the command to any that would accept it.

Verse 8. *Therefore we turn again to thee now*] We are convinced that we have dealt unjustly by thee; and we wish now to repair our fault, and give thee this sincere proof of our regret, for having acted unjustly; and of our confidence in thee.

A. M. 2200.
B. C. 1125.
An. Exod. 18.
Amo. 1. 1.
Oth. 1. 1.

11 Then Jephthah went with the elders of Gilead, and the people made him ⁴head and captain over them; and Jephthah uttered all his words ⁵before the Lord in Mizpeh.

12 ⁶And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ⁷Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ⁸Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, ⁹Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and ¹⁰walked through the wilderness unto the Red sea, and ¹¹came to Kadesh;

17 Then ¹²Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: ¹³but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would

not *consent* and Israel ¹⁴abode in Kadesh.

18 Then they went along through the wilderness, and ¹⁵compassed the land of Edom, and the land of Moab, and ¹⁶came by the east side of the land of Moab, ¹⁷and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And ¹⁸Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, ¹⁹Let us pass, we pray thee, through thy land into my place.

20 ²⁰But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they ²¹smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed ²²all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

⁴ Ver. 8.—⁵ Ch. 10, 17, & 20, 1. 1 Sam. 10, 17, & 11, 1. —⁶ Numb. 21, 24, 26.—⁷ Gen. 32, 22.—⁸ Deut. 2, 9, 10.—⁹ Numb. 14, 25. Deut. 1, 10. —¹⁰ Josh. 3, 6.—¹¹ Numb. 13, 26, & 2, 1. Deut. 1, 10. —¹² Numb. 20, 14.—¹³ Numb. 20, 18, 21.

¹⁴ Numb. 20, 1.—¹⁵ Numb. 11, 4. Deut. 2, 1. —¹⁶ Numb. 21, 11. —¹⁷ Numb. 21, 10 & 22, 1. —¹⁸ Numb. 21, 1. Deut. 2, 1. —¹⁹ Numb. 21, 1. Deut. 2, 1. —²⁰ Numb. 21, 1. Deut. 2, 1. —²¹ Numb. 21, 1. Deut. 2, 1. —²² Numb. 21, 1. Deut. 2, 1.

Verse 11. *Jephthah went with the elders*] The elders had chosen him for their head: but, to be valid, this choice must be confirmed by the people; therefore, it is said, *the people made him head*. But even this did not complete the business: God must be brought in a party to this transaction, and therefore *Jephthah uttered all his words before the Lord*, the terms made with the elders and the people, on which he had accepted the command of the army: and, being sure of the Divine approbation, he entered on the work with confidence.

Verse 12. *Jephthah sent messengers*] He wished the Ammonites to explain their own motives for undertaking a war against Israel: as then the justice of his cause would appear more forcibly to the people.

Verse 13. *From Arnon even unto Jabbok, and unto Jordan*] That is, all the land that had formerly belonged to the Amorites, and to the Moabites; who, it seems, were confederates on this occasion.

Verse 22. *From the wilderness even unto Jordan*]

From Arabia Desert on the East, to Jordan on the West.

Verse 23. *The Lord God of Israel hath dispossessed the Amorites*] Jephthah shews that the Israelites did not take the land of the Moabites or Ammonites, but that of the Amorites, which they had conquered from Sihon their king, who had, without cause or provocation, warlike pretence: and, although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good; because they took them not from the Ammonites, but conquered them from the Amorites.

So now the Lord—hath dispossessed the Amorites] The circumstances in which the Israelites were when they were attacked by the Amorites plainly proved that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their lands to the Israelites; and they had, in consequence, possessed them for three hundred years, ver. 24.

A. M. 2865.
B. C. 1139.
An. Exod. Isr.
362.
Anno ante I.
Olymp. 363.

24 Wilt not thou possess that which ^aChemosh thy god giveth thee to possess? So whomsoever ^bthe LORD our God shall drive out from before us, them will we possess.

25 And now art thou any thing better than ^cBalak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in ^dHeshbon and her towns, and in ^eAroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me:

^a Numb. 21. 29. 1 Kings 11. 7. Jer. 48. 7.—^b Deut. 9. 4, 5. & 18. 12. Josh. 3. 10.—^c Numb. 22. 2. See Josh. 24. 9.—^d Numb. 21. 25. ^e Deut. 2. 36.—^f Gen. 18. 25.—^g Gen. 16. 5. & 31. 53. 1 Sam. 24. 12, 15.

Verse 24. *Wilt not thou possess that which Chemosh thy god giveth thee*] As if he had said, “It is a maxim with you, as it is among all nations, that the lands which they conceive to be given them by their gods, they have an absolute right to, and should not relinquish them to any kind of claimant. You suppose that the land which you possess was given you by your god *Chemosh*; and, therefore, you will not relinquish what you believe you hold by a divine right. Now, we know that Jehovah, our God, who is the Lord of heaven and earth, has given the Israelites the land of the Amorites; and, therefore, we will not give it up.” The ground of Jephthah’s remonstrance was sound and good.

1. The Ammonites had lost their lands in their contests with the Amorites.

2. The Israelites conquered these lands from the Amorites, who had waged a most unprincipled war against them.

3. God, who is the Maker of heaven and earth, had given those very lands as a Divine grant to the Israelites.

4. In consequence of this they had possession of them for upwards of three hundred years.

5. These lands were never reclaimed by the Ammonites, though they had repeated opportunities of doing it, whilst the Israelites dwelt in Heshbon, in Aroer, and in the coasts of Arnon; but they did not reclaim them, because they knew that the Israelites held them legally. The present pretensions of Ammon were unsupported, and unjustifiable.

Verse 27. *The LORD the Judge be Judge—between the children of Israel*] If you be right, and we be wrong, then Jehovah, who is the Sovereign and uncorruptible Judge, shall determine in your favour: and to Him I submit the righteousness of my cause.

Verse 29. *Then the Sp. of the LORD came upon Jeph-*

thah] the LORD ‘the Judge’ be Judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then ^bthe Spirit of the LORD came upon ^cJephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah ^dvowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that ^ewhatsoever cometh forth of the doors of my house to meet me,

^b Ch. 3. 10.—^c Jephthah seems to have been Judge only of North-East Israel.—^d Gen. 28. 20. 1 Sam. 1. 11.—^e Heb. *that which cometh forth, which shall come forth*.

thah] The Lord qualified him for the work He had called him to do; and thus gave him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the LORD’s, and I will offer it up for a burnt-offering.*] The text is, והיה להם והעליהם עולה *vehaiyah Layhovah, vechaalithihu olah*; the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the LORD; or, I will offer it for a burnt-offering*; that is, “If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to Him.” That conditions of this kind must have been implied in the vow is evident enough; to have been made without them it must have been the vow of a *heathen* or a *madman*. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend’s wife, son, or daughter, &c. had been returning from a visit to his family, his vow gave him no right over them. Besides, *human sacrifices* were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c. because they offered their sons and daughters to Moloch, in the fire, *i. e.* made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated *what* was to be offered in sacrifice, is evident enough, from his expostulation with the king and people of Ammon, ver. 14 to 27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers, (tell it not in Gath,) have contended for. He could not commit a crime which himself had just now been an executor of God’s justice to punish in others.

A. M. 2865.
B. C. 1139.
An. Exod. Isr.
362.
Anno ante I.
Olymp. 363.

A. M. 3065.
B. C. 129.
An. Exod. Ibr.
352.
Ammonite I.
Olymp. 333.

when I return in peace from the children of Ammon, ' shall surely be the Lord's, ' and ' I will offer it up for a burnt-offering.

32 * So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to ^d Minnith, *even twenty cities*, and

* See Lev. 27. 2, 3, &c. 1 Sam. 1. 11, 28, & 2. 14.—^a Or, *for I will offer it*, N. —^b Or, *for*, G. 13. See Lev. 27. 11, 12. —^c Ezek. 27. 17. —^d Or, *thel*.

It has been supposed that ^a the text itself might have been read differently in former times; if, instead of the word *וְהָיָה לַיהוָה* *I will offer it a burnt-offering*, we read *וְהָיָה לַיהוָה* *I will offer him (i. e. the Lord,) a burnt-offering*: this will make a widely different sense, more consistent with every thing that is sacred; and it is formed by the addition of only a *single letter*, (α *aleph*) and the repetition of the *pronoun* from the verb. Now the letter *g* is so like the letter *y* *ain*, which immediately follows it in the word *עֹלָה* *olah*, that the one might easily have been lost in the other, and thus the *pronoun* be joined to the *verb*, as at present, where it expresses the *thing* to be sacrificed, instead of the *person* to *whom* the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer Him a burnt-offering.* For this criticism there is no absolute need, because the pronoun *הוּא* *hu*, in the above verse, may, with as much propriety, be translated *him* as *it*. The latter part of the verse is, literally, *And I will offer him a burnt-offering*, *עֹלָה* *olah*, not *לְעֹלָה* *leolah*, *for a burnt-offering*, which is the common Hebrew form when *for* is intended to be exprest. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the *vau*, *וְהָיָה לַיהוָה* *vahayitih, on I will offer it up*, instead of *AND I will offer HIM a burnt-offering*.

"From ver. 39. it appears evident that Jephthah's daughter *was not sacrificed to God*, but *consecrated to Him in a state of perpetual virginity*; for the text says, *She knew no man, for this was a statute in Israel*, *וְהָיָה כֹה בְּיִשְׂרָאֵל* *vatehi chok beyishrael*; viz. that persons thus dedicated, or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but, in answer to this, it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29.; and that Spirit could not permit him to em-

unto ^a the plain of the vineyards with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 * And Jephthah came to ^b Mizpeh unto his house, and, behold, ^c his daughter came out to meet him with timbrels and with dances: and she *was his only child*; ^d beside ^e her he had neither son nor daughter.

* Ch. 10. 17. & ver. 11. —^a Ezek. 11. 1. —^b See 1 Sam. 1. 16. —^c Jer. 31. 13. —^d Or, *he had not of her son either*, &c. —^e Heb. *of house*.

brace his hands in the blood of his own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion.

The *Versions* give us but little assistance in clearing the difficulties of the text. In the *Targum* of Jonathan there is a remarkable *gloss* which should be mentioned, and from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow, which he had vowed, upon her; and she knew no man: and it was made a statute in Israel, [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phineas, the priest; for, if he had consulted Phineas the priest, he would have redeemed her with money.]"

The Targumist refers here to the law, Lev. xxvii. 4. where the Lord prescribes the *price* at which either males or females, who had been *vowed to the Lord*, might be *redeemed*. *When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels: and from five years old unto twenty years, the male twenty shekels, and for the female ten.* This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than *thirty* shekels of silver!

Dr. Hales has entered largely into the subject: his observations may be seen at the end of this chapter.

Verse 33. *Twenty cities*] That is, he either *took* or *destroyed* twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance, we find that it was an ancient custom that women went out to meet returning conquerors, with musical instruments, songs, and dances: and that it was continued afterwards is evident, from the instance given 1 Sam. xviii. 6., where David was met, (on his return from the defeat of Goliath and the Philistines,) by women from all the cities of Israel, with singing, and dancing, and various instruments of music.

A. M. 2865.
B. C. 1159.
An. Exod. Isr.
352.
Anno ante I.
Olymp. 363.

35 And it came to pass, when he saw her, that he ^arent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I ^bhave opened my mouth unto the LORD, and ^cI cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, ^ddo to me according to that which hath proceeded out of thy mouth; forasmuch as ^ethe LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that

I may ^fgo up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who ^gdid with her *according* to his vow which he had vowed: and she knew no man. And it was a ^hcustom in Israel,

40 *That* the daughters of Israel went ⁱyearly ^kto lament the daughter of Jephthah the Gileadite four days in a year.

A. M. 2865.
B. C. 1159.
An. Exod. Isr.
352.
Anno ante I.
Olymp. 365.

^a Gen. 37. 29, 34.—^b Eccles. 5. 2.—^c Numb. 30. 2. Psal. 15. 4. Eccles. 5. 4, 5.—^d Numb. 30. 2.—^e 2 Sam. 18. 19, 31.—^f Heb. go and go down.

^g Ver. 31. 1 Sam. 1. 22, 24. & 2. 18.—^h Or, ordinance.—ⁱ Heb. from year to year.—^k Or, to talk with. Ch. 5. 11.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child: for, *besides her*, says the text, *he had neither son nor daughter*, ver. 34. He might, therefore, be well grieved that thus his family was to become extinct in Israel.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient, pious, and patriotic. A woman to have no offspring was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

Verse 37. *I and my fellows*] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own companions: and her *going up and down upon the mountains* may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle: and this visiting of each, at their own home, might require the space of *two months*. This, I am inclined to think, is the meaning of this difficult clause.

Verse 39. *And she knew no man*] She continued a virgin all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original *לְהַנְחִיחַ לְבַת יִפְתָּח* *letannoth le bath yiphtach*. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthae—ut eam quotannis dies quatuor, consolarentur*; &c. But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of

Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah's daughter.

The following is Dr. Hales' Exposition of Jephthah's vow:—

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto the LORD, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of Ammon, *shall either be the Lord's, or I will offer it up (for) a burnt-offering*, Judg. xi. 39, 30. According to this rendering of the two conjunctions, *vau*, in the last clause, '*either*,' or, which is justified by the Hebrew idiom: thus, 'He that curseth his father *and* his mother,' Exod. xxi. 17. is necessarily rendered disjunctively, ('His father *or* his mother,') by the Septuagint, Vulgate, Chaldee, and English, confirmed by Matt. xv. 4. (the paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what *person* soever met him should *be* the LORD's, or be dedicated to His service; and, 2. That what *beast* soever met him, (if *clean*,) should be offered up for a *burnt-offering* unto the LORD.

"This rendering, and this interpretation, is warranted by the Levitical law about vows.

"The נָדַר *neder*, or *vow*, in general, included either persons, beasts, or things, dedicated to the LORD for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1—8.: this was a wise regulation to

remedy rash vows. But if the vow was accompanied with *cherem*, devotion, it was irredeemable, as in the following case, Lev. xxvii. 28.

“Notwithstanding, no devotion, which a man shall devote unto the Lord, (either) of *man*, or *beast*, or of *land* of *his own property*, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.

“Here the three *vows*, in the original, should necessarily be rendered disjunctively; or, as the last actually is in our translation; because there are three distinct subjects of devotion to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as *Samuel*, by his mother *Hannah*, 1 Sam. i. 11.; the *cattle*, if clean, such as *oxen*, *sheep*, *goats*, *turtle doves*, or *pigeons*, to be sacrificed; and, if unclean, as *camels*, *horses*, &c., to be employed for carrying burdens in the service of the tabernacle, or temple; and the *lands* to be sacred property.

“This law, therefore, expressly applied in its first branch to *Jephthah's* case, who had devoted his daughter to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared in his grief, at seeing his daughter, and only child, coming to meet him with timbrels and dances: she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle, chap. xi. 36, 37.; and such service was customary, for, in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, *THE LORD's tribute was thirty-two persons*, Numb. xxxi. 35—40. This instance appears to be decisive of the nature of her devotion.

“Her father's extreme grief on the occasion, and her requisition of a respite for two months to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the *Israelites*; and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up, could not but regret, the loss of becoming ‘a mother in Israel.’ And he did with her according to his vow, which he had vowed; and ‘she knew no man,’ or remained a virgin all her life, ver. 34—39.

“There was also another case of devotion, which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

“1. It is confined to *PERSONS* devoted, omitting *beasts* and *lands*. 2. It does not relate to *private property*, as in the foregoing. And, 3. The subject of it was to be *utterly destroyed*, instead of being *most holy unto the Lord*. This law, therefore, related to *aliens*, or *public enemies* devoted to destruction either by *God*, the *people*, or by the *magistrate*. Of all these we have instances in Scripture.

“1. The *Amalekites* and *Canaanites* were devoted by God Himself. *Saul* was, therefore, guilty of a breach of this law for sparing *Agag*, the king of the *Amalekites*, as *Samuel* reproached him, 1 Sam. xxv. 23. ‘And *Samuel* hewed *Agag* in pieces before the Lord;’ not as a sacrifice, according to *Voltaire*; but as a criminal, whose sword had

made many women childless. By this law, the Midianite women, who had been spared in battle, were slain, Numb. xxxii. 14, 17.

“2. In mount *Hori*, when the *Israelites* were attacked by *Asah*, king of the southern *Canaanites*, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the *Canaanites* and their cities, if the Lord should deliver them into their hand, which the Lord fulfilled; whence the place was called *Horeath*, because the vow was accompanied by *cherem*, or devotion to destruction, Numb. xxi. 1—3. and the vow was accomplished, Judg. i. 17.

“3. In the *Philistine* war *Saul* adjured the people, and cursed any one who should taste food till the evening. His own son, *Jonathan*, inadvertently ate a honeycomb, not knowing his father's oath, for which *Saul* sentenced him to die. But the people interposed, and rescued him, for his public services: thus assuming the power of *dispensing*, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelative to *Jephthah's* vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving; and, therefore, properly came under the former case. And, that *Jephthah* could not possibly have sacrificed his daughter (according to the vulgar opinion,) may appear from the following considerations:—

“1. The sacrifice of children to *Moloch* was an abomination to the Lord, of which, in numberless passages, he expresses His detestation; and it was prohibited by an express law, under pain of death, as a defilement of God's sanctuary, and a profanation of his holy name, Lev. xviii. 2, 3. Such a sacrifice, therefore, unto the Lord Himself, must be a still higher abomination; and there is no precedent of any such under the law, in the OLD TESTAMENT.

“2. The case of *Isaac*, before the law, is irrelevant, for *Isaac* was not sacrificed; and it was only proposed for a trial of *Abraham's* faith.

“3. No father, merely by his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrate, Deut. xxi. 18—21. and the consent of the people, as in *Jonathan's* case.

“4. The *Mischna*, or traditional law of the Jews, is pointedly against it, ver. 212. ‘If a Jew should devote his son or daughter, his man or maid-servant, who are *Hebrews*, the devotion would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of.’ These arguments appear to be decisive against the sacrifice; and that *Jephthah* could not have devoted his daughter to celibacy, against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate; which they celebrated by a regular anniversary commemoration, four days in the year.” Judges xi. 40.—*New Analysis of Chronology*, Vol. III. pag. 319.

The celebrated sacrifice of Iphigenia has been supposed

by many learned men to be a fable founded on this account of *Jephthah's* daughter; and M. De Lavour, *Conférence de la Fable avec l'Histoire Sainte*, has thus traced the parallel:—

“The fable of *Iphigenia*, offered in sacrifice by *Agamemnon*, her father, sung by so many poets, related after them by so many historians, and celebrated in the *Greek* and *French* theatres, has been acknowledged by all those who knew the Sacred Writings, and who have paid a particular attention to them, as a changed copy of the history of the daughter of *Jephthah*, offered in sacrifice by her father. Let us consider the several parts particularly, and begin with an exposition of the original, taken from the 9th chapter of the Book of Judges.

“The sacred historian informs us, that *Jephthah*, the son of *Gilead*, was a great and valiant captain. The *Israelites*, against whom God was irritated, being forced to go to war with the *Ammonites* (nearly about the time of the siege of *Troy*) assembled themselves together to oblige *Jephthah* to come to their succour, and chose him for their captain against the *Ammonites*. He accepted the command on condition that, if God should give him the victory, they would acknowledge him for their prince. This they promised by oath; and all the people elected him in the city of *Mizpeh*, in the tribe of *Judah*. He first sent ambassadors to the king of the *Ammonites*, to know the reason why he had committed so many acts of injustice, and so many ravages on the coasts of *Israel*. The other made a pretext of some ancient damages his people had suffered by the primitive *Israelites*, to countenance the ravages he committed; and would not accord with the reasonable propositions made by the ambassadors of *Jephthah*. Having now supplicated the Lord, and being filled with His Spirit, he marched against the *Ammonites*; and being zealously desirous to acquit himself nobly, and to ensure the success of so important a war, he made a vow to the Lord to offer in sacrifice, or as a burnt-offering, the first thing that should come out of the house to meet him, at his return from victory.

“He then fought with, and utterly discomfited, the *Ammonites*; and returning victorious to his house, God so permitted it, that his only daughter was the first who met him. *Jephthah* was struck with terror at the sight of her; and, tearing his garments, he exclaimed, *Alas! alas! my daughter, thou dost exceedingly trouble me; for I have opened my mouth against thee, unto the Lord, and I cannot go back.* His daughter, full of courage and piety, understanding the purport of his vow, exhorted him to accomplish what he had vowed to the Lord, which to her would be exceedingly agreeable, seeing the Lord had avenged him of his and his country's enemies; desiring liberty only to go on the mountains with her companions, and to bewail the dishonour with which sterility was accompanied in *Israel*; because each hoped to see the *Messiah* born of his or her family. *Jephthah* could not deny her this request. She accordingly went; and at the end of two months returned, and put herself into the hands of her father, who did with her according to his vow.

“Several of the *Rabbins*, and many very learned Christian expositors, believe that *Jephthah's* daughter was not really sacrificed; but that her virginity was consecrated to God, and she separated from all connection with the world; which, indeed, seems to be implied in the sacred historian's account:—*And she knew no man.* This was a kind of mysterious death, because it caused her to lose all hope of the glory of a posterity from which the *Messiah* might descend. From this originated the custom, observed afterwards in *Israel*, that on a certain season of the year the virgins assembled themselves on the mountains to bewail the daughter of *Jephthah*, for the space of four days. Let us now consider the leading characters of the fable of *Iphigenia*. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion, that the name of *Iphigenia* is taken from the daughter of *Jephthah*, appears well founded: yea, the conformity is palpable. By a very inconsiderable transposition *Iphigenia* makes *Iphthygenia*, which signifies, literally, the daughter of *Jephthah*. *Agamemnon*, who is described as a valiant warrior and admirable captain, was chosen by the *Greeks* for their prince and general against the *Trojans*, by the united consent of all *Greece*, assembled together at *Aulis*, in *Bæotia*.

“As soon as he had accepted the command, he sent ambassadors to *Priam*, king of *Troy*, to demand satisfaction for the rape of *Helen*, of which the *Greeks* complained. The *Trojans* refusing to grant this, *Agamemnon*, to gain over to his side the gods, who appeared irritated against the *Greeks*, and opposed to the success of their enterprize, after having sacrificed to them, went to consult their interpreter *Chalchas*, who declared that the gods, and particularly *Diana*, would not be appeased but by the sacrifice of *Iphigenia*, the daughter of *Agamemnon*.

“*Cicero*, in his *Offices*, says, that *Agamemnon*, in order to engage the protection of the gods in his war against the *Trojans*, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that his daughter *Iphigenia* surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. *Cicero* condemns this; rightly judging, that it would have been a lesser evil to have falsified his vow, than to have committed parricide. This account of *Cicero* renders the fable entirely conformable to the history.

Agamemnon was at first struck with and troubled at this order, nevertheless consented to it; yet afterwards regretted the loss of his daughter. He is represented by the poets as deliberating, and being in doubt, whether the gods could require such a parricide: but, at last, a sense of his duty and honour overcame his paternal affection; and his daughter, who had warmly exhorted him to fulfil his vow to the gods, was led to the altar amidst the lamentations of her companions; as *Ovid* and *Euripides* relate, see *Met.* lib. 13.

“Some authors have thought she really was sacrificed; but others, more humane, say, she was caught up in a cloud by the gods who, contented with the intended sacrifice, substituted a hind in her place, with which the sacrifice was

completed. *Diotys Cretensis* says, that this animal was substituted to save *Iphigenia*.

“The chronology of times so remote cannot, in many respects, but be uncertain. Both the *Greeks* and *Romans* grant, that there was nothing else than fables before the first *Olympiad*; the beginning of which was at least four hundred and fifty years after the destruction of *Troy*, and two hundred and forty years after *Solomon*. As to the time of *Solomon*, nothing can be more certain than what is related in the sixth chapter of the first Book of Kings, that from the going out of *Egypt*, under *Moses*, till the time in which he began to build the temple, was four hundred and eighty years.

“According to the common opinion, the taking of *Troy* is placed one hundred and eighty years before the reign of *Solomon*; but his reign preceded *Homér* three centuries, according to some learned men, and always at least one century by those who related it lowest. Indeed, there is much uncertainty in fixing the exact time in which *Homér* flourished.

“*Paniasius* found so much difficulty concerning this author, that he was at a loss how to judge of it. However, it is sufficient for us, that it was agreed, that *Solomon* was at least a century before *Homér*, who wrote more than two centuries after the taking of *Troy*, and who is the most ancient historian of this famous siege.”

CHAPTER XII.

The Ephraimites are incensed against Jephthah, because he did not call them to the war against the Ammonites; and threaten his destruction, 1. He vindicates himself, 2, 3. And arms the Gileadites against the men of Ephraim; they fight against them, and kill forty-two thousand Ephraimites at the passages of Jordan, 4—6. Jephthah dies, having judged Israel six years, 7. Ibzan judge seven years, 8. His posterity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.

A. M. 2865.
B. C. 1139.
An. 1. xvi. 1. sr.
302.
Anno ante I.
Olymp. 303.

AND ^athe men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I ^cput my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye ^dGileadites are fugitives of Ephraim

A. M. 2865.
B. C. 1139.
An. 1. xvi. 1. sr.
302.
Anno ante I.
Olymp. 303.

^a See ch. 8. 1.—^b Heb. were called.—^c 1 Sam. 19. 5. & 28. 21.

Job 13. 14. Psal. 113. 1. 2. — ^d See 1 Sam. 28. 19. Psal. 78. 2.

NOTES ON CHAP. XII.

Verse 1. *The men of Ephraim gathered themselves together*] *קָרְעוּ קַרְסֵיהֶם* *qaritsack*; they called each other to arms; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

Verse 3. *I put my life in my hands*] I exposed myself to the greatest difficulties and dangers. But whence did this form of speech arise? Probably from a man's laying hold of his sword, spear, or bow. “This is the defender of my life; on this, and my proper use of it, my life depends.” When a man draws his sword against his foe, his enemy will naturally aim at his life; and his sword in his hand is then his sole de-

fence. It is now, fight and conquer, or die. Thus Jephthah took his life in his hand. This phrase occurs in some other places of Scripture, see 1 Sam. xix. 6. xxviii. 21. And the words of the Conqueror, Isa. lxiii. 5. seem to confirm the above view of the subject: *I looked, and there was none to help; and I wondered there was none to uphold; therefore, mine own arm brought salvation unto me: i. e.* By mine own arm I saved my life, and brought destruction on mine enemies.

Verse 4. *And fought with Ephraim*] Some commentators suppose that there were *two* battles in which the Ephraimites were defeated; the first, mentioned in the above clause; and the second, occasioned by the taunting language

A. M. 2865.
B. C. 1159.
An. Exod. I. r.
392.
Anno ante I.
Olymp. 363.

among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took ^a the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, *Nay,*

6 Then said they unto him, Say now ^b Shib-

boleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

A. M. 2865.
B. C. 1159.
An. Exod. I. r.
392.
Anno ante I.
Olymp. 363.

^a Josh. 22. 11. ch. 3. 28. & 7. 24.

^b Which signifieth a stream, or flood. Psa. 69. 2, 15. Isa. 27. 12.

mentioned in the conclusion of the verse: *Ye Gileadites are fugitives of Ephraim.* Where the point of this reproach lies, or what is the reason of it, cannot be easily ascertained.

Verse 6. *Say now Shibboleth; and he said Sibboleth*] The original differs only in the first letter ס *samech*, instead of ש *sheen*; אמר נא שבלת ויאמר סבלת *emar na Shibboleth, vaiomer Sibboleth*. The difference between ש *seen*, without a point, which when pointed is pronounced *sheen*, and ס *samech* ס, is supposed by many to be imperceptible. But there can be no doubt there was, to the ears of a Hebrew, a most sensible distinction. Most Europeans, and, indeed, most who have written grammars of the language, perceive scarcely any difference between the Arabic س *seen*, and ص *swad*: but as both those letters are radical, not only in Arabic but in Hebrew, the difference of enunciation must be such as to be plainly perceivable by the ear; else it would be impossible to determine the root of a word into which either of these letters entered, except by guessing, unless by pronunciation the sounds were distinct. One to whom the Arabic is vernacular, hearing a native speak, discerns it in a moment; but the delicate enunciation of the characteristic difference between those letters, ש *sheen*, and ס *samech*, and ש *sheen*, and ص *swad*, is seldom caught by a European. Had there been no distinction between the *seen* and *samech* but what the Masoretic point gives now, then ס *samech* would not have been used in the word סבלת *sibboleth*, but ש *seen*, thus שבלת: but there must have been a very remarkable difference in the pronunciation of the Ephraimites, when instead of שבלת *shibboleth*, an ear of corn, (see Job xxiv. 24.) they said סבלת *sibboleth*, which signifies a burthen: Exod. vi. 6. and a heavy burthen were they obliged to bear, who could not pronounce this test letter. It is likely that the Ephraimites were, in reference to the pronunciation of *sh*, as different from the Gileadites as the people in some parts of the north of England are, in the pronunciation of the letter R, from all the other inhabitants of the land. The sound of *th* cannot be pronounced by the Persians in general; and yet it is a common sound among the Arabians. To this day, multitudes of the German Jews cannot pronounce ת *th*, but put *ss* in the stead of it: thus, for בית *beith* (a house), they say *bess*.

Mr. Richardson, in his "Dissertation on the Languages, Literature, and Manners, of the Eastern Nations," prefixed to his Persian and Arabic Dictionary, p. ii. 4to edition, makes some observations on the different dialects which prevailed in Arabia Felix, the chief of which were the *Hamyalet* and *Koreish*; and, to illustrate the point in hand, he produces the following story from the Mohammedan writers:—"An envoy from one of the feudatory states, having been sent to the *tobba* (the sovereign), that prince, when he was introduced, pronounced the word *T'heb*, which in the *Hamyalet* implied *Be seated*: unhappily it signified, in the native dialect of the ambassador, *precipitate thyself*; and he, with a singular deference for the orders of his sovereign, threw himself instantly from the castle wall and perished." Though the Ephraimites had not a different dialect, they had, it appears, a different pronunciation, which confounded, to others, letters of the same organ; and thus produced not only a different sound, but even an opposite meaning. This was a sufficient test to find out an Ephraimite; and he who spake not as he was commanded, at the fords of Jordan, spoke against his own life.

For he could not frame to pronounce it right] This is not a bad rendering of the original, יכין ידבר כן *velo yakin ledabber ken*: "and they did not direct to speak it thus." But instead of יכין *yakin*, to direct, thirteen of Kennicott's and De Rossi's MSS. with two ancient editions, read יבין *yabin*, "they did not understand to speak it thus."

The *Versions* take great latitude in this verse. The *Vulgate* makes a paraphrase: *Dic ergo Schibboleth, quod interpretatur spica: qui respondebat Sibboleth; eadem litera spica exprimere non valens.* "Say, therefore, Shibboleth; which interpreted is, an ear of corn: but he answered Sibboleth, not being able to express an ear of corn by that letter." In my very ancient copy of the *Vulgate*, probably the *editio princeps*, there is *sebboloth*, in the first instance, as the test word; and *thebboloth*, as the Ephraimite pronunciation. But *cebboloth* is the reading of the *Complutensian Polyglott*; and is supported by one of my own MSS.; yet the former reading, *thebboloth*, is found in two of my MSS. The *Chaldee* has שובלתא *shubbaltha*, for the Gileaditish pronunciation; and סבלתא *sibbaltha*, for that of Ephraim. The

A. M. 9871.
B. C. 1166.
An. Evod. Fr.
188.
Anno ante I.
Olymp. 367.

8 ¶ And after him *Ibzan of Beth
lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

A. M. 2875. 10 Then died Ibzan, and was bu-
B. C. 1126.
An Exod. Ver. ried at Beth-lehem.

11 ^a And after him ^b Elon a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elen the Zebulomite died, and was

buried in Ajalon in the country of Zebulun.

13 And after him Abdon the son of Hillel a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that rode on three-score and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hallel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

* He seems to have been a collector of plants in Northeast
Ind.—A collection in Northeast *Ind.*

^c A red judge also in Northwest Territories & Hudson Bay.

Syriac has ܫܠܬܐ *shlath*, and ܫܠܐ *shla*. The Arabic has the same word, with ش *shara*, and س *seer*; and adds, "He said *Shlah*, for the Egyptians could not pronounce the letter *sh*." These notions, however trivial at first view, will not be thought unimportant by the biblical critic.

Verse 8. *And after him Pezon*] It appears that during the administration of *Jephthah*, six years; *Pezon*, seven years; *Elon*, ten years; and *Abdon*, eight years; in the whole thirty-one years; the Israelites had peace in all their borders: and we shall find by the following chapter, that in this time of rest, they corrupted themselves, and were afterwards delivered into the power of the Philistines.

1. We find that *Ibran* had a numerous family, sixty children; and *Abden* had forty sons and thirty grandsons; and

that they lived splendidly, which is here expressed by their riding on seventy years' horses — what we would express by *they all kept their carriage*; for the riding on horses in those days, was not less familiar than riding in carriages in ours.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges ; nothing is said concerning their administration, whether it was good or bad ; nor is any thing mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of His hand or His Spirit : but the people who feared Him no doubt bore testimony to the word of His grace.

CHAPTER XIII.

The Israelites corrupt themselves, and are delivered into the hands of the Philistines, *part. 1.* 1. An angel appears to the wife of Manoah, and foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel, 2—5. She informs her husband of this transaction, 6, 7. Manoah prays that the angel may re-appear: he is heard, and the angel appears to him and his wife, and repeats his former directions, concerning the mother and the child, 8—14. Manoah presents an offering to the Lord, and the angel ascends in the flame, 15—20. Manoah is alarmed, but is comforted by the judicious reflections of his wife, 21—23. Samson is born, and begins to feel the influence of the Divine Spirit, 24, 25.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante I.
Olymp. 381.

AND the children of Israel ^a did ^b evil again in the sight of the LORD ; ^c and the LORD delivered them ^d into the hand of the Philistines forty years.

2 ¶ And there was a certain man of ^e Zorah, of the family of the Danites, whose name was Manoah ; and his wife was barren and bare not.

3 And the ^f angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not : but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and ^g drink not wine nor strong drink, and eat not any unclean thing :

5 For, lo, thou shalt conceive, and bear a son ; and no ^h razor shall come on his head : for the child shall be ⁱ a Nazarite unto God from the womb : and he shall ^k begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, 'A man of God came unto me, and his ^m countenance was like the countenance of an angel of God, very terrible : but I ⁿ asked

him not whence he was, neither told he me his name :

7 But he said unto me, Behold, thou shalt conceive, and bear a son ; and now drink no wine nor strong drink, neither eat any unclean thing : for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah ; and the angel of God came again unto the woman as she sat in the field : but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman ? And he said, I am.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante I.
Olymp. 381.

^a Heb. added to commit, &c.—^b Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.—^c This seems a partial Captivity.—^d 1 Sam. 12. 9.—^e Josh. 19. 41.—^f Ch. 6. 12. Luke 1. 11, 13, 28, 31.—^g Ver. 14. Numb. 6. 2, 3. Luke 1. 15.

^h Numb. 6. 5. 1 Sam. 1. 11.—ⁱ Numb. 6. 2.—^k See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 18. 1.—^l Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kings 17. 24.—^m Matt. 28. 3. Luke 9. 29. Acts 6. 15.—ⁿ Ver. 17, 18.

NOTES ON CHAP. XIII.

Verse 1. *Delivered them into the hand of the Philistines*] It does not appear that after Shamgar, to the present time, the Philistines were in a condition to oppress Israel ; or God had not permitted them to do it : but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the Israelites, as there still appears to have been a sort of commerce between the two people. They had often vexed and made inroads upon them ; but they had them not in entire subjection : see chap. xv. 21.

Verse 2. *A certain man of Zorah*] A town in the tribe of Judah, but afterwards given to Dan.

Verse 3. *The angel of the Lord*] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c. ; and no other than the Second Person of the ever-blessed Trinity.

Verse 4. *Beware—drink not wine*] As Samson was designed to be a Nazarite from the womb, it was necessary that, while his mother carried and nursed him, she should live the life of a Nazarite ; neither drinking wine nor any inebriating liquor ; nor eating any kind of forbidden meat.—

See the account of the Nazarite and his vow, in the Notes on Numb. vi. 2, &c.

Verse 5. *He shall begin to deliver Israel*] Samson only began this deliverance ; for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 6. *But I asked him not whence he was, neither told he me his name*] This clause is rendered very differently by the VULGATE, the negative NOT being omitted : *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere ; sed hoc respondit ;* " Whom, when I asked who he was, and whence he came, and by what name he was called, would not tell me : but this he said, &c."

The negative is also wanting in the Septuagint, as it stands in the Complutensian Polyglott : *Και ηρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απηγγειλεν μοι ;* and " I asked him whence he was, and his name : but he did not tell me."—This is also the reading of the Codex Alexandrinus ; but the Septuagint, in the London Polyglott, together with the Chaldee, Syriac, and Arabic, read the negative particle with the Hebrew text, *I asked not his name, &c.*

Verse 9. *The angel of God came again*] This second

A. M. 2847.
B. C. 1157.
An. Exod. 18.
"91.
Annante 1.
Olymp. 381.

12 And Manoah said, Now let thy words come to pass. * How shall we order the child, and ^bhow shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, ^aneither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the Lord, I pray thee, ^clet us detain thee, until we shall have made ready a kid ^dfor thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the Lord said unto him,

^a Heb. *What shall be the manner of thy, &c.* — ^b Or, *what shall he do?*
^c Heb. *what shall be his work?* — ^d Ver. 1. — ^e Gen. 18. 5. ch. 6. 18.
^f Heb. *before thee.*

appearance of the Angel was probably essential to the peace of Manoah, who might have been jealous of his wife, had he not had this proof that the thing was of the Lord.

Verse 15. *Until we shall have made ready a kid*] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. *I will not eat of thy bread*] As I am a spiritual being, I subsist not by earthly food.

And if thou wilt offer a burnt-offering] Neither shall I receive that homage which belongs to God; thou must, therefore, offer thy burnt-offering to Jehovah.

Verse 18. *Seeing it is secret*] It was because it was *secret* that they wished to know it. The angel does not say that it was *secret*, but *הוא פלע hu peli*, it is wonderful: the very character that is given to Jesus Christ, Isa. ix. 6. *His name shall be called פלע Wonderful*: and it is supposed by some that the Angel gives this as His name, and consequently that this was our blessed Lord.

Verse 19. The angel *did wonderfully*] He acted according to His name: He, being *wonderful*, performed wonderful things: probably causing fire to arise out of the rock, and consume the sacrifice, and then ascending in the flame.

* Why askest thou thus after my name, seeing it is ^bsecret?

19 So Manoah took a kid with a meat offering, ^cand offered *it* upon a rock unto the Lord: and *the angel* did wonderfully; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on *it*, and ^dfell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah said unto his wife, ^eWe shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat offering at our hands; neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

^a Gen. 32. 29. — ^b Or, *wonderful*. Isa. 9. 6. — ^c Ch. 6. 11. 21. —
^d Lev. 9. 24. 1 Chron. 21. 16. Ezek. 1. 28. Matt. 17. 9. — ^e Ch. 6. 22.
^f Gen. 32. 30. Exod. 35. 20. Deut. 8. 26. Ch. 6. 22.

Verse 22. *We shall surely die, because we have seen God.*] See the Note on chap. vi. 22.

Verse 23. *If the Lord was pleased to kill us, &c.*]

This is excellent reasoning, and may be of great use to every truly religious mind, in cloudy and dark dispensations of Divine Providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewedst Him not, is less willing to save and provide for thee and thine now, than He was when probably thou trustedst less in Him. He who made, and gave His Son to redeem thee, can never be indifferent to thy welfare; and if He give thee power to pray to and trust in Him, is it at all likely that He is now seeking an occasion against thee, in order to destroy thee? Add to this, the very *light* that shews thee thy wretchedness, ingratitude, and disobedience, is, in itself, a proof that He is waiting to be gracious to thee; and the penitential pangs thou feelest, and thy bitter regret for thy unfaithfulness, argue that the *light* and *fire* are of God's own kindling; and are sent to direct and refine, not to drive thee out of the way and destroy thee. *Nor would he have told thee such things* of His love, mercy, and kindness, and unwillingness to destroy sinners, as He has told thee in His Sacred Word, if He had been determined not to extend His mercy to thee.

A. M. 2848.
B. C. 1136.
An. Exod. Isr.
335.
Anno ante I.
Olymp. 380.

24 ¶ And the woman bare a son,
and called his name ^a Samson : and
^b the child grew, and the LORD
blessed him.

^a Heb. 11. 32.—^b 1 Sam. 3. 19. Luke 1. 80. & 2. 52.—^c Ch. 3. 10.
1 Sam. 11. 6. Matt. 4. 1.

Verse 24. *And called his name Samson*] The original שמשון *Shimshon*, which is from the root שמש *shamash*, to serve. (whence *shemesh*, the sun,) probably means either a *little sun*, or a *little servant*; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology.

And the Lord blessed him.] Gave evident proofs that the child was under the peculiar protection of the Most High; causing him to increase daily in stature, and extraordinary strength.

Verse 23. *The Spirit of the Lord began to move him*] He felt the degrading bondage of his countrymen, and a

25 ¶ And the Spirit of the LORD
began to move him at times in "the
camp of Dan" between Zorah and
Eshtaol.

A. M. 2843.
B. C. 1141.
An. Exod. Isr.
350.
Anno ante I.
Olymp. 365

^a Heb. *Mahanah-dan*, as ch. 18. 12.—^c Josh. 15. 33. ch. 18. 11.

strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

Camp of Dan] Probably the place where his parents dwelt, for they were Danites: and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c.—See chap. xviii.

As he had these influences between Zorah and Eshtaol, it is evident that this was *while* he dwelt at home with his parents; for Zorah was the place where his father dwelt: see ver. 2. Thus God began, from his infancy, to qualify him for the work to which He had called him.

CHAPTER XIV.

Samson marries a wife of the Philistines, 1—4. Slays a young lion at Timnath, in the carcass of which he afterwards finds a swarm of bees, 5—9. He makes a feast; they appoint him thirty companions, to whom he puts forth a riddle, which they cannot expound, 10—14. They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation, 15—18. He is incensed, and slays thirty of the Philistines, 19, 20.

A. M. 2867.
B. C. 1137.
An. Exod. Isr.
354.
Anno ante I.
Olymp. 361.

AND Samson went down ^a to
Timnath, and ^b saw a woman
in Timnath of the daughters of the
Philistines.

2 And he came up, and told his father and his

^a Gen. 38. 13. Josh. 15. 10.—^b Gen. 34. 2.

NOTES ON CHAP. XIV.

Verse 1. *Went down to Timnath*] A frontier town of the Philistines, at the beginning of the lands belonging to the tribe of Judah, Josh. xv. 57.; but afterwards given up to Dan, Josh. xix. 41. David took this place from the Philistines; but they again got possession of it in the reign of Ahaz, 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman*] To marry with any that did not belong to the Israelitish stock was contrary to the law, Exod. xxxiv. 16. Deut. vii. 3. But this marriage of Samson was said to be of the Lord, ver. 1.: that is, God

mother, and said, I have seen a
woman in Timnath of the daughters
of the Philistines: now therefore
^c get her for me to wife.

A. M. 2867.
B. C. 1137.
An. Exod. Isr.
354.
Anno ante I.
Olymp. 361.

3 Then his father and his mother said unto

^c Gen. 21. 21. & 34. 4.

permitted it, (for in no other sense can we understand the phrase,) that it might be a means of bringing about the deliverance of Israel.

For she pleaseth me well.] כִּי הִיא יְשֵׁרָה בְּעֵינַי *ki hi yoshreh beini*, "for she is right in my eyes." This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband: the maxim is the same with that of the poet—

"Thou hast no fault, or I no fault can spy;
'Thou art all beauty, or all blindness I."

A. M. 2200. B. C. 1100. A. D. 1300. L. C. 1300. O. 1300. 1. him, *Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?* And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath: and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the

woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother: and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast: for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of

* Gen. 24. 3, 4. — Gen. 24. 11. Exod. 33. 16. Deut. 7. 1. — Heb. she is right in mine eyes. — Job. 11. 20. — 1 Kings 12. 13. — 2 Kings 6. 22. — 2 Chron. 10. 10. & 22. 7. & 29. 20.

* Ch. 14. 1. Deut. 32. 10. — Heb. This is my honey, which I have taken out of the carcase of the lion. — 1 Kings 12. 13. — 2 Kings 6. 22. — 2 Chron. 10. 10. & 22. 7. & 29. 20.

When the will has sufficient power, its determinations are its own rule of right. That will should be pure and well directed that says, *it shall be so, because I will it should be so.* A reason of this kind is similar to that which I have seen in a motto on the brass ordnance of Lewis XIV. *UTIMA RATIO REGUM, the sum of regal logic; i.e.* My will, backed by these instruments of destruction, shall be the rule of right and wrong. The rules and principles of this logic are now suspected; and it is not likely to be generally received, without violent demonstration.

Verse 5. *A young lion roared against him.* Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid.* Now it is not intimated that he did this by his own natural strength, but by the Spirit of the Lord coming mightily upon him; so that his strength does not appear to be his own, nor to be at his command: his might was by the will of God, attached to his hand and to his arm.

Verse 7. *And talked with the women.* That concerning marriage; thus forming the betrothal.

Verse 8. *And after a time.* Probably about one year; as this was the time that generally elapsed between betrothal and wedding.

A swarm of bees and honey in the carcase. By length of time the flesh had been entirely consumed on the bones, and a swarm of bees had formed their cells within the region of the thorax:—nor was it an improper place, nor was

the thing unexpected, if women would consent to use the carcases of slain beasts as breeding places for wild bees. The beautiful episode in the 4th Georgic of Virgil proves that the ancients believed that bees might be engendered in the body of a dead ox.—See particularly Georg. iv. ver. 550.

Verse 10. *Samson made there a feast.* The marriage feast, when he went to marry his espoused wife.

Verse 11. *They brought thirty companions.* These are called in Scripture children of the bride-chamber, and friends of the bridegroom.—See the whole of this subject particularly illustrated in the observations at the end of John, chap. iii.

Verse 12. *I will now put forth a riddle.* Probably this was one part of the amusements at a marriage feast; each, in his turn, proposing a riddle, to be solved by any of the rest on a particular forfeit; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

Thirty days. I have no doubt that the Arab dress, or headdress, is here meant; a dress in which the carcase of the dead ox is buried, as a Scottish highland dress is for grief. In Asiatic countries the dress scarcely ever changes; being nearly the same that it was 2000 years ago. The Jewish, as the result of the Laws of Moses, was a dress of the most simple and unadorned nature, consisting of a tunic of plain white garment, unembroidered, and without the golden and precious stones, which were used in the dress of the high priests. — See the account of the dress of the high priests in the 28th chapter of Exodus.

A. M. 2868.
B. C. 1136.
An. Exod. 1st.
355.
Anno ante I.
Olymp. 360.

the feast, and find *it* out, then I will give you thirty ^a sheets and thirty ^b change of garments :

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty

^a Or, *shirts*.

men consists of a *red cap* and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee ; a (*caftan*) coat, which buttons close before, and down to the bottem, with large open sleeves ; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not chuse to wrap himself in the hayk, he throws it over his left shoulder, where it hangs, till the weather, &c. obliges him to wrap it round him. The hyke is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with haykes, or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant ; or, at least, the caftan ; but, most likely, both, for the Hebrew has *בגדי חלפות* *chali'poth begadim*, changes, or succession, of garments. Samson, therefore, engaged to *give* or *receive* thirty *haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle : these were complete suits.

Verse 14. *And he said unto them*] Thus he states or proposes his riddle :—

*Out of the eater came forth meat,
And out of the strong came forth sweetness.*

Instead of *strong*, the *Syriac* and *Arabic* have *bitter*. I have no doubt that the riddle was in *poetry* ; and perhaps the two hemistichs above preserve its order. This was scarcely a fair riddle ; for, unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. We learn from the Scholiast, on Aristophanes, *Vespæ*, v. 20. that it was a custom among the ancient Greeks to propose, at their festivals, what were called griphoi, *γριφοί*, riddles, enigmas, or very obscure sayings, both curious and difficult ; and to give a recompence to those who found them out ; which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea-water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made ; and if none could

change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the

A. M. 2868.
B. C. 1136.
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Olymp. 360.

^b Gen. 45. 22. 2 Kings 5. 22.

solve the riddle, the reward was given to him who proposed it."

Of these enigmas, proposed at entertainments, &c. we have numerous examples in *ATHENÆUS*, *Deipnosoph.* lib. x. c. 15. p. 142. edit. Argentorat. and some of them very like this of Samson ; for example—

Δίδους τις ουκ εδωκεν, ουδ' εχων εχει ;

Who gives, and does not give ?

Who has not, and yet has ?

This may be spoken of an enigma and its proposer : he gives *it*, but he does not give the sense ; the other has it, but has not the meaning.

Εστι φύσις ἡλεῖα βρεφὲ σφζουτ' ὑπο κοίταις
Αὐτῆς ταῦτα θ' ἀφωνα βοῇν ἰσῆσι γερωνῶν.
Καὶ δια ποντικὴν νοῦμα, καὶ ἡπειρὺν δια πατρὸς,
'Οἷς ἐθέλει ἰνέων τοῖς δ' οὐ παρῶσιν ἀκούειν
Ἐξέστι κωφὴν δ' ἀναγὰς ἀσέβησιν ἐχρῶσιν.

"There is a feminine Nature, fostering her children in her bosom ; who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea ; to whomsoever they please. It is possible for those who are absent to hear ; and for those who are deaf, to hear also."

The relator brings in Sappho interpreting it thus :—

Θηλεῖα μὲν οὖν ἐστὶ φύσις, ἐπιστολή.
Βρεφὴ δ' ἐν αὐτῇ περικρατεῖ τα γραμματα'
Ἀφωνα θ' ὄντα ταῦτα τοῖς παρὶώ λαλεῖ,
'Οἷς ἐθέλει ἑτέρους δ' ἂν τύχῃ τις πλησύν
'Ες ὧς ἀναγινώσκοντες, οὐκ ἀκούσεται.

"The Nature, which is feminine, signifies an epistle ; and her children whom she bears are alphabetical characters : and these, being dumb, speak and give counsel to any, even at a distance ; though he who stands nigh to him, who is silently reading, hears no voice."

Here is another, attributed by the same author to *Theocritus* :—

Τῆς φύσεως ὅσα γὰρ φασε, ταῦτος οὐδ' ὅσα ποντεῖ,
Οὐτε βροτῶσιν εἴχει γλῶσσαν αἰετῶν ἱμάων.
Ἀλλ' ἐν μὲν γενεῇ πρωτόσημα ἐστὶ μέγιστη,

A. M. 2869.
B. C. 1136.
An. Exod. 18.
199.
Anno ante I.
Olymp. 300.

strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?"

16 And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the child-

ren of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?"

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him; and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down,

* Ch. 16. 5.—† Ch. 15. 6.—‡ Heb. to possess, or, to impoverish us.

* Ch. 16. 15.—† Or, the rest of the seven days, &c.

Εν α μεταίς αμαίς μικρά, γρηά δε πάλι αμαί
Μεγερ και μεγέρη μινζον παλιν εστι άπαντων.

"Neither does the nourishing earth so bear by nature; nor the sea; nor is there among mortals a like increase of parts: for, at the period of its birth it is greatest; but in its middle age it is small; and in its old age, it is again greater in form and size than all."

This is spoken of a shadow. At the rising of the sun in the East, the shadow of an object is projected illimitably across the earth, towards the West; at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sun-setting, the shadow is projected toward the East, as it was in the morning towards the West.

Here is another, from the same author:—

Εστι κατηχηχται άπται, ών ε μια τικτει
Την έτερον, αυτη δε τεκνιστ' ύπο τηδε τεκνιται.

"There are two sisters, the one of whom begets the other; and she who is begotten produces her who begat her."

Day and night solve this enigma.

The following I have taken from *Theognis*:—

Ηδη γαρ με κεκληκε βαλαντιος σπινδα νεμερς,
Τελεικας ζωη φθονγγμενος σποματι.

THEOGN. Gnom. in fine.

"A dead seaman calls me to his house; And, although he be dead, he speaks with a living mouth."

This dead seaman is a conch, or large shell-fish, of which the poet was about to eat. The mouth by which it spoke signifies its being used as a horn; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

Verse 17. And she wept before him} Not through

any love to him, for it appears she had none: but to oblige her paramours: and of this he soon had ample proof.

Verse 18. *If ye had not ploughed with my heifer*} If my wife had not been unfaithful to my bed, she would not have been unfaithful to my secret: and you, being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked, in quoting the *Septuagint*, that to plough with one's heifer, or to plough in another man's ground, are delicate turns of expression used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Thus *Theognis*, Gnom. v. 581.—

Εχθιστω δε γυναικα περιδουσαν, αυτην τε λασπον,
Ος την αλλοτρουν έουκετ' αρουραν αρουρι.

"I detest a woman who gads about; and also a libidinous man: and whosoever wishes to plough in another man's ground."

Fundum alienum arat, incultum familiarem deserit.

PLAUTUS.

"He ploughs another's farm, and leaves his own heritage uncultivated."

*Milo domi non est, peregrè at Milone profecto
Arva vacat, uxor non minus inde parit.* MARTIAL.

"Milo is not at home; and Milo, being from home, his field lies uncultivated: his wife, nevertheless, continues to breed; and brings forth children."

There is the same metaphor in the following lines of *Virgil*.—

*Hoc faciunt nimio ne luxu obtusior usus,
Sed genitali arva, salcosque oblimet inertes.*

Geor. iii. v. 135.

A. M. 2868.
B. C. 1136.
An. Exod. 1st.
355.
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Olymp. 360.

What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And ^a the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their

^a Ch. 3. 10. & 13. 25.—^b Or, apparel.

In this sense Samson's words were understood by the *Septuagint*, by the *Syriac*, and by Rabbi *Levi*.—See BOCHART. *Hierozoic*, p. 1. lib. ii. cap. 41. col. 406.

The metaphor was a common one; and we need seek for no other interpretation of the words of Samson.

Verse 19. *The Spirit of the Lord came upon him*] “The spirit of fortitude from before the Lord.”—*Targum*. He was inspired with unusual courage; and he felt strength proportioned to his wishes.

He—slew thirty men—and took their spoils] He took their *hykes*, their *kumjas*, and *caftans*, and gave them to the thirty persons who, by unfair means, had solved his riddle: thus they had what our version calls *thirty sheets*, and *thirty changes of raiment*.—See the Note on ver. 12.

Verse 20. *But Samson's wife was given to his companion*] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very

^b spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife ^c was given to his companion, whom he had used as ^d his friend.

A. M. 2868.
B. C. 1136.
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Anno ante I.
Olymp. 360.

^c Ch. 15. 2.—^d John 3. 29.

likely that she loved this person better than she loved her husband; and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him; and, therefore, took another: this appears to have been the persuasion of her father, chap. xv. 2. But her betraying his secret and his interests to his enemies, was a full proof he was not very dear to her; though, to persuade him to the contrary, she shed many crocodile tears: see ver. 16. He could not keep his own secret; and he was fool enough to suppose that another would be more faithful to him than he was to himself. Multitudes complain of the treachery of friends betraying their secrets, &c. never considering that they themselves have been their first betrayers, in confiding to others what they pretend to wish should be a secret to the whole world! If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

CHAPTER XV.

Samson, going to visit his wife, finds her bestowed on another, 1, 2. He is incensed, vows revenge, and burns the corn of the Philistines, 3—5. They burn Samson's wife and her father, 6. He is still incensed, makes a great slaughter among them, 7, 8. The Philistines gather together against Israel; and, to appease them, the men of Judah bind Samson, and deliver him into their hands, 9—13. The Spirit of the Lord comes upon him; he breaks his bonds, finds the jawbone of an ass, and therewith kills a thousand men, 14—16. He is sorely fatigued; and, being thirsty, God miraculously produces water from an opening of the ground in Lethi; and he is refreshed, 17—19. He judges Israel in the time of the Philistines twenty years, 20.

A. M. 2869.
B. C. 1135.
An. Exod. 1st.
356.
Anno ante I.
Olymp. 359.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his ^a wife with a kid; and he

said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I ^b verily

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^a Ch. 14. 2.

^b Ch. 14. 15.

NOTES ON CHAP. XV.

Verse 1. *Visited his wife with a kid*] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned; and,

taking a kid, or perhaps a *javon*, as a present, he goes to make reconciliation, and finds her given to his bride-man: probably, the person to whom she betrayed his riddle.

A. M. 2090.
B. C. 1183.
Am. 1 vol. 14.
Anno ante I.
Olymp. 59.

thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3^d And Samson said concerning them, "Now shall I be more blameless than the Philistines, though I do them a displeasure.

* Ch. 14. 20. — " Heb. let her be thine. — Or, Now, *let I be*

Verse 2. *Thou hadst utterly hated her*. As he was conscious she had given him great cause so to do.

Her younger sister. The father appears to have been perfectly sincere in this offer.

Verse 4. *Went and caught three hundred foxes*. There has been much controversy concerning the meaning of the term שְׁעָלִים *shualim*; some supposing it to mean *foxes*, or *jacks*; and others, *handfuls*, or *sheaves of corn*. Much of the force of the objections against the common version will be diminished by the following considerations:—

1. Foxes, or jacks, are common and gregarious in that country.

2. It is not hinted that Samson collected them *alone*; he might have employed several hands in this work.

3. It is not said he collected them all in *one day*; he might have employed several days, as well as many persons, to furnish him with these means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once. *Sylla*, in a public show to the Roman citizens, exhibited *one hundred lions*; *Cæsar*, *four hundred*; and *Pompey*, nearly *six hundred*. The Emperor *Probus* let loose in the theatre, at one time, *one thousand ostriches*, *one thousand stags*, *one thousand wild boars*, *one thousand does*, and a countless multitude of other wild animals; at another time he exhibited *one hundred leopards* from *Libya*, *one hundred* from *Syria*, and *three hundred bears*.—See *Flavii Iosephus*, in the life of *Probus*, cap. xix., beginning with *Dedit Romanis etiam voluptates*, &c.

That foxes, or the creature called *shual*, were plenty in Judea, is evident, from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were so numerous that even their cubs ruined the vineyards: see Cant. ii. 15. *Take us the foxes, the little foxes, that spoil our vines*. Jeremiah complains that the foxes had occupied the mountains of Judea, Lam. v. 18. They are mentioned as making incursions into *inclosures*, &c. Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28. we find a place called *Hazer Shual*, the court of the foxes: and in chap. xix. 42. a place called *Shaalabim*, "the foxes;" no doubt from the number of those animals in that district.

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4 And Samson went and caught three hundred foxes, and took three brands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also

brands. From the Philistines, &c. — Or, *let I be*

And mention is made of the *land of Shual*, or of the fox, 1 Sam. xiii. 17.

The creature called *shual* is represented by travellers and naturalists who have been in Judea, as an animal between a wolf and a fox. *Hasselquist*, who was on the spot, and saw many of them, calls it the *little eastern fox*. They are frequent in the East; and often destroy infirm persons and children.

Dr. Kennicott, however, objects to the common interpretation; and gives reasons, some of which are far from being destitute of weight. "The three hundred foxes," says he, "caught by Samson, have been so frequently the subject of banter and ridicule; that we should consider whether the words may not admit a more rational interpretation: for, besides the improbability arising here from the number of these foxes, the use made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still; whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word שְׁעָלִים *shualim*, here translated foxes, signifies also *handfuls*, Ezek. xiii. 19. *handfuls of barley*; if we leave out that one letter *vau*, which has been inserted or omitted elsewhere, almost at pleasure. No less than seven Hebrew MSS. want that letter here, and read שְׁעָלִים *shoalim*. Admitting this version, we see that Samson took three hundred handfuls, or sheaves of corn, and one hundred and fifty firebrands; that he turned the sheaves end to end, and put a firebrand between the two ends, in the midst; and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter, (Ezek. xiii. 4. and 19.); in the former verse signifying foxes, in the latter handfuls: and in 1 Kings xx. 10. where we render it *handfuls*, it is αλωπεξί, foxes, in the Greek version."—*Remarks on Select Passages*.

The reasoning of Dr. Kennicott, in the first part of this criticism, has already been answered; other parts shall be considered below. Though there are seven MSS. which agree in the reading contended for by Dr. Kennicott, yet all the Versions are on the other side. I see no improbability in the common Version.

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the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. ^a And the Philistines came up and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves ^b in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah ^c went

to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are ^d rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and ^e the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands ^f loosed from off his hands.

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^a Ch. 14. 15.—^b Ver. 19.—^c Heb. went down.—^d Ch. 14. 1.

^e Ch. 3. 10. & 14. 6.—^f Heb. were melted.

Turned tail to tail] Had he put a firebrand to each, which Dr. Kennicott thinks more reasonable, the creature, naturally terrified at fire, would have instantly taken to cover; and thus the design of Samson would have been frustrated. But, tying two of them together by their tails, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation. Had he tied them all together, the confusion would have been so great that no execution could have been done.

Verse 6. *Burnt her and her father*] This was probably done to appease Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: *And Samson said—Though ye have done this, yet will I be avenged of you*; that is, I am not yet satisfied; ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. *He smote them hip and thigh*] This also is variously understood; but the general meaning seems plain: he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them; and, according to the custom of wrestlers, trip up their feet, and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs, &c. &c.*—See the different versions. Some think, in their running away from him, he

kicked them down, and then trod them to death; thus his leg or thigh was against their hip: hence the expression.

The top of the rock Etam.] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32. it was in the tribe of Simeon, and on the borders of Dan; and probably a fortified place.

Verse 10. *To bind Samson are we come up*] It seems they did not wish to come to an open rupture with the Israelites; provided they would deliver up him who was the cause of their disasters.

Verse 11. *Three thousand men of Judah went*] It appears evidently from this that Samson was strongly posted; and they thought that no less than three thousand men were necessary to reduce him.

Verse 12. *That ye will not fall upon me yourselves.*] He could not bear the thought of contending with and slaying his own countrymen; for there is no doubt that he could have as easily rescued himself from their hands, as from those of the Philistines.

Verse 13. *They bound him with two new cords*] Probably his hands with one, and his legs with the other.

Verse 14. *When he came unto Lehi*] This was the name of the place to which they brought him, either to put him to death, or keep him in perpetual confinement.

Shouted against him] His capture was a matter of public rejoicing.

A. M. 2869.
B. C. 1129.
An. Exod. 43.
Anno ante I.
Olymp. 329.

15 And he found a ^a new jawbone of an ass, and put forth his hand and took it, and ^b slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, ^c heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ^d Ramath-lehi.

18 ¶ And he was sore athirst, and called on the Lord, and said, "Thou hast given this

^a Heb. *tereah*.—^b Ch. i. 31. Lev. 26. 8. Job. 1. 10.—^c Heb. *an hep, two heaps*.—^d That is, the lifting up of the jawbone, or, casting away of the jawbone.—^e P. a. i. —^f Or, *Lehi*.

Verse 15. *He found a new jawbone of an ass*] I rather think that the word טריה *teriah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid*, or *putrid state* of the ass from which this jawbone was taken. He found there a dead ass, in a state of putrefaction; on which account he could, the more easily, separate the jaw from its integuments: this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But, were we to understand it of a *fresh jawbone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

With the jawbone of an ass, heaps upon heaps] I cannot see the propriety of this rendering of the Hebrew words בלחי החמור החמור *balechi huchamor, chamor, chamoratayim*: I believe it should be translated thus:—

"With the jawbone of this ass, an ass (the foal) of two asses;

"With the jawbone of this ass I have slain a thousand men."

This appears to have been a triumphal song on the occasion; and the words are variously rendered both by the Versions, and by expositors.

Verse 17. *Ramath-lehi*] *The lifting up, or casting away, of the jawbone*. Lehi was the name of the place before; *Ramath* was now added to it here: he *lifted up* the jawbone against his enemies, and slew them.

Verse 18. *I die for thirst*] The natural consequence of the excessive fatigue he had gone through in this encounter.

Verse 19. *God clave a hollow place that was in the jaw*] אשר בלחי *asher balechi*, "that was in Lehi:" that is, there was a *hollow* place in this Lehi, and God caused a fountain to spring up in it. Because the place was *hollow*, it was capable of containing the water that rose up in it, and thus of becoming a *well*.

En-hakkore] *The well of the implorer*: this name he gave to the *spot* where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply.

great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised.

19 But God clave a hollow place that *was* in the jaw, and there came water thereout: and when he had drunk, his spirit came again and he revived: wherefore he called the name thereof *En-hakkore*, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

^a Gen. 15. 7. Lev. 26. 8. — ^b That is, the lifting up of the jawbone, or, casting away of the jawbone. — ^c P. a. i. — ^d Or, *Lehi*.

Which is in Lehi unto this day.] Consequently *En* is the *jawbone of the ass*: a most unfortunate rendering.

Verse 20. *He judged Israel—twenty years.*] In the margin it is said, *He seems to have judged south-west Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of שנים עשר שנה *shanim derash*, "twenty years," the Jerusalem Talmud has שנים ארבעים *arban shanah*, "forty years:" but this reading is not acknowledged by any MS. or Version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the high-priest *Eli*.

The burning of the Philistines' corn by the means of foxes and firebrands is a very remarkable circumstance; and there is a story told by Ovid, in the 4th book of his *Fasts*, that bears a striking similitude to this; and is supposed by some learned men to allude to *Samson* and his *foxes*. The poet is at a loss to account for this custom; but brings in an old man of Carseolum, with what must have appeared to himself a very unsatisfactory solution. The passage begins as follows:—

Tertia post Hyadas cum luxerit orta remotas

Curcere partitos Circus habebit equos.

Cur igitur missæ vinctis arboribus testis

Terga ferant vulpes, causa docenda mihi?

Vid. OVID. *Fastor.* lib. iv. ver. 679.

The substance of the whole account, which is too long to be transcribed, is this: it was a custom in Rome, celebrated in the month of April, to let loose a number of *foxes* in the circus, with lighted flambeaux on their backs; and the Roman people took pleasure in seeing these animals run about till roasted to death by the flames with which they were enveloped. The poet wishes to know what the origin of this custom was; and is thus informed by an old man of the city

of Carseolum : " A frolicksome young lad, about ten years of age, found a fox near a thicket, who had stolen away many fowls from the neighbouring roosts. Having enveloped his body with hay and straw, he set it on fire, and let the fox loose. The animal, in order to avoid the flames, took to the standing corn which was then ready for the sickle ; and the wind driving the flames with double violence, the crops were every where consumed. Though this transaction is long since gone by, the commemoration of it still remains ; for, by a law of this city, every fox that is taken is burnt to death. Thus the nation awards to the foxes the punishment of being burnt alive, for the destruction of the ripe corn formerly occasioned by one of these animals."

Both *Serrarius* and *Bochart* reject this origin of the custom given by *Ovid* ; and insist that the custom took its rise from the burning of the Philistines' corn by Samson's foxes. The *origin*, ascribed to the custom by the Carseolian, they consider as too frivolous and unimportant to be commemorated by a national festival. The *time* of the observation

does not accord with the time of *harvest* about Rome, and in Italy ; but it perfectly accords with the time of harvest in Palestine, which was at least as early as April. Nor does the circumstance of the fox wrapped in hay, which being set on fire, and he let loose, bear any proper resemblance to the foxes let loose in the circus, with burning brands on their backs.

These learned men, therefore, conclude that it is much more natural to suppose that the Romans derived the custom from Judea ; where, probably, the burning of the Philistines' corn might, for some time, have been annually commemorated.

The whole account is certainly very singular ; and has not a very satisfactory solution in the old man's tale, as related by the Roman poet.

All public institutions have had their origin in *facts* ; and if, through the lapse of time, or loss of records, the original facts be lost ; we may legitimately look for them in cases where there is so near a resemblance as in that above.

CHAPTER XVI.

Samson comes to Gaza ; they lay wait for him ; he rises by night, and carries away the city gates, 1—3. Falls in love with Delilah, 4. The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay, 5. By various artifices, she at last obtains this ; and communicates it to the Philistines, who seize him, bind, put out his eyes, and cause him to grind in the prison-house, 6—21. At a public festival to Dagon, he is brought out to make sport ; when, being weary, he requests to be placed between the two pillars which supported the roof of the house, on which three thousand men and women were stationed to see him make sport, 22—27. He prays to God to strengthen him, and pulls down the pillars ; by which (the house falling) both himself, the lords of the Philistines, and a vast multitude of the people, are slain, 28—30. His relatives come and take away his body, and bury it, 31.

A. M. 2884.
B. C. 1120.
An. Exod. Isr.
371.
Anno ante I.
Olymp. 344.

THEN went Samson to Gaza, and saw there ^aa harlot, and went in unto her.

2 And it was told the Gazites, say-

ing, Samson is come hither. And they ^bcompassed him in, and laid wait for him all night in the gate of the city, and were ^cquiet all the

A. M. 2884.
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An. Exod. Isr.
371.
Anno ante I.
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^a Heb. a woman a harlot. — ^b 1 Sam. 23. 26.

Psa. 118. 10, 11, 12. Acts 9. 24. — ^c Heb. silent.

NOTES ON CHAP. XVI.

Verse 1. *Then went Samson to Gaza, and saw there a harlot*] The Chaldee, as in the former case, render the clause thus : *Samson saw there a woman, an inn-keeper* : perhaps the word זונה *zonah* is to be taken here in its double sense ; one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean sea, and was one of the most southern cities of Palestine. It has been

supposed by some to have derived its name from the *treasures* deposited there by Cambyses, king of the Persians ; because, they say, *Gaza*, in *Persian*, signifies *treasure* : so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and this city to have derived its name עֲזָתָה *azatha*, from עֹז *azuh*, strength ; it being a strong or well fortified place.

The Hebrew *y ain*, in this word, is, by the *Septuagint*, the *Arabic*, and the *Fulgate*, rendered G ; hence, instead

A. M. 2881.
B. C. 1120.
An. Exod. 1. c.
v. 1.
Anno ante L.
Olym. 344.

night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ^a bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that is before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman ^b in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, ^c Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to ^d afflict him: and we will give

thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ^e green withs that were never dried, then shall I be weak, and be as ^f another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson.

^a Heb. with the bar. — ^b Or, by the brook. — ^c Ch. 14. 15. See Prov. 2. 16—19. & 5. 3—11. & 6. 24, 25, 26. & 7. 21, 22, 23.

^d Or, humble. — ^e Or, new cords. — ^f Heb. weak. — ^g Heb. one.

of *dzatha*, with a strong guttural breathing, we have *Gaza*, a name by which this town could not be recognized by an ancient Hebrew.

Verse 2. *They compassed him in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a *giant*; consequently, we may conjecture that the gates of the city were not very large, as he took at once the *doors*, the *two posts*, and the *bar*, with him. The *cities* of those days would appear to disadvantage among modern *villages*.

A hill—before Hebron] Possibly there were *two* Hebrons: it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza; unless we suppose that עיר פני הכרמון *al poney Chebron*, is to be understood of the road leading to Hebron. He carried all to the top of that hill which was on the road leading to Hebron.

Verse 4. *He loved a woman in the valley of Sorek*] Some think Samson took this woman for his *wife*; others, that he had her as a *concubine*. It appears she was a Philistine; and, however strong his love was for her, she seems to have had none for him. He always matched improperly; and he was cursed in all his matches. Where, the *valley*, or *brook*, of *Sorek* was, is not easy to be ascertained. Eusebius and Jerom say, it lay southward of *Eleutheropolis*—but where was Eleutheropolis? Ancient writers take all their measurements from this city; but, as it is no where mentioned in the Scriptures, it is impossible to fix its situation, for we know not its ancient name.

Verse 5. *See wherein his great strength lieth*] They

saw that his *stature* was not remarkable; and that, nevertheless, he had most extraordinary strength: therefore they supposed that it was the effect of some *charm*, or *amulet*. The lords of the Philistines were the five following: Gaza, Gath, Askelon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promise this bad woman a large sum of money if she will obtain from him the important secret wherein his strength lay, that, depriving him of this *supernatural power*, they might be able to reduce him to bondage.

Verse 7. *Seven green withs*] That is, any kind of *pliant, tough wood*, twisted in the form of a cord, or rope. Such are used in many countries, formed out of *osiers*, *hazle*, &c. And in Ireland, very long and strong ropes are made of the *fibres of bog wood*, or the larger roots of the *fir*, which is often digged up in the *bogs*, or *mosses*, of that country. But the *Septuagint*, by translating the Hebrew יְתֵרִים לַחֲמִין *yetherim lachum* by *νεκρὰ ζώοντα*, and the *Vulgate* by *nervicis junibus*, understand these bonds to be *cords made of the nerves of cattle*; or perhaps rather out of *raw hides*: this also makes an exceeding strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad; and, after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry this latter species of cord is called the *tug*; and is chiefly used for agricultural purposes; particularly for drawing the *plough* and the *harrow*, instead of the *iron chains* used in other countries.

Verse 9. *Men lying in wait*] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, *The Philistines be upon thee*.

A. M. 2884.
B. C. 1129.
An. Exod. I. 971.
Ann. ante I. Olymp. 344.

And he brake the withs, as a thread of tow is broken when it ^a toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson. Behold thou hast mocked me, and told me lies : now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her. If they bind me fast with new ropes ^b that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies : tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Sam-

son. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, 'How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was ^d vexed unto death ;

17 That he ^e told her all his heart, and said unto her, 'There hath not come a razor upon mine head ; for I *have been* a Nazarite unto God from my mother's womb : if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

^a Heb. *smelleth*.—^b Heb. *wherewith work hath not been done*.—^c Ch. 14. 16.

^d Heb. *shortened*.—^e Mic. 7. 5.—^f Numb. 6. 5. Ch. 13. 5.

Verse 11. *If they bind me fast with new ropes*] Samson wishes to keep up the opinion which the Philistines held : viz. that his mighty strength was the effect of some charm ; and therefore he says, *Seven green withs which had not been dried ; new ropes that were never occupied ; weave the seven locks of my hair with the web, &c.* : the green withs, the new ropes, and the number seven, are such matters as would naturally be expected in a charm or spell.

Verse 13. *The seven locks of my head*] Probably Samson had his long hair plaited into seven divisions : and, as his vow of a Nazarite obliged him to wear his hair ; so seven, being a number of perfection among the Hebrews, his hair being divided into seven locks, might more particularly point out the perfection designed by his Nazarite state.

Every person must see that this verse ends abruptly, and does not contain a full sense. Houbigant has particularly noticed this, and corrected the text from the Septuagint, the reading of which I shall here subjoin : *Εὰν ἐσθῆς τὰς ἐπτά κότλεις τῆς κεφαλῆς σου μετὰ τὸν ὄπλον σου, καὶ ἐκδέξῃς τὰς ἐπτά κότλεις τῆς κεφαλῆς σου μετὰ τὸν ὄπλον σου, καὶ ἐκδέξῃς τὰς ἐπτά κότλεις τῆς κεφαλῆς σου μετὰ τὸν ὄπλον σου, καὶ ἐκδέξῃς τὰς ἐπτά κότλεις τῆς κεφαλῆς σου μετὰ τὸν ὄπλον σου, καὶ ἐκδέξῃς τὰς ἐπτά κότλεις τῆς κεφαλῆς σου μετὰ τὸν ὄπλον σου*—If thou shalt weave the seven locks of my head with the web, and shall fasten them with the pin in the wall, I shall become

weak, like other men : and so it was that, when he slept, Delilah took the seven locks of his head, and wove them with the web, and fastened it with the pin to the wall, and said unto him, &c. All the words printed here in *italic*, are wanting in the present Hebrew copies ; but are preserved in the Septuagint, and are most obviously necessary to complete the sense ; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. *His soul was vexed unto death*] What a consummate fool was this strong man ! Might he not have seen, from what already took place, that Delilah intended his ruin ? After trifling with her, and lying thrice, he at last commits to her his fatal secret ; and thus became a traitor to himself and to his God. Well may we adopt the sensible observation of Calmet on this passage :—*La foiblesse du cœur de Samson, dans toute cette histoire, est encore plus étonnante que la force de son corps*. "The weakness of Samson's heart, in the whole of this history, is yet more astonishing than the strength of his body."

Verse 17. *If I be shaven, then my strength will go from me*] The miraculous strength of Samson must not be supposed to reside either in his hair, or in his muscles ; but in that relation in which he stood to God, as a Nazarite ; such a person being bound, by a solemn vow, to walk in a strict conformity to the laws of his Maker. It was a

A. M. 2891.
B. C. 1142.
An. E. 504. Ch.
71.
Aræate I.
Olymp. 311.

19 * And she made him sleep upon her knees; and she called for a man, and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other time before, and shake myself. And he wist not that the Lord ^b was departed from him.

21 * But the Philistines took him, and ^c put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he

* Prov. 1. 26. 7. —† Num. 5. 11. 12. 13. 14. — Job. 7. 13. — 1 Sam. 16. 18. & 18. 12. & 28. 13. 16. — 2 Chron. 12. 2.

part of the Nazirite's vow to permit to grow to pins on his head; and his long *hair* was the mark of the Nazirite, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazirite vow; in consequence of which God abandoned him; and, therefore, we are told, in ver. 20, that the Lord *was departed from him*.

Verse 19. *She began to afflict me*]. See last proverbially tried his hand; shily, while he was asleep; and, after having cut off his hair, she began to insult him. Before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philistines; and he, being alarmed, rose up, thinking he could exert himself as before, and shake himself; *i. e.* disengage himself from his Lord, and his enemies: *but he wist not that the Lord was departed from him*; for as Delilah had cut off his locks while he was *asleep*, he had not yet perceived that they were gone.

Verse 21. *Put out his eyes*]. Thus was the lust of the eye, in looking after, and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

He did grind in the prison-house]. Before the invention of wind and water-mills, the grain was at first bruised between two stones; afterwards, ground in *hand-mills*. This is practised in China, and in different parts of the East, and *women* and *slaves* are the persons who are obliged to turn these mills.

Such instruments were anciently used in this country, and called *querns*, from the Anglo-Saxon *liferopn*, and *liferpa*. *Cæcorn* and *Cæcyrn*, which has the signification of a *mill*; hence *liferopn* gave *Cæcorn-stan*, a mill-stone: and as *quern* conveys the notion of *grinding*, hence *liferopn* gave *liferopn-teth*, the *dentes molares*, or *grinders*, in the jaws of animals. This clause of the verse is thus translated in the Six

did grind in the prison-house. ^a Howbeit the hair of his head ^b began to grow again, ^c after he was shaven.

23 * Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

^a Heb. *heard out* — ^b Or, *the hair of his head* — ^c Heb. *heard out* — ^d Heb. *heard out* — ^e Heb. *heard out* — ^f Heb. *heard out* — ^g Heb. *heard out* — ^h Heb. *heard out* — ⁱ Heb. *heard out* — ^j Heb. *heard out* — ^k Heb. *heard out* — ^l Heb. *heard out* — ^m Heb. *heard out* — ⁿ Heb. *heard out* — ^o Heb. *heard out* — ^p Heb. *heard out* — ^q Heb. *heard out* — ^r Heb. *heard out* — ^s Heb. *heard out* — ^t Heb. *heard out* — ^u Heb. *heard out* — ^v Heb. *heard out* — ^w Heb. *heard out* — ^x Heb. *heard out* — ^y Heb. *heard out* — ^z Heb. *heard out* — ^{aa} Heb. *heard out* — ^{ab} Heb. *heard out* — ^{ac} Heb. *heard out* — ^{ad} Heb. *heard out* — ^{ae} Heb. *heard out* — ^{af} Heb. *heard out* — ^{ag} Heb. *heard out* — ^{ah} Heb. *heard out* — ^{ai} Heb. *heard out* — ^{aj} Heb. *heard out* — ^{ak} Heb. *heard out* — ^{al} Heb. *heard out* — ^{am} Heb. *heard out* — ^{an} Heb. *heard out* — ^{ao} Heb. *heard out* — ^{ap} Heb. *heard out* — ^{aq} Heb. *heard 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Heb. *heard out* — ^{ti} Heb. *heard out* — ^{tj} Heb. *heard out* — ^{tk} Heb. *heard out* — ^{tl} Heb. *heard out* — tm Heb. *heard out* — ^{tn} Heb. *heard out* — ^{to} Heb. *heard out* — ^{tp} Heb. *heard out* — ^{tq} Heb. *heard out* — ^{tr} Heb. *heard out* — ^{ts} Heb. *heard out* — ^{tt} Heb. *heard out* — ^{tu} Heb. *heard out* — ^{tv} Heb. *heard out* — ^{tw} Heb. *heard out* — ^{tx} Heb. *heard out* — ^{ty} Heb. *heard out* — ^{tz} Heb. *heard out* — ^{ua} Heb. *heard out* — ^{ub} Heb. *heard out* — ^{uc} Heb. *heard out* — ^{ud} Heb. *heard out* — ^{ue} Heb. *heard out* — ^{uf} Heb. *heard out* — ^{ug} Heb. *heard out* — ^{uh} Heb. *heard out* — ^{ui} Heb. *heard out* — ^{uj} Heb. *heard out* — ^{uk} Heb. *heard out* — ^{ul} Heb. *heard out* — ^{um} Heb. *heard out* — ^{un} Heb. *heard out* — ^{uo} Heb. *heard out* — ^{up} Heb. *heard out* — ^{uq} Heb. *heard out* — ^{ur} Heb. *heard out* — ^{us} Heb. *heard out* — ^{ut} Heb. *heard out* — ^{uu} Heb. *heard out* — ^{uv} Heb. *heard out* — ^{uw} Heb. *heard out* — ^{ux</}

A. M. 2884.
B. C. 1120.
An. Exod. Isr.
371.
Anno ante I.
Olymp. 344.

25 And it came to pass, when their hearts were ^a merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he ^b made them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the ^c roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, ^d remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once

avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ^e on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let ^f me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and ^g buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

A. M. 2884.
B. C. 1120.
An. Exod. Isr.
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^a Ch. 9. 27.—^b Heb. before them.—^c Deut. 22. 8.—^d Jer. 15. 15.

^e Or, he leaned on them.—^f Heb. my soul.—^g Ch. 13. 25.

Verse 25. *Call for Samson, that he may make us sport*] What the sport was we cannot tell: probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22. of the restoration of his hair; and the exertions which he was obliged to make will account for the weariness which gave him the pretence to ask for leave to lean against the pillars. Some think he was brought out to be a laughing stock; and that he was variously insulted by the Philistines: hence the version of the Septuagint, και ερραπιζον αυτον, and they buffeted him. Josephus, Antiq. Jud. lib. v. c. 8. s. 12. says, He was brought out, ινας εδιδωσκον αυτον παρα των πιστων, that they might insult him in their cups.

Verse 27. *Now the house was full of men*] It was either the prison-house, house of assembly, or a temple of Dagon, raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. *Samson called unto the Lord*] It was in consequence of his faith in God, that he should be strengthened to overthrow his enemies, and the enemies of his country, that he is mentioned, Heb. xi. among those who were remarkable for their faith.

Verse 29. *The two middle pillars upon which the house stood*] Much learned labour has been lost on the attempt to prove, that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here, as were in the temple of Diana, at Ephesus; and yet the two centre pillars be the key of the building: these being once pulled down, the whole house would necessarily fall.

Verse 30. *So the dead which he slew*] We are informed

that the house was full of men and women; and about three thousand of both sexes on the top: now, as the whole house was pulled down; consequently, the principal part of all these was slain; and among them we find there were the lords of the Philistines. The death of these, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years; and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. *He judged Israel twenty years.*] It is difficult to ascertain the time of Samson's magistracy, and the extent of country over which he presided. His jurisdiction seems to have been very limited; and to have extended no farther than over those parts of the tribe of Dan contiguous to the land of the Philistines. This is what our margin intimates on ver. 20 of ch. xv. Many suppose that both he and Eli were contemporaries; Samson being rather an executor of the Divine justice upon the enemies of His people, than an administrator of the civil and religious laws of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. Samson does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue: had he married, according to the laws of his country, he would have been both a more useful, and a more happy, man; and not have come to a violent death.

2. We seldom find much mental energy dwelling in a body that in size and bulk greatly surpasses the ordinary pitch of

man; and wherever there are great *physical powers*, we seldom find proportionate *moral faculties*. Samson was a man of a *little mind*, a slave to his passions, and the wretched dupe of his mistresses. He was not a *great*, though he was a *strong*, man; and even his muscular force would have been lost, or spent in beating the air, had he not been frequently under the impulse of the *Divine Spirit*. He often got himself into broils and difficulties, from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never *well planned*, as he does not appear to have asked counsel from God: indeed, he seems to have consulted nothing but his own passions: particularly those of *inordinate love and revenge*; and the last effort of his extraordinary strength was not to avenge his people for the oppressions which they had suffered under the Philistinian yoke, or to avenge the quarrel of God's covenant against the enemies of His truth; but to be *avenged of the Philistines for the loss of his two eyes*.

3. Samson is a solemn proof how little corporeal *process* avails, where *judgment and prudence* are wanting; and how dangerous all such gifts are in the hands of any man, who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A *parallel* has been often drawn between Samson and our blessed Lord, of whom he has been supposed to be a *most illustrious type*. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where; but that not one will *naturally* result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the Sacred Oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the *qualities* of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of *unchangeable righteousness*, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

5. Those who compare him to *Hercules* have been more successful. Indeed, the heathen god of strength appears to have been borrowed from the Israelitish judge: but if we regard what is called the *Choice of Hercules*, his preference of *virtue to pleasure*; we shall find that the Heathen is, morally speaking, vastly superior to the Jew. M. De Lavour, in his *Conference de la Fable avec l'Histoire Sainte*, has traced the parallel between Hercules and Samson in the following manner, of which what follows is an abridged, but literal, translation. It is taken from Vol. II. pag. 1, &c. of the above curious work.

"Hercules was figured by the poets as supernatural, both in his birth and actions; and was, therefore, received by the people as a god of the first order. They attributed to him the miracles wrought by several illustrious chiefs among the people of God, which they found described in the Sacred Oracles, more ancient than their most ancient accounts; or which they had learned by tradition, and their commerce

with the Egyptians and Phœnicians, who were spread through various countries, but particularly in Greece. It is also to the time of these chiefs, and to the government of the Israelites by their judges, that the heroic and grand events of fable owe their origin; to which time, indeed, they are referred by the common consent of authors, sacred and profane.

"Every ancient nation, which had writers who left monuments of their country's glory, had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six. (Book iii. *De Natura Deorum*.)

"Herodotus (Book ii. intitled *Euterpe*.) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, this father of history, as Cicero calls him, who lived the nearest of any of these writers to the period he describes, informs us, that Greece had borrowed its Hercules from Egypt; and that Amphitryon, his father, and Alcmæna, his mother, were both Egyptians: so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew; for the Greeks and Phœnicians looked upon the Israelites, who were settled in Canaan, or Phœnicia, as Egyptians, whose ancestors, after residing in Egypt some centuries, had certainly come from that country.

"M. Jaquelot, in his '*Treatise on the Existence of God*,' believes that the Tyrian Hercules, who was the most ancient, was no other than Joshua. But St. Augustine (*City of God*, Book xviii. c. 19.) has made it appear that it was after Samson (because of his prodigious and incomparable strength) that they forged their Hercules: first in Egypt, afterwards in Phœnicia, and, lastly, in Greece; each of whose writers has united in him all the miraculous actions of the others. In fact, it appears that Samson, judge of the Israelites, from about A. M. 2867 to 2887, celebrated in the Book of Judges, and mentioned by Josephus, in his history, is the original and essential Hercules of fable; and although the poets have united these several particulars, drawn from Moses and Joshua, and have added their own inventions; yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render him easily discerned throughout the whole.

"In Hebrew, the name of Samson *שמסון* signifies the sun, and in Syriac (*servitum vel ministerium ejus*.) *subjection to some one; servitude*. Microbius says, that the name of Hercules signifies only the sun; for, he adds, in Greek, *Heracles* means, *it is the glory of the air; or, the light of the sun*. The Greeks and Egyptians have exactly followed the Syriac signification, by imposing on their Hercules, during the whole of his life, a subjection to Eurytheus in all his exploits, and who appointed him his famous enterprises. This necessity they attribute to fate, and the law of his birth. Having spoken of his name, we will now examine the circumstances of his birth, as mentioned in

the Sacred Writings, Judg. ch. xiii. and in the History of the Jews, ch. x.

“Manoah, of the tribe of Dan, had married a woman who was barren, which led them to pray earnestly that the Lord would bless them with an offspring. One day, this woman being alone, an angel appeared to her, and told her he was sent by God to inform her she should have a son, of the most extraordinary strength, who was to raise the glory of their nation, and to humble their enemies. Upon the arrival of her husband, she imparted to him the message and discourse of the angel. Some time after, this heavenly messenger shewed himself to them both, as they were in the house together; and ascended up to heaven in their sight, after having confirmed the promises made before to the woman, who soon after became pregnant, and was, in due time, delivered of Samson.

“The singular birth of Hercules, in fable, is similar to the above account, with a trifling alteration, taken from the ideas the poets entertained of their gods. Amphytrion, the most considerable person, and the chief of the Thebans, had married Alcmena, whom he loved to distraction, but had not any children by her. Jupiter, desirous of making her the mother of Hercules, repaired to Alcmena one night, in the absence, and under the figure, of her husband. On Amphytrion’s return his wife said she had seen him before, on such a night, mentioning the visit she had received. Amphytrion, transported with jealousy, and enraged with his wife, whatever good opinion he might entertain of her virtue, would neither be appeased nor consoled, till Jupiter appeared to vindicate her conduct: and, in order to convince Amphytrion of his being a god, visibly ascended up to heaven, after informing him, that he alone had visited Alcmena; assuring him of her virtue, and promising him a son, who was to be distinguished for his strength; whose glory was to confer honour on his race, and family; who was to humble their enemies; and who, finally, was to be immortal.

“The Spirit of God, with which Samson was from the very first endowed, caused him, even in his youth, to effect prodigies of strength. He once met with a furious young lion, which attacked him: Samson, then unarmed, immediately rent the lion in pieces, as if it had been a lamb; and resolving to revenge himself upon the Philistines, who had grievously afflicted the children of Israel, he slew vast numbers of them, at different times; weakened them excessively; and thus began to deliver Israel out of the hands of their enemies, as the angel had predicted.

“Fable, likewise, causes Hercules to perform exploits requiring prodigious strength: but, as its exaggerations are beyond all bounds, it attributes to him, while still an infant, the strangling enormous serpents, which fell upon him in his cradle; and the first and most illustrious exploit of his youth was, the defeat of a terrible lion in the Nemæan forest, which he slew, without the help of any weapon of defence: the skin of this lion he afterwards wore as a garment. He likewise formed and executed the design of delivering his country

from the tyrannic oppression of the Myrmidons. We ought not to be surprised that fable, which disfigures so many events, by transforming them to its fancy, has altered the other adventures of Samson; that it has added to them others of its own invention; that it attributes to him the actions of other chiefs and heroes; and ascribes some of the performances of Samson to other persons than Hercules: for this reason we find the account of the foxes Samson caught and tied by the tail preserved indeed, but transferred to another country.

“Fable then borrows, in favour of our hero, Hercules, the miracle which God wrought for Joshua, when he assisted the Gibeonites against the five kings of the Amorites; when the Lord cast down great stones upon them from heaven, so that more of those who fled from the Israelites perished by the hail, than did by the sword. In imitation of this miracle, fable says, (Pliny, Book iii. c. 4. Pomponius Mela, De Situ Orbis, lib. ii. c. 5.) that when Hercules was engaged in a combat with the Ligurians, Jupiter assisted him by sending him a shower of stones. The quantity of stones which are still to be seen on the plains of Crau (called by the ancients *Campi Lapidei*) in Provence, has occasioned the poets to consider this place as the theatre of the above miracle.

“The jaw-bone of the ass, rendered so famous, from Samson having slain one thousand Philistines with it, has been changed for the celebrated club of Hercules with which he defeated giants, and slew the many enemies which opposed him. The similarity of the Greek words *χάρη*, *χόρμη*, may have given rise to this alteration: *carré*, signifying *jaw*, and *cormné*, a *mace*, or *club*. The change of one of these words for the other is not difficult; especially as it seemed more suitable to arm Hercules with a club, than with the jaw-bone of an ass. But fable has, however, more clearly preserved the miracle of the spring of water that God produced in this bone, to preserve Samson from perishing with thirst, after the defeat of the Philistines; for it relates, that when Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides, and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from a rock he struck with his foot, Apol. Book xxxvi. of Argonauts, ver. 1446.

“The extraordinary strength of Samson was accompanied with a constant and surprising weakness; *viz.* his love for women. These two characteristics compose his history, and are equally conspicuous throughout the whole of his life: the latter, however, predominated; and, after having frequently exposed himself to danger, at length completed his ruin. Fable has not omitted this characteristic weakness in its Hercules: in him this passion was excited by every woman that presented herself to his view; it led him to the performance of many base actions; and, after precipitating him into several dangers, at length put an end to his miserable existence. Samson, who well knew that his strength depended upon the preservation of his hair, was

so imprudent as to impart this secret to Delilah, his mistress. This woman, whose sole design in importuning him, was to betray him, cut his hair off while asleep, and delivered him, thus deprived of all his strength, into the hands of the Philistines, who took from him both his liberty and eyesight, and treated him as the vilest and most wretched of slaves. Tradition, which spoils and disfigures the ancient histories, and those of distant countries, has transferred this adventure to Nisus, king of Megara, and his daughter Scylla. Megara was also the name of one of Hercules's wives, the daughter of Creon, king of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek verb *συλαω*, *sylao*, which signifies to rob, or strip with impiety. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair, which grew on his head. Scylla, having conceived an affection for Minos, who was at that time besieging the capital of her father's kingdom, betrayed her parent; cut off this lock of purple hair while he was asleep; and delivered him into the hands of his enemy. Nisus lost both his senses and his life; and, according to fable, was changed into a bird.—*Ovid. Met. b. 8.*

“ But the most remarkable and striking event in the history of Samson, is that by which he lost his life. The Philistines, when offering solemn sacrifices to their god, by way of thanksgiving, for his having delivered into their hands their formidable enemy; caused Samson to be brought out of prison, in order to make a laughing-stock of him. Samson, as though wishing to rest himself, requested his conductors to let him lean against the pillars which supported the temple, which was at that time filled with a great multitude of persons, among whom were many princes of the Philistines. Samson then, invoking the Lord, and exerting all his strength, which was returning with the growth of his hair, laid hold of the pillars with both his hands, and shook them so violently as to pull the building down upon the whole multitude therein assembled. By this fatal catastrophe Samson killed a greater number of Philistines than he had done during his life.

“ Fable and tradition could not efface this event in the copy of Samson, which is Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks; and rejects it, as having no foundation either in the history itself, or in the manners and customs of the Egyptians; among whom, the Greeks say, this event had happened. They relate, (says this historian, Book 2. intituled *Euterpe*, p. 47.) that Hercules, having fallen into the hands of the Egyptians, was condemned to be sacrificed by Jupiter. He was adorned like a victim, and led with much pomp to the foot of the altar: after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

“ The conformity between these adventures of Samson and Hercules is self-evident; and proves, beyond a doubt, that the fable of the one was composed from the history of the other. The remark of Herodotus, respecting the impossibility of this last adventure, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being but a disfigured copy, whose original must be sought for elsewhere.

“ In fact, it appears, that Samson, judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, Antiq. lib. v. c. 10. is the original and essential Hercules of fable: and, although the poets have united some particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characters so peculiar to him, as render him easily discernible throughout the whole.”

The above is the substance of what M. De Lamoignon has written on the subject; and contains, as some think, a very clear case; and is an additional proof how much the *Heathens* have been indebted to the *Bible*.

CHAPTER XVII.

Micah, an Ephraimite, restores to his mother eleven hundred shekels of silver, which he had taken from her, 1, 2. She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah, 3, 4. Who consecrates one of his sons to be his priest, 5. He afterwards finds a Levite, whom he consecrates for a priest, and gives him annually ten shekels of silver, with his food and clothing, 6—13.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, ^a Blessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^b make a graven image and a molten image: now

therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother ^c took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had a house of gods, and made an ^d ephod, and ^e teraphim, and ^f consecrated one of his sons, who became his priest.

6 ¶ In those days *there was no king in Israel*, ^h but every man did *that which was right* in his own eyes.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

^a Gen. 14. 19. Ruth 3. 10.—^b See Exod. 20. 4, 23. Lev. 19. 4.—
^c Isa. 46. 6.—^d Ch. 8. 27.—^e Gen. 31. 19, 30. Hos. 3. 4.

^f Heb. *filled the hand*. Exod. 29. 9. 1 Kings 13. 33.—^g Ch. 18. 1. & 19. 1. & 21. 25. Deut. 33. 5.—^h Deut. 12. 8.

NOTES ON CHAP. XVII.

Verse 1. *And there was a man of mount Ephraim*] It is extremely difficult to fix the *chronology* of this and the following transactions. Some think them to be here in their natural order: others, that they happened in the time of Joshua, or immediately after the *ancients*, who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; *i.e.* about the time of the Judges, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] Houbigant and others understand this of *putting the young man to his oath*. It is likely that when the mother of Micah missed the money, that she poured imprecations on the thief; that Micah, who had secreted it, hearing this, was alarmed, and restored the money, lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no *idolatrous* design, for she expressly says, she had dedicated it ליהוה *Layhovah*, to Jehovah; and this appears to have been the reason why she poured imprecations on him who had taken it.

Verse 4. *A graven image and a molten image*] What these images were we cannot positively say; they were, most probably, some resemblances of matters belonging to the tabernacle.—See below.

Verse 5. *The man Micah had a house of gods*] Beith Elohim, בית אלהים should, I think, be translated *a house, or temple, of God*; for it is very likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

Made an ephod] Perhaps the whole of this case may be stated thus: Micah made a *house of God*, a chapel, in imitation of the *sanctuary*; a *graven image*, representing the

ark; a *molten image*, to represent the *mercy seat*; *teraphim*, to represent the *cherubim* above the *mercy seat*; and an *ephod*, in imitation of the sacerdotal garments; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the Divine worship, as performed at Shiloh. What the *teraphim* were see the Note on Gen. xxxi. 19. For the *ephod*, see the Note on Exod. xxv. 7.; and for the *sacerdotal vestments* in general, see the Note on Exod. xxviii. 4, &c.

Who became his priest.] *Cohen* כהן; which the Targum translates *Cumara*. The word כהן *cohen*, is the common name in Hebrew for a *priest* of the true God; but sometimes it is applied to idolatrous priests. When it is to be understood in the former sense, the Targum renders it *cahan*; when in the latter, it uses the word כומרא *cumara*, by which it always understands an *idolatrous priest*. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word *Jehovah* being used, ver. 4., and that *oracular* answers were given at this house, as we see from chap. xviii.

Verse 6. *There was no king in Israel*] The word מלך *melek*, which generally means *king*, is sometimes taken for a *supreme governor, judge, magistrate, or ruler*, of any kind: see Gen. xxxvi. 31. and Deut. xxxiii. 5.; and it is likely it should be so understood here.

Every man did that which was right in his own eyes.] He was his own governor, and what he did he said was right; and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated. There was a time when there was no king in *England*; and that was in general, a time of scandal to religion, and oppression to men.

A. M. 2798.
B. C. 1106.
Ab. Exod. 18.
80.
Anno ante I.
Olymp. 630.

7 ¶ And there was a young man out of ^a Beth-lehem judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place*; and he came to mount Ephraim to the house of Micah, ^b as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, ^c and be unto me a ^d father and a priest, and I

will give thee ten *shekels* of silver by the year, and ^e a ^f suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah ^g consecrated the Levite; and the young man ^h became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to *my* priest.

A. M. 2798.
B. C. 1106.
Ab. Exod. 18.
80.
Anno ante I.
Olymp. 630.

^a See Josh. 19. 15. ch. 19. 1. Ruth 1. 1, 2. Mic. 5. 2. Matt. 2. 1, 5, 6.
^b Hebr. *is making his way*.

^c Ch. 18. 19.—^d Gen. 43. 8. Job 25. 16.—^e Or, *a double suit*, &c.
Hebr. *a order of garments*.—^f Ver. 2.—^g Ch. 18. 20.

Verse 7. *Of the family of Judah*] The word *family* may be taken here for *tribe*:—or the young man might have been of the tribe of Judah, by his *mother*; and of the tribe of Levi by his *father*; for he is called here a *Levite*; and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, providing the woman was not a *keiress*.

Verse 8. *To sojourn where he could find*] He went about the country, seeking for some employment, for the Levites had no inheritance; besides, no secure residence could be found where there was no civil government.

Verse 10. *Be unto me a father and a priest*] Thou shalt be *master* of my house, as if thou wert my father; and, as *priest*, thou shalt appear in the presence of God for me. The term *father* is often used to express *honour* and *reverence*.

Ten shekels of silver] About thirty shillings per annum, with board, lodging, and clothes. Very good wages in those early times.

Verse 11. *The Levite was content*] He thought the place a good one, and the wages respectable.

Verse 12. *Micah consecrated the Levite*] יִמְצֵא אֶת יָדָיו *rayimale et yad, he filled his hands*; that is, he gave him an *offering* to present before the Lord, that he might be accepted by Him. He *appointed* him to be priest; God was to *accept* and *consecrate* him; and for this purpose he *filled his hand*; *i. e.* furnished him with the proper offering which he was to present on his inauguration.

Verse 13. *Now know I that the Lord will do me good*] As he had already provided an epitome of the *tabernacle*, a model of the *ark*, *mercy-seat*, and *cherubim*; and had

got proper sacerdotal vestments, and a *Levite* to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly *sincere* in all that he did.

I have already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. Though they acted without any Divine command in what they did; yet they appear not only to have been perfectly *sincere*, but also perfectly *disinterested*. They put themselves to considerable *expence* to *erect* this place of worship; and to *maintain*, at their own proper charges, a priest to officiate there; and without this the place, in all probability, would have been destitute of *the* worship and knowledge of the true God. His *sincerity*, *disinterestedness*, and *attachment to the worship of the God of his fathers*, are farther seen in the *joy* which he expressed on finding a *Levite*, who might *legally* officiate in his house. It is true, he had not a Divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c. considered, he appears to deserve more *praise* than *blame*; though of the latter he has received a most liberal share from every quarter. This proceeds from that often noticed propensity in man, to take every thing which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these Notes be found at any time leaning to the other side.

CHAPTER XVIII.

Some Danites, seeking an inheritance, send five men to search the land, who arrive at the house of Micah, 1, 2. They employ the Levite, who served in his house as priest, to ask counsel for them of God, 3—5. He inquires, and promises them success, 6. They depart, and go to Laish, and find the inhabitants secure, 7. They return to their brethren, and encourage them to attempt the conquest of the place, 8—10. They send six hundred men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things, 11—21. Micah and his friends pursue them; but, being threatened, are obliged to return, 22—26. The Danites come to Laish, and smite it, and build a city there, which they call Dan, 27—29. They make the Levite their priest, and set up the images at this new city, 30, 31.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

IN ^a those days there was no king in Israel: and in those days ^b the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, ^c men of valour, from ^d Zorah, and from Eshtaol, ^e to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the ^f house of Micah, they lodged there.

* Ch. 17. 6. & 21. 25.—^b Josh. 19. 47.—^c Heb. sons.—^d Ch. 13. 25.
^e Numb. 13. 17. Josh. 2. 1.—^f Ch. 17. 1.

NOTES ON CHAP. XVIII.

Verse 1. There was no king in Israel] See chap. xvii. 6. The circumstances related here shew that this must have happened about the time of the preceding transactions.

The tribe of the Danites] That is, a part of this tribe; some families of it.

All their inheritance] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. chap. xix. 40, &c. that, although the tribe of Dan did receive their inheritance with the rest of the tribes of Israel; yet their coast went out too little for them, and they went and fought against LESHEM, called here Laish, and took it, &c. This circumstance is marked here more particularly than in the book of Joshua.—See the Note on Josh. xix. 47.

Verse 2. Five men—men of valour] The Hebrew word חיל *chail*, has been applied to personal prowess, to mental energy, and to earthly possessions. They sent those in whose courage, judgment, and prudence, they could safely confide.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath ^e hired me, and I am his priest.

5 And they said unto him, ^b Ask counsel, we pray thee, ⁱ of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, ^k Go in peace:

* Ch. 17. 10.—^b 1 Kings 22. 5. Isa. 30. 1. Hos. 4. 12.—ⁱ See ch. 17. 5. & ver. 14.—^k 1 Kings 22. 6.

Verse 3. They knew the voice of the young man] They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite. We have already seen, chap. xii. 6. that the Ephraimites could not pronounce certain letters. See the Note there.

Verse 5. Ask counsel—of God] As the Danites use the word אֱלֹהִים *Elohim* here for God, we are necessarily led to believe that they meant the true God; especially as the Levite answers, ver. 6. Before the Lord, (יהוה *Yehovah*), is your way. Though the former word may be sometimes applied to idols, whom their votaries clothed with the attributes of God; yet the latter is never applied but to the true God alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the worship established by Micah was not of an idolatrous kind. It is really begging the question to assert, as many commentators have done, that the answer was either a trick of the Levite, or suggested by the devil; and that the success of the Danites was merely accidental. This is taking the thing by the worst handle, to support an hypothesis, and to serve a system.—See the end of the preceding chapter.

A. M. 2598.
B. C. 1466.
An. Exod. 1st.
80.
A. M. ante 1.
Olymp. 669.

before the Lord is your way where-
in ye go.

7 ¶ Then the five men departed,
and came to ^a Laish, and saw the

people that *were* therein, ^b how they dwelt care-
less, after the manner of the Zidonians, quiet
and secure; and *there was* no ^c magistrate in
the land, that might put *them* to shame in *any*
thing; and they *were* far from the Zidonians,
and had no business with *any* man.

8 And they came unto their brethren to ^d Zo-
rah and Eshtaol: and their brethren said unto
them, What *say* ye?

9 And they said, ^e Arise, that we may go up
against them: for we have seen the land, and,
behold, it *is* very good: and *are ye* ^f still? be
not slothful to go, *and* to enter to possess the
land.

10 When ye go, ye shall come unto a people
^g secure, and to a large land: for God hath
given it into your hands; ^h a place where *there*
is no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family
of the Danites, out of Zorah and out of Eshtaol,
six hundred men ⁱ appointed with weapons of
war.

12 And they went up, and pitched in ^k Kirjath-

jearim, in Judah: wherefore they
called that place ^l Mahaneh dan un-
to this day: behold, *it is* behind Kir-
jath jearim.

13 And they passed thence unto mount Ephraim,
and came unto ^m the house of Micah.

14 ¶ ⁿ Then answered the five men that went
to spy out the country of Laish, and said unto
their brethren, Do ye know that ^o there is in
these houses an ephod, and teraphim, and a gra-
ven image, and a molten image? now therefore
consider what ye have to do.

15 And they turned thitherward, and came to
the house of the young man the Levite, *even*
unto the house of Micah, and ^p saluted him.

16 And the ^q six hundred men appointed with
their weapons of war, which *were* of the children
of Dan, stood by the entering of the gate.

17 And ^r the five men that went to spy out
the land went up, *and* came in thither, *and*
took ^s the graven image, and the ephod, and
the teraphim, and the molten image: and the
priest stood in the entering of the gate with the
six hundred men *that were* appointed with
weapons of war.

18 And these went into Micah's house, and
fetch'd the carved image, the ephod, and the

A. M. 2598.
B. C. 1466.
An. Exod. 1st.
80.
A. M. ante 1.
Olymp. 669.

^a Josh. 19, 47, called, *Leshem*.—^b Ver. 27, 28.—^c Heb. *possessor*,
or, *heir of restraint*.—^d Ver. 2.—^e Numb. 13, 30. Josh. 2, 22, 24.—
^f 1 Kings 22, 3.—^g Ver. 7, 27.—^h Deut. 8, 9.

ⁱ Heb. *armed*.—^j Josh. 17, 6.—^k Ch. 18, 2.—^l Ver. 1.—
^m 1 Sam. 17, 8.—ⁿ Ch. 17, 2.—^o Heb. *in the house of*—^p Gen. 43,
27. 1 Sam. 17, 22.—^q Ver. 11.—^r Ver. 2, 11.—^s Ch. 17, 3, 11.

Verse 7. *After the manner of the Zidonians*] Probably the
people of *Laish*, or *Leshem*, were originally a colony of the
Sidonians, who, it appears, were an opulent people; and, be-
ing in possession of a *strong city*, lived in a state of security,
not being afraid of their neighbours. In this the Leshemites
imitated them, though the sequel proves they had not the
same reason for their confidence.

They were far from the Zidonians] Being, as above sup-
posed, a *Sidonian colony*, they might naturally expect help
from their countrymen; but, as they dwelt a considerable
distance from Sidon, the Danites saw that they could strike
the blow before the news of invasion could reach *Sidon*;
and, consequently, before the people of *Laish* could re-
ceive any succours from that city.

And had no business with any man] In the most correct
copies of the Septuagint, this clause is thus translated:
καὶ οὐκ ἔστιν αὐτοῖς ἀλληλεγγύη Συρίαι· and they had no trans-
actions with Syria. Now it is most evident that, in-
stead of αὐτοῖς αὐτῇ, they read αὐτοῖς αὐτῇ, SYRIA;
words which are so nearly similar, that the difference which
exists is only between the *resh* and *daleth*, and which,
both in MSS. and printed books, is often indiscernible.—

This reading is found in the *Codex Alexandrinus*, in the *Com-
plutensian Polyglott*, in the *Spanish Polyglott*, and in the
edition of the Septuagint published by *Aldus*. It may be
proper to observe, that *Laish* was on the frontiers of Syria;
but as they had no intercourse with the *Syrians*, from whom
they might have received the promptest assistance, this
was an additional reason why the Danites might expect
success.

Verse 9. *Arise, &c.*] This is a very plain and nervous
address; full of good sense, and well adapted to the pur-
pose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] These were not the whole;
for we find they had children, &c. ver. 21.: but these ap-
pear to have been six hundred *armed* men.

Verse 12. *Mahaneh-dan*] ^a The camp of Dan, so
called from the circumstance of this armanent encamping
there.—See chap. xiii. 25. which affords some proof that this
transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do*] They pro-
bably had formed the design to carry off the priest and
his sacred utensils.

Verse 18. *These went into Micah's house*] The five

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, ^alay thine hand upon thy mouth, and go with us, ^band be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, ^cthat thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone

away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ^dangry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and ^ecame unto Laish, unto a people *that were* at quiet and secure: ^fand they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* ^gfar from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* ^hby Beth-rehob. And they built a city, and dwelt therein.

29 And ⁱthey called the name of the city ^kDan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

^a Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16.—^b Ch. 17. 10.—^c Heb. *that thou art gathered together*.—^d Heb. *bitter of soul*.
2 Sam. 17. 8.

^e Ver. 7, 10. Deut. 33. 22.—^f Josh. 19. 47.—^g Ver. 7.—^h Numb. 13. 21. 2 Sam. 10. 6.—ⁱ Josh. 19. 47.—^k Gen. 14. 14. ch. 20. 1. 1 Kings 12. 29, 30. & 15. 20.

men went in, while the six hundred armed men stood at the gate.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of *silence*. The god of silence, *Harpocrates*, is represented on ancient statues with *his finger pressed on his lips*.

Verse 20. *Went in the midst of the people*.] He was glad to be employed by the Danites; and went into the *croud*, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men were so confident of success, that they removed their whole families, household goods, cattle, and all.

And the carriage] כבודא *kebudah*, their *substance*, *precious things*, or *valuables*; *omne quod erat pretiosum*, VULGATE: or rather the *luggage*, or *baggage*; what *Cæsar* calls, in his Commentaries, *impedimenta*; and what the *Septuagint* here translate βαρος, *weight*, or *baggage*. We are not to suppose that any *wheel carriage* is meant.

Verse 24. *Ye have taken away my gods*] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of *idols*, by the word אלהי *elohey*, here

used. He undoubtedly means those *representations* of Divine things, and symbols of the Divine presence; such as the teraphim, ephod, &c.; for they are all evidently included under the word *elohey*, which we translate *gods*.

Verse 25. *And thou lose thy life*] This was *argument ad hominem*; he must put up with the loss of his substance, or else lose his life! It was the mere language of a modern highway-man; *Your life, or your money!*

Verse 27. *Unto a people—at quiet and secure*] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. *There was no deliverer*] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a *distance*.

Verse 29. *Called the name of the city Dan*] This city was afterwards very remarkable, as one of the *extremities* of the Promised Land. The extent of the Jewish territories was generally expressed by the phrase, *from DAN to BEERSHEBA*; that is, from the most *northern* to the *southern* extremity.

A. M. 2399.
B. C. 1406.
An. Exod. III.
83.
Anno ante I.
Olymp. 633.
30 % And the children of Dan set up the graven image : and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan "until

the day of the captivity of the land. 31 And they set them up Micah's graven image, which he made : all the time that the house of God was in Shiloh.

A. M. 2399.
B. C. 1406.
An. Exod. III.
83.
Anno ante I.
Olymp. 633.

* Ch. 12, l. 1. Sam. 1, l. 1, 2, 11. Ps. 78, v. 57.

* Josh. 1, l. 1. 3, 15, 18, 21, &c.

Verse 30. *The children of Dan set up the graven image.* They erected a chapel, or temple, among themselves, at Micah had done before; having the same implements and the same priest.

And Jonathan, the son of Gershom. Either this was the name of the young *Levite*; or they had turned him off, and got this Jonathan in his place.

The son of Manasseh. Who this Manasseh was, none can tell; nor does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived eight hundred years afterwards.

Instead of מנשה *Manasseh*, the word should be read משה *Moshch*, *Mosch*, as it is found in some MSS., in the *Targum*, and in the *concessions* of the most intelligent Jews. The Jews, as R. D. Kimchi acknowledges, have suspended the letter *nun*, over the word משה *Moshe*; thus מֶשֶׁה—which, by the addition of the *points*, they have changed into *MANASSEH*, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom, the son of Moses, is here intended, is very probable; see the arguments urged by Dr. Kennicott, *Dissertat. I. p. 55, &c.*; and see the *Far. Lect. of De Rossi* on this place.

Until the day of the captivity of the land. Calmet observes, "The posterity of this Jonathan executed the office of priest in the city of Dan, all the time that the idol of Micah, (the Teraphim, Ephod, &c.) was there. But this was only while the house of the Lord was at Shiloh; and, consequently, the sons of Jonathan were priests at Dan only till the time in which the ark was taken by the Philistines,

which was the last year of Eli, the high-priest: for, after that, the ark no more returned to Shiloh." This is evident; and on this very ground *Hort* and *Conder* think, instead of *787 hundred*, the *1450*, we should read *787 years*, the *ark*; for nothing is easier than the *787*, and *1450*, to be mistaken for the *787* *years*, which is the only difference between the *captivity of the ark* and the *captivity of the ark*. And the conjecture is the more likely, because the next verse tells us that Micah's graven image, &c., continued at Dan *all the time that the house of God was at Shiloh*; which was till the ark was taken by the Philistines. Those who wish to see more on this subject, may consult *Calmet*, and the writers in *Pool's Synopsis*. This chapter is an important supplement to the conclusion of the 19th chapter of Joshua; on which it casts considerable light.

The Danites were properly the first *dissenters* from the public established worship of the Jews; but they seem to have departed *as little* as possible from the Jewish forms, their worship being conducted in the same way, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons *idolaters*; I believe they worshipped the true God according to their light and circumstances, from a conviction that they could not prosper without His approbation; and that they could not expect that approbation if they did not offer to Him a religious worship. They endeavoured to please Him, though the means they adopted were not the most proper.

CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him, and goes to her father's house, 1-2. He follows to bring her back, and is kindly entertained by her father for 7 days, 3-8. He returns, and lodges the first night at Gibeah, in the tribe of Benjamin, 9-21. The men of Gibeah offend the Levite, and insist on abusing the body of the Levite; who, to save himself, delivers to them his concubine; when she kills a woman to their shame, 22-27. The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes; they are struck with horror, and call a council on the subject, 28-50.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 690.

AND it came to pass in those days, ^a when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him ^b a concubine out of ^c Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there ^d four ^e whole months.

3 And her husband arose, and went after her, to speak ^f friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, ^g Comfort ^h thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink

^a Ch. 17. 6. & 18. 1. & 21. 25.—^b Heb. a woman a concubine, or, a wife a concubine.—^c Ch. 17. 7.—^d Or, a year and four months.—^e Heb. days four months.—^f Heb. to her heart. Gen. 34. 3.—^g Heb. strengthen.

NOTES ON CHAP. XIX.

Verse 1. *There was no king in Israel*] All sorts of disorders are attributed to the want of civil government; justice, right, truth, and humanity, had fallen in the streets.

Took to him a concubine] We have already seen that the concubine was a sort of secondary wife; and that such connections were not disreputable, being according to the general custom of those times. The word פִּלְגָשׁ *pilegash*, concubine, is supposed by Mr. Parkhurst to be compounded of פָּלַג *palag*, to "divide," or "share;" and נָגַשׁ *nagash*, "to approach;" because the husband shared or divided his attention and affections between her and the real wife; from whom she differed in nothing material, but in her posterity not inheriting.

Verse 2. *Played the whore*] Neither the *Vulgate*, *Sep-tuagint*, *Targum*, nor *Josephus*, understand this word as implying any act of conjugal infidelity on the woman's part. They merely state that the parties disagreed, and the woman returned to her father's house. Indeed, all the circumstances of the case vindicate this view of the subject. If she had been a whore, or adulteress, it is not very likely that her husband would have gone after her, to speak friendly; literally,

both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried ⁱ until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day ^k draweth toward evening, I pray you tarry all night: behold, ^l the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go ^m home.

10 But the man would not tarry that night, but he rose up and departed, and came ⁿ over against ^o Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

^b Gen. 18. 5.—ⁱ Heb. till the day declined.—^k Heb. is weak.—^l Heb. it is the pitching time of the day.—^m Heb. to thy tent.—ⁿ Heb. to over against.—^o Josh. 18. 28.

to speak to her heart, and intreat her to return. The *Vulgate* simply states, *quæ reliquit eum*, that she left him; the *Sep-tuagint*, ἀπεχρίθη αὐτῷ, that she was angry with him; the *Targum*, וְכִסְתָּהּ עֵינֶיהָ *ubserath alohi*, that she despised him; *Josephus*, ἀλλοτριῶς εἰχε, that she was alienated, or separated herself from him. *Houbigant* translates the clause *quæ cum ab eo alienata esset, vel irata in eum esset eum reliquit*; who, when she was alienated from him, or angry with him, left him: and he defends this version in his note. I think the true meaning to be among the above interpretations. They had contentions; she ceased to love him; her affections were alienated from him; and she left his house, and went home to her father.

Verse 3. *He rejoiced to meet him*.] He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. *And they tarried until afternoon*] Merely that they might avoid the heat of the day, which would have been very inconvenient in travelling.

Verse 9. *The day groweth to an end*] חַמֵּית הַיּוֹם *chameth hayom*, "the day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

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11 *And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city* * of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that is not of the children of Israel; we will pass over ^b to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in ^c Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that ^d took them into his house to lodging.

16 ¶ And, behold, there came an old man from ^e his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are ^f passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to ^g the house of the Lord; and there *is* no man that ^h receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants; *there is* no want of any thing.

20 And the old man said, ⁱ Peace be with thee; howsoever *let* all thy wants *lie* upon me: ^j only lodge not in the street.

21 ^k So he brought him into his house, and gave provender unto the asses: ^l and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, ^m the men of the city, certain ⁿ sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^o Bring forth the man that came into thine house, that we may know him.

23 And ^p the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly; seeing that this man is come into mine house, ^q do not this folly.

* Josh. 15. 8, 63. ch. 1. 21. 2 Sam. 5. 6. —^b Josh. 18. 28. —^c Josh. 18. 25. —^d Matt. 25. 43. Heb. 13. 2. —^e Psa. 104. 23. —^f Josh. 18. 1. ch. 18. 31. & 20. 18. 1 Sam. 1. 3, 7. —^g Heb. *gathereth*. ver. 15. —^h Gen. 43. 23. ch. 6. 25. —ⁱ Gen. 19. 2. —^j Gen. 21. 32. & 43. 24.

^k Gen. 18. 4. John 13. 5. —^l Gen. 19. 4. ch. 29. 5. Hos. 5. 8. & 10. 9. —^m Deut. 18. 10. —ⁿ Gen. 19. 9. Rom. 1. 29, 27. —^o Gen. 29. 6, 7. —^p 2 Sam. 13. 12.

Verse 11. *When they were by Jebus*] This was Jerusalem, which though, after the death of Joshua, it appears to have been partly conquered by the tribe of Judah; yet the Jebusites kept the strong-hold of Zion till the days of David, by whom they were finally expelled.—See the Note on chap. i. 8.

Verse 15. *No man—took them into his house to lodging.*] There was probably no inn, or house of public entertainment, in this place; and, therefore, they could not have a lodging, unless furnished by mere hospitality. To say that there were no inns in those primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in their sacks when they loosed them at an inn, Gen. xlii. 27. The house of Rahab was an inn, Josh. ii. 1. And the woman whose house Samson frequented at Gaza was a hostess, or one who kept a place of public entertainment.

Verse 19. *There is both straw and provender for our asses.*] In the countries principally devoted to *pasturage* there was no *hay*: but as they raised some corn, they took great care of their *straw*, chopped it very small; and having mixed it with *barley, beans*, or the pounded kernels of *dates*, they made it into *balls*, and fed their cattle with it. *Straw*, cut into what is called *chaff*, is not unfrequently used in England for the same purpose.

Verse 20. *All thy wants lie upon me*] Here was genuine hospitality:—"Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey: I will supply all your wants for this night: therefore, do not lodge in the street."

Verse 22. *Sons of Belial*] Profligate fellows.—See the Notes on Deut. xiii. 13.

That we may know him.] See Gen. xix. These were
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24 ^a Behold *here is* my daughter a maiden, and his concubine; them I will bring out now, and ^b humble ye them, and do with them what seemeth good unto you: but unto this man do not ^c so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they ^d knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concu-

bine was fallen down *at* the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But ^e none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and ^f divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, ^g take advice, and speak *your minds*.

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^a Gen. 19. 8.—^b Gen. 34. 2. Deut. 21. 14.—^c Heb. *the matter of this folly*.

^d Gen. 4. 1.—^e Ch. 20. 5.—^f Ch. 20. 6.—See 1 Sam. 11. 7.—^g Ch. 20. 7. Prov. 13. 10.

genuine Sodomites, as to their practice. Sons of Belial, rascals and miscreants of the deepest dye; worse than brutes, being a compound of beast and devil inseparably blended.

Verse 24. Here is my daughter a maiden] Such a proposal was made by Lot to the men of Sodom, Gen. xix. but nothing can excuse either. That the rights of hospitality were sacred in the East, and most highly regarded, we know; and that a man would defend, at the expence of his life, the stranger whom he had admitted under his roof, is true: but how a father could make such a proposal relative to his virgin daughter, must remain among those things which are incomprehensible.

Verse 25. So the man took his concubine] The word יָחַז *yachazek*, which we here translate simply *took*, signifies rather to *take* or *seize by violence*. The woman would not go out to them; but her graceless husband forced her to go, in order that he might save his own body. He could have but little love for her; and this was the cause of their separation before.

The men of Gibeah, who wished to abuse the body of the Levite; the Levite, who wished to save his body at the expence of the modesty, reputation, and life, of his wife; and the old man, who wished to save his guest at the expence of the violation of his daughter; are all characters that humanity and modesty wish to be buried in everlasting oblivion.

When the day began to spring] Their turpitude could not bear the full light of the day; and they dismissed the poor woman, when the day began to break.

Verse 26. Fell down at the door] She had strength to reach the door, but not to knock for admittance; when she

reached the door she fell down dead! The reason of this abominable and horrid catastrophe is strongly signified by the original words, ver. 25. וַיִּדְּקוּ אֹתָהּ וַיַּתְּעִלּוּ בָּהּ כָּל הַלַּיְלָה *vaigedu otah, vaigithalelu bah col hallailah*, which we modestly translate, *and they knew her, and they abused her all the night*. More literally, but still not fully: *Illi cum ea rem habuerunt, et alternatim in eam, tota nocte ascenderunt*. The *hithpahal* used here in the verb יָחַז greatly increases the sense. *Conjugatio hithpahal frequentiam actus, et immanem libidinem designat*. The Arabic is not too strong:—*Exercuerunt in ea cupiditates suas, et machati sunt in ea ad matutinam usque*.

Verse 29. Divided her—into twelve pieces] There is no doubt that with the pieces he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and it is very likely that they considered each of the pieces as expressing an execration, “If ye will not come and avenge my wrongs, may ye be hewn in pieces like this abused and murdered woman!”

It was a custom among the ancient Highlanders, in Scotland, when one clan wished to call all the rest to avenge its wrongs; to take a wooden cross, dip it in blood, and send it by a special messenger through all the clans. This was called the *fire cross*, because, at sight of it, each clan lighted a fire or beacon, which gave notice to all the adjoining clans that a general rising was immediately to take place.

Verse 30. There was no such deed done nor seen] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

Consider of it] Literally, put it to yourselves:—Take counsel upon it:—and speak. This was the prelude to the

council held, and the subsequent operations, which are mentioned in the following chapter.

I have passed over the abominable transactions of the chapter as lightly as I could; and shall make no apology to the learned or unlearned Reader, for leaving some things untranslated.

What a blessing are whole laws and a vigorous and attentive society! These wicked people had no form of government, and every one did what was right in his own eye: their own eye, (corrupt inclination) was the measure and rule of their conduct; and how bad a rule, the chase and murder of the Levites wife testify. Reader, bless God for civil government.

CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpeh; and examine the Levite, relative to the murder of his wife, who gives a simple narrative of the whole affair, 1—7. They unanimously resolve to avenge the wrong; and make provision for a campaign against the Benjamites, 8—11. They desire the Benjamites to deliver up the murderers; they refuse, and prepare for battle, having assembled an army of twenty-six thousand seven hundred men, 12—16. The rest of the Israelites amount to four hundred thousand, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19—21. They renew the battle next day; and are discomfited, with the loss of eighteen thousand men, 22—25. They weep, fast, and pray, and offer sacrifices; and again enquire of the Lord, who promises to deliver Benjamin into their hands, 26—28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand one hundred men; and destroy the city of Gibeon, 29—37. A recapitulation of the different actions in which these were killed, 38—46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

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THEN ^a all the children of Israel went out, and the congregation was gathered together as one man, from ^b Dan even to Beersheba, with the land of Gilead, unto the Lord ^c in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^d that drew sword.

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^a Deut. 13. 12. Josh. 22. 12. ch. 21. 5. 1 Sam. 11. 7.—^b Ch. 18. 29. 1 Sam. 3. 20. ^c 2 Sam. 3. 10. & 21. 2.

^c Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 12. 17.—^d Ch. 18. 10.

NOTES ON CHAP. XX.

Verse 1. *Unto the Lord in Mizpeh.*] This city was situated on the confines of Judah and Benjamin; and is sometimes attributed to the one, sometimes to the other. It seems that there was a place here, in which the Lord was consulted, as well as at Shiloh: in 1 Maccab. iii. 16. we read, *In Maspha was the place where they prayed aforetime in Israel.* These two passages cast light on each other.
Some think that *Shiloh* is meant, because the ark was there: but the phrase *before the Lord* may signify no more than meeting in the name of God, to consult Him, and make prayer and supplication. Wherever God's people are, there

is God Himself: and it ever was true, that wherever two or three were assembled in His name, He was in the midst of them.
Verse 2. *The chief of all the people.*] The corners ^{קִנְיֹת} *qinyoth*; for as the corner stones are the strength of the walls, so are the chiefs the strength of the people. Hence Christ is call-d the chief corner stone.
In the assembly of the people of God.] The Septuagint translate, *And all the tribes of Israel stood up before the face of the Lord, as men at a council, in the church of the people of God.* Here was a church, though there was no priest; for, as Tertullian says, *Ubi tres, ecclesia est, laici laici.* "Wheresoever three are gathered together in the

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3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And ^athe Levite, the husband of the woman that was slain, answered and said, ^bI came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 ^cAnd the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: ^dand my concubine have they ^eforced, that she is dead.

6 And ^fI took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they ^ghave committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; ^hgive here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hun-

dred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, ⁱknit together as one man.

12 ¶ ^kAnd the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver *us* the men, ^lthe children of Belial, which *are* in Gibeah, that we may put them to death, and ^mput away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men ⁿlefthanded; every one could

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^a Heb. the man the Levite.—^b Ch. 19. 15.—^c Ch. 19. 22.—^d Ch. 19. 25, 26.—^e Heb. humbled.—^f Ch. 19. 29.—^g Josh. 7. 15.

^h Ch. 19. 30.—ⁱ Heb. fellows.—^k Deut. 13. 14. Josh. 22. 13, 16.—^l Deut. 13. 13. ch. 19. 22.—^m Deut. 17. 12.—ⁿ Ch. 3. 15. 1 Chron. 12. 2.

name of the Lord, there is a church, although there be none but the *laity*.”

Verse 3. Tell us, how was this wickedness? They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

Verse 8. We will not any of us go to his tent] We will have satisfaction for this wickedness before we return home.

Verse 10. Ten men of an hundred] Expecting that they might have a long contest, they provide sutlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. Deliver us the men] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

Benjamin would not hearken] Thus making their whole tribe partakers of the guilt of the men of Gibeah. By not delivering up those bad men, they in effect said, “We will stand by them in what they have done; and would have acted the same part had we been present.” This proves that the whole tribe was excessively depraved.

Verse 15. Twenty and six thousand] Some copies of the *Septuagint* have twenty-three thousand, others twenty-five thousand. The *Vulgate* has this latter number; the *Complutensian* Polyglott, and *Josephus*, have the same.

Verse 16. Left-handed] They were *ambidexters*; could use the right hand and the left, with equal ease and effect.—See the Note on ch. iii. ver. 15.

Could sling stones at a hair—and not miss] ולא יחטא *velo yachetah*, and not sin: και ουκ εξαμαρτανοντες, *Sept.* Here we have the true import of the term *sin*: it signifies simply to miss the mark; and is well translated in the New Testament by αμαρτανω, from a negative, and μαρτω, to hit the mark. Men miss the mark of true happiness in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, from whom their passions continually lead them. He alone hits the mark, and ceases from sin, who attains to God through Christ Jesus.

It is worthy of remark that the Persian خطا کردن *khuta kerden*, which literally signifies to sin or mistake, is used by the Mohammedans to express to hit the mark.

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sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 ¶ And the children of Israel arose, and ^awent up to the house of God, and ^basked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And ^cthe children of Benjamin came forth out of Gibeah, and destroyed down to the

ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 ^d(And the children of Israel went up and wept before the LORD, until even, and asked counsel of the LORD saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And ^eBenjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all

^a Ver. 23, 26. — ^b Numb. 27. 21. ch. I. 1.

^c Gen. 49. 27. — ^d Ver. 26, 27. — ^e Ver. 21.

The *sling* was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called *Baleares*, now *Majorca* and *Minorca*, were the most celebrated slingers of antiquity. They did not permit their children to break their fast, till they had struck down the bread they were to eat, from the top of a pole, or some distant eminence. They had their name *Baleares* from the Greek word *βᾶλῶν*, to dart, cast, or throw.

Concerning the *velocity* of the ball out of the sling there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have melted in its course. So OVID, Met. lib. ii. ver. 726.

*Obstupuit formâ Jove natus: et aethere pendens
Non secus exarsit, quam cum balearica plumbum
Funda jacit: volat illud, et incandescit cundo,
Et quas non habuit, sub nubibus invenit ignes.*

Hermes was fired as in the clouds he hung;
So the cold bullet that, with fury slung
From Balearic engines, mounts on high,
Glozes in the whirl, and burns along the sky.

DRYDEN.

This is not a poetic fiction: SENECA, the philosopher, in lib. iii. *Quæst. Natural.* c. 57. says the same thing:—*Sic liquescit excussa glans funda, et adritu aeris velut igne distillat.* “Thus the ball projected from the sling melts; and is liquefied by the friction of the air, as if it were exposed to the action of fire.” I have often, by the sudden and violent

compression of the air, produced fire; and by this alone, inflamed tinder, and lighted a match.

Vegetius de Re Militari, lib. ii. cap. 23. tells us that slingers could, in general, hit the mark at six hundred feet distance. *Funditores scopas—pro signo ponebant; ita ut SIXCENTIS PIES removerentur a signo,—signum sapius tangerent.* These things render credible what is spoken here of the Benjamite slingers.

Verse 18. *Went up to the house of God*] Some think that a deputation were sent to *Shiloh* where Phineas, the high-priest, was; to enquire not concerning the expediency of the war, nor of its success, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the justice of their cause. Having such a superiority of numbers, they had no doubt of success.—See the Note on ver. 1.

And the LORD said, Judah] But he did not say that they should conquer.

Verse 21. *Destroyed down to the ground—twenty-two thousand men.*] That is, so many were left dead on the field of battle.

Verse 23. *Go up against him.*] It appears most evident that the Israelites did not seek the protection of God. They trusted in the goodness of their cause, and in the multitude of their army. God humbled them, and delivered them into the hands of their enemies; and shewed them that the race was not to the swift, nor the battle to the strong.

Verse 26. *And wept*] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

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the people, ^a went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for ^b the ark of the covenant of God was there in those days.

28 ^c And Phinehas, the son of Eleazar, the son of Aaron, ^d stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel ^e set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began ^f to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to ^g the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the

children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: ^h but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: ⁱ for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 ^k And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ^l drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed ^m sign between the men of Israel ⁿ and the liers in wait, that they should make a great ^o flame with smoke rise up out of the city.

A. M. 2508.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

^a Ver. 18.—^b Josh. 18. 1. 1 Sam. 4. 3, 4.—^c Josh. 24. 33.—^d Dent. 10. 8. & 18. 5.—^e So Josh. 8. 4.—^f Heb. to smite of the people wounded as at.—^g Or, Beth-el.

^h Josh. 8. 14. Isa. 47. 11.—ⁱ Josh. 8. 15.—^k Josh. 8. 19.—^l Or, made a long sound with the trumpets, Josh. 6. 5.—^m Or, time.—ⁿ Heb. with.—^o Heb. elevation.

And fasted that day until even] This is the first place where *fasting* is mentioned as a religious ceremony: or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used; a strong proof that *self denial* is wearing out of fashion.

Verse 28. *Phinehas, the son of Eleazar*] This was the same Phinehas who is mentioned Numb. xxv. and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. *Israel set liers in wait*] Though God had promised them success, they knew they could expect it only in the use of the proper means. They used all prudent precaution; and employed all their military skill.

Verse 32. *Let us draw them from the city*] They had two reasons for this:—1. They had placed an ambush behind Gibeah, which was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem that the

slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. *Put themselves in array at Baal-tamar*] The Israelites seem to have divided their army into three divisions: one was at Baal-tamar; a second behind the city in ambush; and the third skirmished with the Benjamites before Gibeah.

Verse 35. *Twenty and five thousand and a hundred*] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers; or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most probably the true reading; then the whole of the Benjamites were cut to pieces, except six hundred men; who were informed fled to the rock Rimmon, where they fortified themselves.

Verse 38. *Now there was an appointed sign*] From this

A. M. 2098.
B. C. 1106.
An. Exod. Isr.
89.
Anno ante I.
Olymp. 699.

39 And when the men of Israel retired in the battle, Benjamin began ^ato smite and kill of the men of Israel about thirty persons: for they

said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke; the Benjamites ^blooked behind them, and, behold, ^cthe flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ^dwas come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down ^ewith ease ^fover against Gibeah toward the sun-rising.

^a Heb. to smite the wounded. — ^b Josh. 8. 20. — ^c Heb. the whole consumption. — ^d Heb. touched them.

verse to the end of the chapter we have the *details* of the same operations which are mentioned, in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place; but where situated is not known. Here they maintained themselves four months; and it was by these alone that the tribe of Benjamin was preserved from utter extermination.—See the following chapter.

It is scarcely possible to imagine any thing more horrid

44 And there fell of Benjamin ^{A. M. 2098.} eighteen thousand men; all these ^{B. C. 1106.} *were* men of valour. ^{An. Exod. Isr. 89.}

45 And they turned and fled to ^{Anno ante I. Olymp. 699.} ward the wilderness unto the rock of ^{A. M. 2098.} Rimmon: and they gleaned of them in the high-ways five thousand men, and pursued hard after them unto Gudom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 ^b But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well as the men of *every* city, as the beast, and all that ^ccame to hand: also they set on fire all the cities that ^dthey came to.

^a Or, from Menchah, &c. — ^b Heb. sets over against. — ^c Josh. 15. 22. — ^d Ch. 21. 13. — Heb. was found. — ^e Heb. were found.

than the indiscriminate and relentless slaughter of both innocent and guilty, mentioned in this chapter. The crime of the men of Gibeah was great; but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case: they were on all sides, brutal, cruel, and ferocious: and no wonder, *there was no king in Israel*; no effective civil government; and *every man did what was right in his own eyes*.

CHAPTER XXI.

The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1—4. They enquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause, should be put to death, 5, 6. They consult how they shall procure wives for the six hundred men who had fled to the rock Rimmon, 7. Finding that the men of Jabesh Gilead had not come to the war, they send twelve thousand men against them, smite them, and bring off four hundred virgins, which they give for wives to those who had taken refuge in Rimmon, 8—14. To provide for the two hundred which remained, they propose to carry off two hundred virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place, 15—22. They take this counsel, and each carries away a virgin from the feast, 23—25.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

NOW ^athe men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came ^bto the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and ^cbuilt there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? ^dfor they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

^a Ch. 20. 1.—^b Ch. 20. 18, 26.—^c 2 Sam. 24. 25.—^d Judg. 5. 23.
^e 1 Sam. 11. 1. & 31. 11.

NOTES ON CHAP. XXI.

Verse 1. *Now the men of Israel had sworn*] Of this oath we had not heard before: but it appears they had commenced this war with a determination to destroy the Benjamites utterly; and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. *The people came to the house of God*] Literally *the people came* בית-אל *to Beth-el*: this is considered as the name of a place by the Chaldees, Syriac, Arabic, and Septuagint.

And wept sore] Their revenge was satisfied; and now reflection brings them to contrition for what they had done.

Verse 3. *Why is this come to pass*] This was a very impertinent question. They knew well enough *how* it came to pass. It was right that the men of Gibeah should be punished; and it was right that they who vindicated them should share in that punishment: but they carried their revenge too far; they endeavoured to exterminate both man and beast, ch. xx. 48.

Verse 4. *Built there an altar*] This affords some evidence that this was not a regular place of worship, else an altar would have been found in the place: and their act was not according to the law, as may be seen in several places of

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from ^eJabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, ^fGo and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, ^gYe shall utterly destroy every male, and every woman that hath ^hlain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred ⁱyoung virgins, that had known no man by lying with any male: and

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

^f Ver. 5. & ch. 5. 23. 1 Sam. 11. 7.—^g Numb. 31. 17.—^h Heb. *knoweth the lying with man*.—ⁱ Heb. *young women virgins*.

the Pentateuch. But there was neither king nor law among them, and they did whatever appeared right in their own eyes.

Verse 7. *How shall we do for wives for them*] From this it appears that they had destroyed all the Benjamitish women and children! They had set out with the purpose of exterminating the whole tribe; and, therefore, they massacred the women, that if any of the men escaped, they might neither find wife nor daughter; and they bound themselves under an oath, not to give any of their females to any of the remnant of this tribe; that thus the whole tribe might utterly perish.

Verse 8. *There came none to the camp from Jabesh-gilead*] As they had sworn to destroy those who would not assist in this war, ver. 5. they determined to destroy the men of Jabesh, and to leave none alive except the virgins; and to give these to the six hundred Benjamites that had escaped to the rock Rimmon. So twelve thousand men went, smote the city, and killed all the males, and all the married women. The whole account is dreadful; and none could have been guilty of all these enormities, but those who were abandoned of God. The crime of the men of Gibeah was of the deepest dye; the punishment involving both the guilty and innocent, was extended to the most criminal excess: and their mode of redressing the evil which they had occasioned, was equally abominable.

A. M. 2598.
B. C. 1406.
An. Exod. 1st.
85.
Anno ante I.
Olymp. 650.

they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some ^b to speak to the children of Benjamin ^c that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people ^a repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: ^d for the children of Israel have

sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, *there* is a feast of the Lord in Shiloh

^e yearly in a place which is on the north side of Beth-el, ^f on the east-side ^g of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out ^h to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ⁱ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

A. M. 2598.
B. C. 1406.
An. Exod. 1st.
85.
Anno ante I.
Olymp. 650.

^a Josh. 18. 1.—^b Heb. and spake and called.—^c Ch. 20. 47.—^d Or, proclaim peace. Dent. 20. 10.—^e Ver. 6.—^f Ver. 1. Judg. 11. 53.—^g Heb. from year to year.

^h Or, toward the sun-rising.—ⁱ Or, on.—^j See Exod. 1. 22. Ch. 11. 54. 1 Sam. 18. 6. Jer. 51. 15.—^k Or, rather, to be true.

Verse 13. *And to call peaceably unto them.]* To proclaim peace to them; to assure them that the enmity was all over; and that they might, with safety, leave their strong hold.

Verse 14. *Yet so they sufficed them not.]* There were six hundred men at Rimmon, and all the young women they saved from Jabesh were only four hundred; therefore, there were two hundred still wanting.

Verse 19. *There is a feast of the Lord]* What this feast was, is not known: it might be either the pass-over, pentecost, or the feast of tabernacles; or indeed some other, peculiar to this place. All the above feasts were celebrated at that time of the year when the vines were in full leaf; therefore, the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

On the east side of the highway, &c.] I can see no reason for this minute description; unless it intimates that this feast was to be held this year in rather a different place to that which was usual: and, as the Benjamites had been shut up in their strong hold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

Verse 21. *And catch you every man his wife]* That is, let each man of the two hundred Benjamites seize and carry

off a woman, whom he is, from that hour, to consider as his wife.

Verse 22. *Be favourable unto them]* The promise to use their influence with the men of Shiloh to induce them to consent to a connection, thus fraudulently obtained; and which the necessity of the case appeared to them to justify.

We reserved not to each man his wife in the war] The reading of the *Vulgate* is very remarkable:—*Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent, non dedistes, et a vestra parte peccatum est;* ⁸ Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these two hundred Benjamites with wives, and that they had refused; and it was this refusal that induced the Benjamites to seize and carry them off. Does not St. Jerom, the translator, refer to the history of the rape of the *Sabine virgins*?—See below. *Il ubique* translates the Hebrew thus: *Forasmuch as we did not take them as victors, but as captives, and you did not give them, and it was your fault that you did not give them.*

⁸ Pardon them I beseech you, for they have not taken their wives to the war; and, unless you now give these to them, you will sin." This intimates that, as the

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and ^a repaired the cities, and dwelt in them.

24 And the children of Israel departed thence

at that time, every man to his tribe and to his family. and they went out from thence every man to his inheritance.

25 ^b In those days *there was no king in Israel*: ^c every man did *that which was right* in his own eyes.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante I.
Olymp. 630.

^a See ch. 20. 48.—^b Ch. 17. 6. & 18. 1.

& 19. 1.—^c Deut. 12. 8. ch. 17. 6.

Benjamites had not taken their wives with them to the war, where some, if not all of them, might have escaped, and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those *two hundred* young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give, as a reason to the men of Shiloh why they should pardon this rape, that, as they had not permitted the women to live in their war with Benjamin; therefore these men are now destitute: and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the Reader, if not pleased with what is laid down, may endeavour to satisfy himself with others, which he may find in different *versions* and *commentators*. The *Vulgate* gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Verse 23. *They went and returned unto their inheritance*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own; for it does not appear that any part of the lands of the Benjamites was alienated from them: and the *six hundred* men in question shared, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe*] Though this must have been *four months* after the war with Benjamin, chap. xx. 47., yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days there was no king in Israel*] Let no man suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves: by no means. Indeed they cannot be justified; and the writer, by relating them, gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts as was highly to the discredit of his country.

I have already referred to the rape of the Sabine virgins. The story is told by *Livy*, Hist. lib. i. cap. 9. the substance of which is as follows:—Romulus, having opened an *asylum* at his new built city of Rome for all kinds of persons, the number of men who flocked to his standard was soon very considerable: but, as they had few *women*, or, as *Livy* says,

penuria mulierum, a dearth of women; he sent to all the neighbouring states to invite them to make intermarriages with his people. Not one of the tribes around him received the proposal; and some of them insulted his ambassadors, and said, *Ecquod feminis quoque asylum aperuissent? Id enim demum compar connubium fore*: “Why have you not also opened an asylum for *women*, which would have afforded you suitable matches?” This exasperated Romulus, but he concealed his resentment; and, having published that he intended a great *feast* to *Neptune Equestor*, invited all the neighbouring tribes to come to it: they did so, and were received by the Romans with the greatest cordiality and friendship. The *Sabines*, with their wives and children, came in great numbers; and each Roman citizen entertained a stranger. When the games began, and each was intent on the spectacles before them, at a signal given, the young Romans rushed in among the Sabine women, and each carried off one; whom, however, they used in the kindest manner, marrying them according to their own rites, with due solemnity; and admitting them to all the rights and privileges of the new commonwealth. The number carried off on this occasion amounted to near *seven hundred*: but this act of violence produced disastrous wars between the Romans and the Sabines, which were at last happily terminated by the *mediation* of the very women whose rape had been the cause of their commencement. The story may be seen at large in *Livy*, *Plutarch*, and others.

Thus ends the Book of *Judges*; a work which, while it introduces the history of *Samuel*, and that of the *kings* of Judah and Israel, forms, in some sort, a *supplement* to the Book of *Joshua*; and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders, who survived Joshua, to the establishment of the Jewish *monarchy*, under Saul, David, and their successors. For other *uses* of this Book see the *Preface*.

Masoretic Notes on the Book of Judges.

The number of *verses* in this Book is *six hundred and eighteen*.

Its Masoretic *chapters* are *fourteen*.

And its *middle verse* is ver. 8. of chap. x. *And that year they vexed and oppressed the children of Israel, &c.*

MILLBROOK,
December 1, 1817.

PREFACE TO THE BOOK

OF

R U T H.

WHEN and by whom the *Book of Ruth* was written, are points not agreed on among critics and commentators.

As to the transactions recorded in it, they are variously placed. In the Book itself there is no other notation of *time* than merely this, that the things *came to pass in the days when the Judges ruled* : therefore, some have placed these transactions under *Ehud*, others under *Gideon*, others under *Barak*, others under *Abimelech*, and others under *Shamgar*. This last is the opinion of archbishop Ussher ; and most chronologers adopt it. The Book is evidently an *Appendix* to the Book of Judges, and contains a perfect history in itself ; and, therefore, should not be inserted in any part of that Book. It also seems as an *Introduction* to the Books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *gospel*, as it ascertains the line by which Jesus Christ came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Hezekiah*, to *Ezra*, and to *Samuel* ; and it is most likely that the author of the two Books of Samuel was also the writer of this little Book, as it seems necessary to complete his plan of the history of David.—See the *Preface* to the First Book of Samuel.

The sum of the history contained in this Book is the following :—A man of Bethlehem, named Elimelech, with his wife Naomi, and his two sons Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died, and Naomi married her two sons to two Moabitish women : Mahlon married Ruth, who is the chief subject of this Book ; and Chilion married one named Orpah. In about ten years both these brethren died ; and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way, she besought her daughters to return to their own country and kindred. Orpah took her advice ; and, after an affectionate parting, returned : but Ruth insisted on accom-

panying her mother-in-law. They arrived in Bethlehem about the time of *harvest* ; and Ruth went into the fields to glean for their support. The ground on which she was accidentally employed belonged to Boaz, one of the relatives of Elimelech, her father-in-law ; who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman, who was then living, should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Bethlehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jessé, the father of David.

To the questions, *Who was Boaz ?* and *who was Ruth ?* no satisfactory answer can be given : all we know, for certain, is that *Boaz* was an *Ephraimite*, of Bethlehem ; and *Ruth* a *Moabitess*, and consequently educated a Heathen. But what we want in certainty, several have attempted to supply by conjecture : with them Boaz was the same as *Ibzan*, Judges xii. 8—10. ; and Ruth was the daughter of *Eglon*, king of Moab. This is the opinion maintained by the Chaldee *Targum*, on this Book ; to which I shall, in the course of the Notes, have further occasion to refer. The rabbins say that Elimelech was brother to Salmon, who married Rahab ; and that Naomi was his niece.

The genealogy of David, as stated in this Book, is as follows :—

A. M. 2236.	Judah,	Nahshon,
	Pharez,	Salmon, who married Rahab ;
	Ezron, called also <i>Hezron</i> ,	Boaz, who married Ruth ;
	Aram, called also <i>Ram</i> ,	Obed, who begat Jesse.
	Amminadab,	A. M. 2919. David born.

This chronology is according to Archbishop Ussher ; and includes, from Judah to David, *six hundred and seventy years*.

THE BOOK

OF

RUTH.

Year before the common Year of Christ, 1186.—Year from the Flood, 1162.—Year before the first Olympiad, 440.—
Creation from Tisri, or September, 2818.—This chronology is upon the supposition that Obed was forty years of age at the birth of Jesse; and Jesse fifty at the birth of David.

CHAPTER I.

Elimlech, his wife Naomi, and their two sons, Mahlon and Chilion, flee from a famine in the land of Israel, and go to sojourn in Moab, 1, 2. Here his two sons married; and, in the space of ten years, both their father and they died, 3—6. Naomi sets out on her return to her own country, accompanied by her daughters-in-law Orpah and Ruth; whom she endeavours to persuade to return to their own people, 7—13. Orpah returns, but Ruth accompanies her mother-in-law, 14—18. They arrive at Bethlehem in the time of the barley harvest, 19—22.

A. M. 2818.
B. C. 1186.
An. Exod. Isr.
3—5.
Anno ante I.
Olymp. 440.

NOW it came to pass in the days when ^a the judges ^b ruled, that there was ^c a famine in the land. And a certain man of ^d Bethlehem-

Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

A. M. 2818.
B. C. 1186.
An. Exod. Isr.
3—5.
Anno ante I.
Olymp. 440.

2 And the name of the man was

^a Judg. 2. 16.—^b Heb. *judged*.

^c See Gen. 12. 10. & 26. 1. ² Kings 8. 1.—^d Judg. 17. 8.

NOTES ON CHAP. I.

Verse 1. *When the judges ruled*] We know not under what judge this happened; some say under *Ehud*, others under *Shamgar*.—See the *Preface*.

There was a famine] Probably occasioned by the depredations of the Philistines, Ammonites, &c. carrying off the corn as soon as it was ripe; or destroying it on the field.

The *Targum* says, “God has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of *Messiah* the King. The *first*, in the days of Adam; the *second*, in the days of *Lamech*; the *third*, in the days of Abraham; the *fourth*, in the days

of Isaac; the *fifth*, in the days of Jacob; the *sixth*, in the days of Boaz, who is called *Abtsan*, (*Ibzan*), the Just, of Bethlehem Judah; the *seventh*, in the days of David, king of Israel; the *eighth*, in the days of *Elijah* the prophet; the *ninth*, in the days of *Elishah*, in Samaria; the *tenth* is yet to come; and it is not a famine of *bread* or of *water*, but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel.”

Verse 2. *Elimlech*] That is, *God is my King*.

Naomi] Beautiful, or amiable.

Mahlon] Infirmary.

Chilion] Finished, completed.

A. M. 2818.
B. C. 1186.
An. Exod. Isr.
305.
Anno ante I.
Olymp. 410.

Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^a Ephrathites of Beth-lehem-judah. And they came ^b into the country of Moab, and ^c continued there.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had ^d visited his people in ^e giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, ^f Go, return each to her mother's house:

^a See Gen. 35. 19.—^b Judg. 5. 30.—^c Heb. were.—^d Exod. 4. 31. Luke 1. 68.—^e Psa. 132. 15. Matt. 6. 11.—^f See Josh. 24. 15.—^g 2 Tim. 1. 16, 17, 18.—^h Ver. 5. ch. 2. 20.—ⁱ Ch. 3. 1.—^k Gen. 38. 11. Deut. 25. 5.

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 4. *And they took them wives*] The Targum very properly observes, that they transgressed the decree of the word of the Lord, and took to themselves strange women.

Verse 5. *And Mahlon and Chilion died*] The Targum adds, *And because they transgressed the decree of the word of the Lord, and joined affinity with strange people, therefore their days were cut off.* It is very likely that there is more here than conjecture.

Verse 6. *She had heard*] By the mouth of an angel, says the Targum.

The Lord had visited his people] "Because of the righteousness of Izan the judge, and because of the supplications of pious Boaz."—Targum.

It is imagined, and not without probability, that Mahlon and Chilion are the same with Joash and Saraph, mentioned 1 Chron. iv. 22., where the Hebrew should be thus translated, *And Joash and Saraph, who married in Moab, and dwelt in Lehem.*—See the Hebrew.

Verse 11. *Are there yet any more sons*] This was

A. M. 2823.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

^g the Lord deal kindly with you, as ye have dealt with ^h the dead, and with me.

9 The Lord grant you that ye may find ⁱ rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are there yet any more sons in my womb,* ^k that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, ^l if I should have an husband also to night, and should also bear sons;

13 Would ye ^m tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for ⁿ it grieveth me much for your sakes, that ^o the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah ^p kissed her mother-in-law; but Ruth ^q clave unto her.

15 And she said, Behold, thy sister-in-law is

¹ Or, if I were with an husband.—^m Heb. hope.—ⁿ Heb. I have much bitterness.—^o Judg. 2. 15. Job 19. 21. Psa. 32. 4. & 38. 2. & 39. 9, 10.—^p Eccus. 12. 9.—^q Prov. 17. 17. & 18. 24.

spoken in allusion to the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law:—Let us observe the particulars.

1. She intimates that she had no other sons to give them.

2. That she was not with child; so there could be no expectation.

3. That she was too old to have a husband.

4. That though she should marry that night, and have children, yet they could not wait till such sons were marriageable: she, therefore, begs them to return to their own country, where they might be comfortably settled among their own kindred.

Verse 14. *And Orpah kissed her mother-in-law*] The Septuagint add, *Και επεσρεψεν εις τον λαον αυτης, And returned to her own people.* The Vulgate, Syriac, and Arabic, are to the same purpose.

Verse 15. *Gone back—unto her gods*] They were pro-

A. M. 2928.
B. C. 1176.
An. Exod. 12.
319.
Anno ante I.
Olymp. 400.

gone back unto her people, and unto ^a her gods : ^b return thou after thy sister-in-law.

16 And Ruth said, ^c Intreat ^d me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : ^e thy people *shall be my people*, and thy God my God :

17 Where thou diest, will I die, and there will I be buried : ^f the LORD do so to me, and more also, *if ought* but death part thee and me.

18 ^g When she saw that she ^h was stedfastly minded to go with her, then she left speaking unto her.

19 ⁱ So they two went until they came to

Beth-lehem. And it came to pass when they were come to Beth-lehem, that ^j all the city was moved about them, and they said, ^k Is this Naomi ?

20 And she said unto them, Call me not ^l Naomi, call me ^m Mara : for the Almighty hath dealt very bitterly with me.

21 I went out full, ⁿ and the LORD hath brought me home again empty : why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me ?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab : and they came to Beth-lehem ^o in the beginning of barley harvest.

^a Judg. 11. 24.—^b See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 24. 28.
—^c Or, *Be not against me*.—^d 2 Kings 2. 2, 4, 6.—^e Ch. 2. 11, 12.
—^f 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.—^g Acts 21. 11.

^h Heb. *strengthened herself*.—ⁱ Matt. 21. 10.—^j See Isa. 22. 7. Lam. 2. 15.—^k That is, *pleasant*.—^l That is, *bitter*.—^m Job 1. 21.
—ⁿ Exod. 9. 31, 32. Ch. 2. 23. 2 Sam. 21. 9.

bably both idolaters : their having been *proselytes* is an unfounded conjecture. *Chemosh* was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. *And Ruth said*] A more perfect surrender was never made of friendly feelings to a friend : *I will not leave thee ; I will follow thee : I will lodge where thou lodgest ; take the same fare with which thou meetest :—thy people shall be my people ;* I most cheerfully abandon my own country, and determine to end my days in thine. *I will also, henceforth, have no god but thy God ;* and be joined with thee in worship as I am in affection and consanguinity. *I will cleave unto thee even unto death, die where thou diest, and be buried, if possible, in the same grave.* This was a most extraordinary attachment, and evidently without any secular motive.

The Targum adds several things to this conversation between Naomi and Ruth : I shall subjoin them. “And Ruth said, Entreat me not to leave thee, for *I desire to become a proselyte*.” And Naomi said, *We are commanded to keep the sabbath, and other holy days ; and on it not to travel more than two thousand cubits.—And Ruth said, “Whither thou goest I will go.” And Naomi said, We are commanded not to lodge with the Gentiles.—Ruth answered, “Where thou lodgest I will lodge.” And Naomi said, We are commanded to observe the one hundred and thirteen precepts.—Ruth answered, What thy people observe, that will I observe ; as if they had been my people of old. And Naomi said, We are commanded not to worship with any strange worship.—Ruth answered, “Thy God shall be my God.” Naomi said, We have four kinds of capital punishments for criminals ; stoning, burning, beheading, and hanging.—Ruth answered, “In whatsoever manner thou diest, I will die.” Naomi said, We*

have a house of burial.—Ruth answered, “And there will I be buried.”

It is very likely that some such conversation as this took place between the *elders* and those who were becoming *proselytes*. This verse is famous among those who strive to *divine* by the Bible. I should relate the particulars, but am afraid they might lead to a continuance of the practice.

Verse 17. *The LORD do so to me, and more*] May He inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement ; for Naomi was nourished in the house of Boaz in her old age, and became the fosterer and nurse of their son Obed, chap. iv. 15, 16.

Verse 19. *All the city was moved about them*] It appears that Naomi was not only well known, but highly respected also, at Bethlehem ; a proof that Elimelech was of high consideration in that place.

Verse 20. *Call me Mara*] That is, *bitter* ; one whose life is grievous to her.

The Almighty] שדי Shaddy, He who is *self-sufficient* has taken away the props and supports of my life.

Verse 21. *I went out full*] Having a husband, and two sons :—

The LORD hath brought me home again empty] Having lost all three by death. It is also likely that Elimelech took considerable property with him into the land of Moab ; for, as he fled from the face of the famine, he would naturally take his property with him ; and on this Naomi subsisted till her return to Bethlehem, which she might not have thought of till all was spent.

Verse 22. *In the beginning of barley harvest*] This was in the beginning of *spring*, for the barley harvest began immediately after the pass-over : and that feast was held

the 15th of the month *Nisan*, which corresponds nearly with our *March*.

The *Targum* says, "They came to Bethlehem on that day, in which the children of Israel began to mow the sheaf of barley which was to be waived before the Lord." This circumstance is the more distinctly marked, because of Ruth's *gleaning*, mentioned in the succeeding chapter.

1. The native, the amiable *simplicity* in which the story of the preceding chapter is told, is a proof of its *genuineness*. There are several sympathetic circumstances recorded here which no *forger* could have invented. There is too much of *nature* to admit any thing of *art*.

2. On the marriage of Orpah and Ruth, and the wish of Naomi that they might find *rest* in the house of their husbands, there are some pious and sensible observations in Mr. NESS's *History and Mystery of the Book of Ruth*; from which I shall lay the following extract before my readers:

"A married estate is a state of *rest*: so it is called here, and in chap. iii. 1. Hence marriage is called *portus juventutis*, the *port* or *haven* of *young people*; whose affections, while unmarried, are continually *floating*, or *tossed to and fro*, like a *ship* upon the *waters*, till they come into this happy har-

bour. There is a natural propension in most persons towards nuptial communion; as all created beings have a natural tendency towards their proper centre, (*leve sursum, et grave deorsum*,) and are restless out of it: so the Rabbins say, *Requirit vir costam suam, et requirit fœmina sedem suam*, 'The man is restless while he misses his rib that was taken out of his side, and the woman is restless till she get under the man's arm, from whence she was taken.' Oh! look up to God then, ye unmarried ones, and cry with good *Naomi*, *The Lord grant me rest*, (for my roving affections,) in the house of some good consort, that I may live in peace and plenty, with content and comfort, all my days. Know that your marriage is, (of all your civil affairs,) of the greatest importance, having an influence upon your whole life. It is either your making or marring in this world; 'tis like a stratagem in war, wherein a miscarriage cannot be recalled when we will; for we marry for life. I am thine, and thou art mine, *brevis quidem cantiuncula est*, is a short song; *sed longum habet epiphonema*, but it hath a long under-song. So an error here is irrecoverable; you have need of Argus's hundred eyes, to look withal before you leap." This is good advice:—but who, among the persons concerned, will have grace enough to take it?

CHAPTER II.

Ruth goes to glean in the field of Boaz, 1—3. Boaz finds her, and inquires who she is, 4—7. He speaks kindly to her, gives her permission to follow his reapers, and orders them to use her well, 8—16. She returns in the evening to Naomi, and tells her of her fare; from whom she receives encouragement and advice, 17—23.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

AND Naomi had a ^a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was ^b Boaz. ^c

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ^d glean ears of corn after him in whose sight I shall find

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

^a Ch. 3. 2, 12.—^b Ch. 4. 21.

^c Called Booz. Matt. 1. 5.—^d Lev. 19. 9. Deut. 24. 19.

NOTES ON CHAP. II.

Verse 1. *A mighty man of wealth*] We have already seen that some suppose Boaz to have been one of the judges of Israel: he was, no doubt, a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean* comes from the French *glaner*, to gather ears, or grains of corn. This was formerly a general custom in England and Ireland: the poor went into the fields, and collected the straggling ears of corn after the reapers; and it was long supposed that this was their *right*, and that the *law* recognized it. But although it has been an old *custom*, I find that it is now set-

tled by a solemn judgment of the court of Common Pleas, that a right to glean in the harvest field cannot be claimed by any person at common law: see *Law Dictionary*, article *gleaning*. Any person may *permit* or *prevent* it in his own grounds. By the Irish acts, 25 Hen. VIII. c. 1. and 28 Hen. VIII. c. 24. *gleaning* and *leaving* are so restricted as to be, in fact, prohibited in that part of the United Kingdom.—See the Note on Lev. xix. 10.

After him in whose sight I shall find grace] She did not mean Boaz: but she purposed to go out where they were now reaping, and glean after *any person* who might permit her, or use her in a friendly manner. The words seem to in-

A. M. 2968.
B. C. 1156.
An. Exod. 1st.
119
Antio ante 1.
Olymp. 400.

grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 And, behold, Boaz came from Bethlehem, and said unto the reapers, "The Lord be with you. And they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

1 Heb. hap happen 2. — 2 Psal. 129. 7, 8.

Luke 1. 28. 2 Thess. 3. 16. — 3 Ch. 1. 22.

finite that, notwithstanding the law of Moses, the gleaners might be prevented by the owner of the field.

Verse 3. *And her hap was,* So she was *accidentally, or providentially,* led to that part of the cultivated country which belonged to Boaz.

Verse 4. *Boaz came from Bethlehem*] This salutation between Boaz and his reapers is worthy of particular regard: *he said,* יהוה עִמָּךְ *Yehovah immaken, "Jehovah be with you!" They said,* יְבָרֶכְךָ יְהוה *Yebrekeka Yehovah, "May Jehovah bless thee!"* Can a pious mind read these godly salutations without wishing for a return of those simple primitive times? The words may be thus paraphrased: "May God be with you, to preserve you from accidents, and strengthen you to accomplish your work!" "May God bless thee with the increase of the field, and grace to use His bounty to the glory of the Giver!"

Verse 5. *His servant that was set over the reapers*] This was a kind of steward, or hind, who had the under management of the estate. Some think that an *officer* of this kind is intended in the description given by Homer of the labours of a harvest field, as represented by Vulcan on one compartment of the shield which he made for Achilles:—

Εν τέλει τούτοις βασιλεὺς καὶ τῶνδε
Ἥρωες, ὅσοις ἔστιν ἀνδρῶν ἐν οἴκῳ
Διότρεος, ὁ δὲ αὖτις ἑὶ τὴν ἀγορὴν ἔρχεται
Ἄλλος δ' ἀπὸ τῆς ἀγορᾶς ἐλθὼν ἵσταται
Τῶν δ' ἄλλων ἀνδρῶν ἀπὸ τῆς ἀγορᾶς
Ἦτορ δ' ἐν τῇ ἀγορᾷ, ὡς ἀπὸ τῆς ἀγορᾶς,
Ἀνδρῶν δ' ἀπὸ τῆς ἀγορᾶς ἑστῶν
Στράτευμα δ' ἐστὶν ἀνδρῶν ἀπὸ τῆς ἀγορᾶς
Κόρυς δ' ἀπὸ τῆς ἀγορᾶς ἑστῶν
Βασίλειος δ' ἀπὸ τῆς ἀγορᾶς ἑστῶν
Διότρεος δ' ἀπὸ τῆς ἀγορᾶς ἑστῶν.

Iliad. xviii. v. 550.

There too he formed the likeness of a field
Crowded with corn, in which the reapers toil'd,
Each with a sharp tooth'd sickle in his hand.
Along the furrow *here*, the harvest fell
In frequent handfuls; *there*, they bound the sheaves.
Three binders of the sheaves their sultry task
All plied industrious; and behind them boys
Attended, filling with the corn their arms,
And offering still their bundles to be bound.
Amid them, staff in hand, the master stood,
Enjoying, mute, the order of the field:
While shaded by an oak apart, his train
Prepared the banquet; a well thriven ox
New slain, and the attendant maidens mix'd
Large supper for the hinds, of whitest flour.

COWLEY.

This scene is well described; and the person who acts as *overseer* is here called βασιλεὺς, *king*, and his *staff* is called ῥαβδόν, *a sceptre*; and he *stands in a field*, merely to see that the work is well done, and that each performs his task: and there appear to me to be *gleaners* in the description—viz. the boys who gather the handfuls after the three binders.—See the Greek.

Verse 7. *That she tarried a little in the house.*] It seems as if the reapers were now resting in their *tent*; and that Ruth had just gone in with them, to take her rest also.

Verse 8. *Abide here fast by my maidens*] These were probably employed in making *bands*, and laying on them enough to form a *sheaf*, which the binders would tie and form into *shocks* or *thraves*. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads or ears which they had left.

A. M. 2898.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

9 Let thine eyes be on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee ?

and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she ^afell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger ?

11 And Boaz answered and said unto her, It hath fully been shewed me, ^ball that thou hast done unto thy mother-in-law since the death of thine husband : and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 ^cThe LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, ^dunder whose wings thou art come to trust.

^a 1 Sam. 25. 23.—^b Ch. 1. 14, 16, 17.—^c 1 Sam. 24. 19.—^d Ch. 1. 16. Psal. 17. 8. & 36. 7. & 57. 1. & 63. 7.—^e Or, I find favour.

Verse 9. *The young men that they shall not touch thee*] This was peculiarly necessary, as she was a stranger, and unprotected.

Verse 10. *Then she fell on her face*] Prostrated herself, as was the custom in the East when inferiors approached those of superior rank. The *Targum* adds to the conversation between Ruth and Boaz : “ How, says she, have I obtained grace in thy sight that thou shouldest acknowledge me who am a stranger, and one of the daughters of Moab, of whom it is said the unclean shall not enter into the congregation of the Lord ? And Boaz answered, It has been certainly told me by the word of the wise, that what the Lord hath decreed he has not decreed concerning the *women*, but the *men*. And it has been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done,” &c.

Verse 12. *The LORD recompense thy work*] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee] This is spoken with great modesty and piety : the kindness I shew thee is little in comparison of thy desert ; God alone can give thee a *ull* reward for thy kindness to thy husband and mother-in-law ; and He will do it, because *thou art come to trust under his wings* ; to become a *proselyte* to His religion. The metaphor is taken from the young of fowls ; who, seeing a bird of

A. M. 2824.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

13 Then she said, ‘ Let ^f me find favour in thy sight, my lord ; for that thou hast comforted me, and for that thou hast spoken ^gfriendly unto thine handmaid, ^hthough I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers : and he reached her parched *corn*, and she did eat, and ⁱwas sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ^kreproach her not :

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned : and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city : and her mother-in-law saw what she had

^f Gen. 33. 15. 1 Sam. 1. 18.—^g Heb. *to the heart*. Gen. 34. 3. Judg. 19. 3.—^h 1 Sam. 25. 41.—ⁱ Ver. 18.—^k Heb. *shame her not*.

prey, run to their mother to be covered by her wings from danger ; and also take shelter from storms, tempests, cold, &c. It is evident from this, that Ruth had already attached herself to the Jewish religion.

Verse 13. *Not like unto one of thine handmaidens.*] I am as unworthy of thy regards as any of thy own maid servants ; and yet thou shewest me distinguished kindness.

Verse 14. *Dip thy morsel in the vinegar*] The *צמר cho-mets*, which we here translate *vinegar*, seems to have been some refreshing kind of *acid sauce* used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar, robb* of fruits, &c. are used for this purpose in the East to the present day. And the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and hand together into these cooling and refreshing articles.

Parched corn] This was a frequent repast among the ancients in almost all countries : see the Notes on Lev. ii. 1—14.

Verse 15. *Let her glean even among the sheaves*] This was a privilege ; for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. *An ephah of barley.*] Not less than *seven gallons and a half* ; a good day’s work.—On Hebrew measures of capacity see the Note on Exod. xvi. 16.

Verse 18. *And gave to her that she had reserved*] As Ruth had received a distinct portion at dinner time, of

A. M. 1008.
B. C. 1156.
An. Exod. 14.
100.
Apost. ante L.
Oscup. 100.

gleaned: and she brought forth, and gave to her ^a that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did ^b take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

20 And Naomi said unto her daughter-in-law, ^c Blessed be he of the Lord, who ^d hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is

near of kin unto us, ^e one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they ^f meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

^a Ver. 14. — ^b Ver. 10. — ^c Ps. 11. 1. — ^d Ch. 3. 13. — 2 Sam. 2. 6. — Job 29. 13. — ^e Prov. 17. 17.

^e Ch. 3. 9. & 4. 6. — ^f Or, one that hath right to redeem. See Lev. 25. 25. — ^g Or, fall upon thee.

which she had more than she could eat, ver. 14.: it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. *To the living and to the dead*. Naomi and Ruth were the *living*; and they were also the representatives of *Elnoelech* and *Chilion*, who were dead. Naomi was of the family; and Ruth, though not of the family, was a representative of one of its deceased branches, being the widow of Chilion.

One of our next kinsmen.] מְגוֹאֲלֵמֵנוּ *Megoa'leynu*, of our redeemers; one who has the right to redeem the forfeited inheritance of the family. The word גֹּאֵל *goel*, signifies a near kinsman; one who, by the Mosaic law, had a right to redeem an inheritance, and also was permitted to vindicate or revenge the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless, the next unmarried brother took his widow; and the children from that marriage were reputed the children of the deceased brother. The office of the next akin was *threefold*:—1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother, or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, &c.; as in the case of Boaz.—See chap. iv.

Verse 21. *Keep fast by my young men*.] The word הַנְּעָרִים *han'edrim*, should be translated *servants*, both the male and female being included in it; the latter especially, as we see in ver. 22, 23.

Verse 23. *And of wheat harvest*.] That is, she was to continue gleaning in the farm of Boaz, to the end of the barley harvest; and then, when the wheat harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable mind: she was *modest*, and she was *industrious*, and most probably a *comely* woman; and all these things served to attract the attention of Boaz, and to engage his affection. Her attachment also to her mother-in-law could not fail to secure his esteem. All these things worked together, in the course of Providence, to bring about a matrimonial connection; which, in its issue, was intimately connected with the salvation of a lost world; for, from this very line, Jesus Christ, according to the flesh, sprang: and Ruth shewed herself as worthy to be one of His progenitors as the Virgin Mary was to be His mother.—See the Notes on Matt. chap. i.

2. We should carefully attend to the *leadings* and to the *workings* of God's Providence; it is our *duty* and our *interest* to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been; but she followed God fully, and in a path apparently *dangerous*, and yet not only sustained no injury, but succeeded well in all things: from this, as well as from innumerable other circumstances, we see the truth of that word, *Acknowledge him in all thy ways, and he will direct thy steps*. And with this we may ever connect, *Trust in the Lord with thy whole heart, and lean not to thy own understanding*. Whosoever follows God in simplicity of heart will most assuredly be guided into all truth.

CHAPTER III.

Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1—5. She acts according to her mother-in-law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse, 6—13. He gives her six measures of barley, and sends her away privately to her mother-in-law, who augurs favourably of the issue of the plan she had laid, 14—18.

A. M. 2828.
B. C. 1176.
An. Exod. 1-st.
315.
Anno ante I.
Olymp. 400.

THEN Naomi her mother-in-law said unto her, My daughter, ^a shall I not seek ^b rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, ^c with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, ^d and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ^e uncover his feet, and

lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and ^f his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and ^g turned himself: and, behold, a woman lay at his feet.

A. M. 2828.
B. C. 1176.
An. Exod. 1-st.
315.
Anno ante I.
Olymp. 400.

¹ 1 Cor. 7. 36. ¹ 1 Tim. 5. 8.—^b Ch. 1. 9.—^c Ch. 2. 8.—^d 2 Sam. 14. 2.
^e Or, lift up the clothes that are on his feet.

^f Judg. 19. 6, 9, 22. ² 2 Sam. 13. 28. Esth. 1. 10.—^g Or, took hold on.

NOTES ON CHAP. III.

Verse 1. *Shall I not seek rest for thee*] That is, shall I not endeavour to procure thee a *proper husband*?—See chap. i. 9., and the observations at the end of that chapter.

Verse 2. *He winnoweth barley to night*] It is very likely that the winnowing of grain was effected by taking up in a broad thin vessel, or sieve, a portion of the corn, and letting it down slowly in the wind: thus the grain would, by its own weight, fall in one place, while the chaff, &c. would be carried to a distance by the wind. It is said here that this was done *at night*: probably what was threshed out in the day was winnowed in the evening, when the sea breeze set in, which was common in Palestine; and as this took place in the evening only, that was the time in which they would naturally winnow their corn.

Verse 3. *Wash thyself therefore*] She made Ruth put on her best dress, that Boaz might, in the course of the day, be the more attracted by her person; and be the better disposed to receive her as Naomi wished.

Verse 4. *Uncover his feet, and lay thee down*] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *submission*, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See *Cabaret*.

On the whole, we must say, had not Boaz been a person of extraordinary piety, prudence, and continence, this experiment might have been fatal to Ruth. We cannot easily account for this transaction: probably Naomi knew more than she revealed to her daughter-in-law. The experiment, however, was dangerous, and should in no sense be imitated.

He will tell thee what thou shalt do.] The Targum reads the clause thus; “Thou shalt ask counsel from him, and he shall tell thee what thou shouldst do.”

Verse 7. *When Boaz had eaten and drunk*] The Targum adds, “He blessed the name of the Lord, who had heard his prayer, and removed famine from the land of Israel.”

Went to lie down] As the threshing floors of the eastern nations are, in general, in the open air, it is very likely that the owner, or some confidential person, continued in the fields till the grain was secured, having a tent in the place where the corn was threshed and winnowed. Boaz seems to have acted thus.

Verse 8. *The man was afraid, and turned himself*] The verb ילפת *yillapheth*, which we render he turned himself, has puzzled even the Targumist, who translates the clause thus: “The man trembled, and his flesh became like a (boiled) turnip

^{A. M. 1755.}
^{Ab. 1. 1. 1. 1.}
^{Ac. 1. 1. 1. 1.}
^{Ch. 1. 1. 1. 1.}
 9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: ¹spread therefore thy skirt over thine handmaid; for thou *art* ^aa near kinsman.

10 And he said, ^aBlessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than ^aat the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou request: for all the ^acity of my people doth know that thou *art* ^aa virtuous woman.

12 And now it is true that I *am* thy ^bnear kinsman: howbeit ^cthere is a kinsman nearer than I.

13 Tarry this night, and it shall be in the

morning: ^athat if he will ^aperform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^aas the Lord liveth: lie down until the morning.

14 ^aAnd she lay at his feet until the morning: and she rose up before one could know another. And he said, ^aLet it not be known that a woman came into the floor.

15 Also he said, Bring the ^avail that thou hast upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And

^a 1. 1. 1. 1. ^b Or, one that hath right to redeem. ^c Ch. 1. 20, & ver. 12. ^d Ch. 2. 20. ^e Ch. 1. 8. ^f Heb. gates. ^g Prov. 12. 4. ^h Ver. 10.

¹ Ch. 1. 1. ² Deut. 22. 3. ³ Ch. 1. 1. ⁴ Mat. 22. 3. ⁵ Judges 19. ⁶ Jer. 1. 2. ⁷ Rom. 12. 17. ⁸ 1 Cor. 13. 12. ⁹ 2 Cor. 8. 20. ¹⁰ 1 Thess. 5. 22. ¹¹ Or, that, or, upon.

through fear." It is fully evident Boaz had no intimation of the present proceedings. To this verse the Targumist adds much: he says, "Boaz subdued his concupiscence, and acted towards her as Joseph did to the Egyptian wife of his master, and as Pelatiel, the son of Laish the pious, did to Michal, the daughter of Saul, the wife of David, who put a sword between Michal and himself, because he would not approach to her."

Verse 9. *Spread therefore thy skirt over thine handmaid*] Hebrew, *spread thy wing*. The *wing* is the emblem of *protection*; and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, *take me to thee for wife*; and so the Targum has translated it, *Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer*: i. e. Thou art the גואל *goel*, the kinsman to whom the right of redemption belongs.—See on chap. ii. 20. Even to the present day, when a Jew marries a woman, he throws the shirt, or end of his talith, over her, to signify that he has taken her under his protection.

Verse 10. *In the latter end than at the beginning*] It is not easy to find out what Boaz means. Perhaps דבר *chased*, which we translate *kindness*, means *piety*; as if he had said, Thou hast given great proof of thy *piety* in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the Divine injunction fulfilled; viz. that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless, that his name might not become extinct in Israel: this latter act

is a greater proof of thy piety and sincerity, than any thing that could be inferred from thy becoming a proselyte.

Whether poor or rich.] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a *rich young man*; but she preferred the building up the house of her deceased husband.—See above.

Verse 12. *There is a kinsman nearer than I.*] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a brother of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a *nephew*: the former, therefore, must have a prior right.

Verse 13. *As the Lord liveth*] Thus he bound himself by an *oath* to take her to wife, if the other should refuse.

Verse 15. *Bring the vail*] כַּסְתָּוֹת *kashtavoth*; this seems to have been a cloak, plaid, or what the Arabs call *hyke*, which has been largely explained elsewhere.—See Judges xiv. 12.

Six measures of barley] We supply the word *measures*, for the Hebrew mentions no *quantity*. The Targum renders six *seals* שֵׁשׁ סָאִים *sith seim*. A *seal* was about two gallons and a half, which must have been a very large load for a woman; and so the Targumist thought, for he adds, *And she received strength from the Lord to carry it*. If the *omer* be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half, a very gently pressed, and much more than she could have got by herself. The Targumist says that in the

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

^a Psa. 37. 3, 5.

ceiving these six measures, "it was said, in the spirit of prophecy, that from her should proceed the six righteous persons of the world: viz. David, Daniel, Shadrach, Meshach, Abednego, and the King Messiah; each of whom should be blessed with six benedictions." It is, however, remarkable, that the Targum makes the *Messiah* to spring from her through the line of David, and goes down to Daniel and his companions; which Daniel prophesied so clearly, not only

18 Then said she, ^a Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, ^b until he have finished the thing this day.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

^b Isa. 28. 16.

of the advent of *Messiah the Prince*; but also of the very time in which He was to come, and the *sacrificial death* He was to die.

Verse 18. *Until thou know how the matter will fall*] That is, whether he who is nearer of kin than Boaz will take thee to wife: do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife, 1—5. The kinsman refuses, and relinquishes his right to Boaz, 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people; who witness the contract, and pray for God's blessing upon the marriage, 9—12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women name the child, and the Book concludes with the genealogy of David, 17—22.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

THEN went Boaz up to the gate, and sat him down there: and, behold, ^a the kinsman of whom Boaz spake came by; unto whom

he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of ^b the

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante I.
Olymp. 400.

^a Ch. 3. 12.

^b 1 King-21. 3. Prov. 31. 23.

NOTES ON CHAP. IV.

Verse 1. *Then went Boaz up to the gate*] We have often had occasion to remark, that the gate or entrance to any city or town was the place where the court of justice was ordinarily kept.—For an account of the officers in such places, see the Note on Deut. xvi. 18.

Ho, such a one!—sit down here.] This familiar mode of compellation is first used here. The original is שְׁבֵחַ פֶּה פֶּלִנִי Shebah poh, Peloni Almoni! *Hark ye! Mr. Such-a-one, of such a place; come and sit down here.* This is used when the person of the individual is known, and his name and residence unknown:—עֲלֹמִי almoni comes from עָלַם alam, he was hidden; hence the Septuagint render it by κρυφῆ, *thou unknown person.* פֶּלִנִי Peloni, comes from פָּלַח palah,

to sever, or distinguish. You, of such a particular place. Modes of compellation of this kind are common in all languages.

Verse 2. *He took ten men*] Probably it required this number to constitute a court. How simple, and how rational, was this proceeding!—1. The man who had a suit, went to the city gates. 2. Here he stopped, till the person with whom he had the suit came to the gate, on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment; which judg-

A. M. 28. 3.
B. C. 11. 6.
An. I. col. 16.
Ann. ante 1.
Olym. 1. 9.

elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's :

4 And ^a I thought to advertise thee, saying, ^b Buy *it* ^c before the inhabitants, and before the elders of my people. If thou wilt redeem *it* redeem *it* : but if thou wilt not redeem *it*, then tell me, that I may know : ^d for *there is none* to redeem *it* beside thee ; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, ^e to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem

it for myself, lest I mar mine own inheritance : redeem thou my right to thyself ; for I cannot redeem *it*.

7 ^f Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things ; a man plucked off his shoe, and gave *it* to his neighbour : and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife to raise up the name of the dead upon his inheritance, ^g that the name of the dead be not cut

A. M. 28. 3.
B. C. 11. 6.
An. I. col. 16.
Ann. ante 1.
Olym. 1. 9.

^a Heb. I said I will reveal in thine ear. — ^b Jer. 32. 7, 8. — ^c Gen. 23. 18. — ^d Lev. 25. 25.

^e Gen. 38. 8. Deut. 25. 5, 6. ch. 3. 18. Matt. 23. 24. — ^f Ch. 1. 12. — ^g Deut. 25. 7, 9. — ^h Deut. 25. 9.

ment was always according to the custom of the place. 8. When this was done, the people who happened to be present, witnessed the issue. And thus the business was settled, without lawyers, or legal casuistry. A question of this kind, in one of our courts of justice, in these enlightened times, would require many days' previous preparation of the attorney, and several hours' arguing between counsellor *Botherum* and counsellor *Borum*, till even an enlightened and conscientious judge would find it extremely difficult to decide whether *Naomi* might sell her own land ; and whether *Boaz* or *Peloni* might buy it ! O ! glorious uncertainty of modern law !

Verse 3. *Naomi—selleth a parcel of land*] She was reduced to want, the immediate inheritors were extinct, and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. *I thought to advertise thee*] Both Dr. *Kennicott* and Father *Houbigant* have noticed several corruptions in the pronouns of this and the following verses ; and their criticisms have been confirmed by a great number of MSS. since collated. The text corrected, reads thus :—" And I said I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it ; but if thou wilt not redeem it, tell me, that I may know : for there is none to redeem it but thou, and I, who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the

name of the dead upon his inheritance." ver. 4 and 5.—See *Kennicott's Dissertations*, Vol. I. pag. 149. *Houbigant in loco*, and the *Variae Lectiones* of *Kennicott* and *De Rossi*. This is Boaz' statement of the case before the kinsman, and before the people and the elders.

I will redeem it.] I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. *Thou must buy it also of Ruth*] More properly, *Thou wilt also acquire Ruth*. Thou canst not get the land without taking the wife of the deceased ; and then the children which thou mayest have shall be reputed the children of Chilion, thy deceased kinsman.

Verse 6. *I cannot redeem it for myself*] The *Targum* gives the proper sense of this passage :—" And the kinsman said, On this ground I cannot redeem it, because I have a wife already ; and I have no desire to take another, lest there should be contention in my house, and I should become a corruptor of my inheritance. Do thou redeem it, for thou hast no wife ; for I cannot redeem it." This needs no comment.

Verse 7. *A man plucked off his shoe*] The law of such a case is given at large in Deut. xxv. 5—9. It was simply this :—If a brother, who had married a wife, died without children, the eldest unmarried brother was to take the widow, and raise up a family to the brother deceased ; and he had the right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe, and spit in his face ; and he was ever after considered as a disgraced man. In the present case, the shoe only is

A. M. 2825.
B. C. 1175.
An. Exod. 1. r.
315.
Anno ante I.
Olymp. 400.

off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, *We are witnesses.* ^a The LORD make this woman that is come into thine house like Rachel and like Leah, which two did ^b build the house of Israel: and ^c do thou worthily in ^d Ephratah, and be ^e famous in Beth-lehem:

12 And let thy house be like the house of Pharez, ^f whom Tamar bare unto Judah, of ^g the seed which the LORD shall give thee of this young woman.

^a Psa. 127. 3. & 128. 3.—^b Deut. 25. 9.—^c Or, *get thee riches, or, power.*—^d Gen. 35. 16, 19.—^e Heb. *proclaim thy name.*—^f Gen. 38. 29. 1 Chron. 2. 4. Matt. 1. 3.—^g 1 Sam. 2. 20.—^h Ch. 3. 11.

taken off; probably because the circumstances of the man were such as to render it *improper* for him to redeem the ground, and take Ruth to his wife: and because of this reasonable excuse, the *contemptuous* part of the ceremony is omitted.—See the Note on Deut. xxv. 9.

Verse 11. We are *witnesses*] It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction? Who answered, *We have witnessed it.* If any minutes of court were kept, then the transaction was entered probably in some such words as these:—"On — day of —, Boaz bought the land of Elimelech from Naomi, his widow, and took Ruth, her daughter-in-law, to wife:—, who had the nearest right, refusing to buy the land on the conditions then proposed."

The Lord make this woman—like Rachel and like Leah] May thy family be increased by her means, as the tribes were formed by means of *Rachel* and *Leah*, wives of the patriarch Jacob.

Which two did build the house of Israel] We have already seen that בן *ben*, a son, comes from the root בנה *banah*, he built, and hence אבן *aben*, a stone; because as a house is built up of stones, so is a family of children. There is a similar figure in PLAUTUS, *Mostell.* Act. I. sc. 2. ver. 37.

— nunc etiam volo
Dicere, ut homines ædium esse similes arbitremini,
Primum dum parentes fabri liberum sunt,
Et fundamentum liberorum substruunt.

"I would also observe, that ye men are similar to houses: ye parents are the *fabricators* of the children, and they are the *foundation* of the building."

Verse 12. *Like the house of Pharez*] This was very

13 ¶ So Boaz ^b took Ruth, and she was his wife: and when he went in unto her, ⁱ the LORD gave her conception, and she bare a son.

14 And ^k the women said unto Naomi, Blessed be the LORD, which hath not ^l left thee this day without a ^m kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and ⁿ a nourisher of ^o thine old age; for thy daughter-in-law, which loveth thee, which is ^p better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

A. M. 2829.
B. C. 1175.
An. Exod. Isr.
316.
Anno ante I.
Olymp. 399.

ⁱ Gen. 29. 31. & 33. 5.—^k Luke 1. 58. Rom. 12. 15.—^l Heb. *caused to cease unto thee.*—^m Or, *redeemer.*—ⁿ Heb. *to nourish.* Gen. 45. 11. Psa. 55. 22.—^o Heb. *thy grey hairs.*—^p 1 Sam. 1. 8.

appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Bethlehemites, and that of Elimelech.

Verse 13. *So Boaz took Ruth*] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord: but this law, the Jews think, did not extend to *women*; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a *proselyte* to the true God in the land of Israel.

Verse 15. *Better to thee than seven sons*] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. *Naomi took the child*] This might do for Naomi; but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being *nursed* by an *old woman*; especially if the child *sleep with her*. The aged gain refreshment and energy by sleeping with the *young*; and, from the same means, the young derive premature decrepitude. The vigour which is *absorbed* by the *former*, is *lost* by the *latter*. It is a foolish and destructive custom to permit young children (which is a common case) to sleep with *aged aunts*, and *old grandmothers*. Bacon's grand secret of the *cure of old age*, couched in so many obscure and enigmatical terms, is simply this:—*Let young persons sleep constantly with those who are aged and infirm.* And it was on this principle, that the physicians of David recommended a *young healthy girl to sleep with David in his old age*. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

A. M. 2680.
B. C. 1175.
Ab. Exod. 12.
516.
Anno ante 1.
Olymp. 729.

17 * And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez: ^b Pharez begat Hezron,

* Luke 1. 58, 59. — ^b 1 Chron. 2. 4, &c. Matt. 1. 3. — Numb. 1. 7.

Verse 17. *The neighbours gave it a name*] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandfather adopted it.

They called his name Obed.] עֲבֵד *ebed*, *serving*, from עָבַד *abad*, he served. Why was this name given? Because he was to be the *nourisher of her old age*, ver. 15. And so he must be by *lying in her bosom*, even if *services* in future life were wholly left out of the question. These neighbours of Naomi were skilful people.— See on ver. 16. Other meanings, of which I am not ignorant, have been derived from these words; those who prefer them have my consent.

He is the father of Jesse, the father of David.] And for the sake of this conclusion, to ascertain the line of David, and, in the counsel of God, to fix and ascertain the line of the Messiah, was this instructive little Book written.

Verse 18. *Now these are the generations*] The Targum gives a copious paraphrase on this and the following verses: I shall insert the principal parts in their proper places.

Verse 19. *Hezron begat Ram*] He is called *Aram* here by the *Septuagint*, and also by St. Matthew, ch. i. 3.

Verse 20. *Amminadab begat Nahshon*] The Targum adds, “And Nahshon was chief of the house of his father in the tribe of Judah.”

Nahshon begat Salmon] In the Hebrew it is שלמה *Salmah*, which *Houbigant* thinks was an error of an ancient scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written שלמן *Salmon*, which a scribe, after final letters were admitted, might mistake for שלמה *Salmah*, and so write it, instead of שלמן *Salmon*, to which the *nun* ך and final ך *nun*, in conjunction ך, bear some resemblance.

The Targum calls him “Salmah the Just; he was the Salmah of Bethlehem and Netopha, whose sons abolished the watches which Jeroboam set over the highways; and their works and the works of their father were good in Netopha.”

Verse 21. *And Salmon begat Boaz*] The Targum goes on, “And Salmon begat *Absan* the judge; he is *Boaz* the just, on account of whose righteousness the people of the house of Israel were redeemed from the hands of their enemies; and at whose supplication the famine departed from the land of Israel.”

And Boaz begat Obed—“who served the Lord in this world with a perfect heart.”

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

* Matt. 1. 1, &c. — ^b Or, *Salmah*. — 1 Chron. 2. 13. Matt. 1.

Verse 22. *And Obed begat David*] “Who,” says the Targum, “also is called Nachsh *נחש*, because neither iniquity nor corruption was found in him, that he might be delivered into the hands of the angel of death, that he might take away his soul from him. And he lived many days until the counsel was remembered before the Lord, that the serpent gave to Eve, the wife of Adam, that she should eat of the tree; by eating of the fruit of which they became wise, to distinguish between good and evil: and by that counsel, all the inhabitants of the earth became guilty of death: and by this iniquity, Jesse the just died.” Here is no mean or indistinct reference to the doctrine of *original sin*: and it shows us, at least, what the very ancient Rabbins thought on this subject. I should observe that these *additions* are taken from the *London Polyglott*: they are not found in that of *Antwerp*; but they are the same that appear in the Targum of the great Bible printed by *Bombard*, at Venice, in 1547—49.

And Jesse begat David.] To this no comment is added by the Targumist, as the history of this king is found in the following Book.

The ten persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list, in Matt. ch. i. ver. 3, 4, 5, 6, as forming important links in the line of the Messiah. To introduce this, appears to have been the principal object of the writer, as introductory to the following Books, where the history of David, the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zara, the Reader is requested to refer to Gen. ch. xxxviii. ver. 12—30. and to the Notes there: and for several particulars in the genealogy itself, to the Notes on Matt. i. and Luke iii. where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.

Marginal Notes on Ruth

Number of verses in Ruth is six.

Middle verse is the 21st of ch. ii.

We have already seen that *archbishop Usher* places the event mentioned here, in A. M. 2686, about one hundred years after the conquest of Canaan.

END OF THE NOTES ON THE BOOK OF RUTH.

PREFACE TO THE FIRST BOOK

OF

SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THIS and the three following Books were all formerly termed the *First, Second, Third, and Fourth Books of Kings*; and the two Books of *Samuel* made in ancient times but one; and the separation which has taken place, seems to have been done without reason or necessity. These Books are, properly speaking, a continuation of the Book of *Judges*; as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah to the Babylonish captivity.

Of this Book, called the First Book of Samuel, the following are the contents:—The birth and education of Samuel; the high-priesthood of Eli; the Philistines attack the Israelites, overthrow them with a terrible slaughter, take the ark of the Lord, and set it up in the temple of their god Dagon; they are visited with Divine judgments, and are obliged to send back the ark with offerings and presents; Samuel, long acknowledged as a prophet of the Lord, takes the government of the people. Under his wise and pious administration, the affairs of Israel become re-established, and the Philistines are subdued. The sons of Samuel, who principally administered the secular concerns of the kingdom, acting unworthily, the people desire to have a *king*, who should be supreme, both in civil and military affairs. Samuel, after expostulations, yields to their

entreaties; and, under the direction of God, Saul, the son of Kish, whilst seeking the lost asses of his father, is met by the prophet, and anointed king over Israel. This man not conducting himself in the government according to the direction of God, is rejected; and David, the son of Jesse, anointed king in his place, though Saul continues still in the government. This person soon becomes advantageously known to Israel by his single combat with a gigantic Philistine chief, called *Goliath*, whom he slays; on which the Israelites attack the Philistines, and give them a total overthrow. Saul, envious of David's popularity, seeks his destruction; he is, in consequence obliged to escape for his life, and take refuge, sometimes among the Moabites, sometimes among the Philistines, and sometimes in the caves of the mountains of Judah; every where pursued by Saul, and every where visibly protected by the Lord. At last, Saul being pressed by the Philistines, and finding that the Lord had forsaken him, had recourse to a witch that dwelt at Endor, whom he consulted relative to the issue of the present war with the Philistines; he loses the battle, and being sorely wounded, and his three sons slain, he falls on his own sword, and expires on mount Gilboa. The Philistines find his body, and the body of his three sons, among the slain; they cut off Saul's head, and affix the bodies to the walls of Bethshan. The men of Jabesh Gilead, hearing this, go by night, and take the bodies from the walls of Bethshan, bring them to Jabesh, burn them there, bury the bones, and mourn over their fallen king, fasting seven days. Thus concludes the First Book of Samuel.

Concerning the *author* of these Books, there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel*, as a running title, it has been generally supposed that *he* was the author. But his name does not appear to have been anciently prefixed to these Books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint*, as they simply term each βασιλειων, *The History or Book of Kingdoms*. The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each *The Book of Samuel the Prophet*; and the *Vulgate*, *The Book of Samuel*, simply. The Jews, in general, believe that *Samuel* is the author of the twenty-seven first chapters of this Book, which contain the history of his own life and government, and what respects Saul and David during that time. The remaining four chapters they suppose were added by the prophets Gad and Nathan. This opinion is founded on what is said 1 Chron. xxix. 29. *Now the acts of David the king, first and last, behold they are written in the Book of Samuel the seer; and in the Book of Nathan the prophet; and in the Book of Gad the seer.* Others suppose the Books to be more recent than the persons already named; but that they were composed out of their *memoirs*.

But who was this compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet; and that the style bears a near resemblance to his prophecies. That they

were the work of a more recent author than Samuel, &c. Grotius thinks evident, from this circumstance, that the names of the *months* are comparatively *modern*, and were not known among the ancient Jews. Others have attributed them to David; others to Hezekiah; and others to Ezra the scribe, on his return from the Babylonian captivity.

Calmet's opinion is as probable as any, viz. "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs; adding here and there something of his own, by way of illustration." The equality of the *style*, the frequent eulogiums on the character and conduct of Samuel, the connection of the materials, particular quotations and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These Books contain remarks or expressions which could only proceed from a *contemporary* author, and others which are evidences of a much *later* age.

1. For instance, we read, chap. iii. 1. *The word of the Lord was precious in those days; there was no open vision*; i. e. in the days of Eli, the high-priest: hence it is evident that the author lived in times in which prophecy was *more common*; which, in fact, it was after Samuel, under David, and the succeeding kings of Israel and Judah.

2. Again, in the time of the author of this Book, *Beth-el* was called *Beth-aven*, chap. xiii. 5.; which name was given to it in derision, *after Jeroboam* had placed there his golden calves.

3. Again, it is said, chap. vi. 18. that the ark of the Lord was set down in the field of *Joshua the Bethshemite*, where it remained to the time of this author; and yet, in chap. vii. 15. he speaks of Samuel as being already dead, *And Samuel judged Israel all the days of his life*.

4. It is not natural to suppose that Samuel would have spoken of himself as is done chap. ii. 26. *And the child Samuel grew, and was in favour both with the Lord and with men*: but if he were dead when this Book was written, any author might have added this with the strictest propriety.

5. In chap. xxvii. 6. it is said that Achish gave Ziklag to David, *Wherefore Ziklag pertaineth to the kings of Judah unto this day*. This is a proof that when this Book was written, the kingdoms of Judah and Israel were *separated*; and that, although the tribe of Simeon belonged to the kings of *Israel*, yet *Ziklag*, which was in that tribe, remained in the hands of the kings of *Judah*.

Here, therefore, are proofs that this Book contains matters which must have been written by a

contemporary author ; and others, which could not have been inserted but in times *much posterior*. These seeming contradictions are reconciled by the hypothesis, that the Books were compiled by a comparatively recent author, out of materials of a much prior date ; the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced to support this opinion ; but as the Reader will find them noticed in the places where they occur, it is not necessary to repeat them here. Those who wish to see this subject farther discussed, may consult *Calmet*. We may rest satisfied with these *three* things : 1. That the Books of Samuel were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his History, though comparatively more recent than the facts themselves, are nevertheless both *uncertain*.

THE FIRST BOOK

OF

SAMUEL.

Year from the Creation, 2833.—Year before the Incarnation, 1171.—Year before the first Olympiad, 393.—Year before the building of Rome, 418.—Year of the Julian Period, 3513.—Year of the Dionysian Period, 331.—Cycle of the Sun, 15.—Cycle of the Moon, 9.

CHAPTER I.

Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. His annual worship at Shiloh, and the portions he gave at such times to his wives, 3—5. Hannah being barren is reproached by Peninnah; especially in their going up to Shiloh, at which she is sorely grieved, 6, 7. Elkanah comforts her, 8. Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to His service, 9—11. Eli, the high-priest, indistinctly hearing her pray, charges her with being drunk, 12—14. Her defence of her conduct, 15, 16. Eli, undeceived, blesses her; on which she takes courage, 17, 18. Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel, 19, 20. Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow, 21—23. When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration, 24—28.

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante I.
Olymp. 393.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was ^a Elkanah, the son of Jeroham, the

son of Elihu, the son of Tohu, the son of Zuph, ^b an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante I.
Olymp. 393.

^a 1 Chron. 6. 27, 34.

^b Ruth 1. 2.

NOTES ON CHAP. I.

Verse 1. *Ramathaim-zophim*] Literally, the two high places of the watchmen: these were, no doubt, two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country; and which afterwards gave name to the place.

Verse 2. *He had two wives*] The custom of those times permitted polygamy; but, wherever there was more than one wife, we find the peace of the family was greatly disturbed by it.

The name of the one was Hannah] חַנָּה *Chanah*, which signifies *fixed*, or *settled*; and the other *Peninnah*, פִּנְנָה *Peninnah*, which signifies a *jewel*, or *pearl*.

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante I.
Olymp. 395.

the name of the other Peninnah :
and Peninnah had children, but Han-
nah had no children.

3 And this man went up out of
his city ^ayearly ^bto worship and to sacrifice
unto the LORD of hosts in ^dShiloh. And the
two sons of Eli, Hophni and Phinehas, the
priests of the LORD, were there.

4 ¶ And when the time was that Elkanah
offered, he gave to Peninnah his wife, and to
all her sons and her daughters, portions :

5 But unto Hannah he gave ^fa worthy por-
tion ; for he loved Hannah : ^gbut the LORD had
shut up her womb.

^a Exod. 23. 14. Deut. 16. 16. Luke 2. 41.—^b Heb. from year to
year.—^c Deut. 12. 5, 6, 7.—^d Josh. 18. 1.—^e Deut. 12. 17, 18. &
16. 11.

Verse 3. *Went up out of his city yearly to worship*] As
the ark was at Shiloh, there was the temple of God, and
thither all the males were bound by the law to go once a
year on each of the great national festivals ; viz. the pass-
over, pentecost, and the feast of tabernacles.

The LORD of hosts] יהוה צבאות Yehovah tsebuoth, Je-
hovah of armies. As all the heavenly bodies were called
the hosts of heaven, צבא השמים tsaba hashshamayim, Jeho-
vah being called Lord of this host, shewed that He was their
Maker and Governor ; and consequently He, not they, was
the proper object of religious worship. The sun, moon,
planets, and stars, were the highest objects of religious wor-
ship to the heathens in general. The Jewish religion teach-
ing the knowledge of a Being who was the Lord of all these,
shewed at once its superiority to all that heathenism could
boast. This is the first place where Lord of hosts is men-
tioned in the Bible ; and this is so much in the style of the
prophets, Isaiah, Jeremiah, &c. that it gives some weight to
the supposition that this Book was written by a person who
lived in or after the times of these prophets.—See the
Preface.

Verse 4. *He gave—portions*] The sacrifices which were
made were probably peace-offerings, of which the blood was
poured out at the foot of the altar ; the fat was burnt on the
fire, the breast and right shoulder were the portion of the
priest, and the rest belonged to him who made the offering ;
on it he and his family feasted, each receiving his portion :
and to these feasts God commands them to invite the Levite,
the poor, the widow, and the orphan, Deut. xvi. 11.

Verse 5. *Unto Hannah he gave a worthy portion*] The
Hebrew here is very obscure, יתן מנה אחת אפי' yitten manah
achath appayim ; he gave her one portion of two faces : which
the Syriac renders, he gave her one DOUBLE PART ; and
the Chaldee, he gave her one CHOSEN part ; the Arabic is
nearly the same ; the Vulgate, Annae autem dedit unam

6 And her adversary also ^bpro-
voked ^cher sore, for to make her
fret, because the LORD had shut up
her womb.

7 And as he did so year by year, ^kwhen ^l
she went up to the house of the LORD, so she
provoked her ; therefore she wept, and did not
eat.

8 Then said Elkanah her husband to her, Han-
nah, why weepest thou ? and why eatest thou
not ? and why is thy heart grieved ? am not I
^mbetter to thee than ten sons ?

9 ¶ So Hannah rose up after they had eaten
in Shiloh, and after they had drunk. Now

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante I.
Olymp. 395.

^f Or, a double portion.—^g Gen. 30. 2.—^b Heb. angered her.—
^h Job 24. 21.—^k Or, from the time that she, &c.—^l Heb. from her going
up.—^m Ruth 4. 15.

partem tristis, but to Anna, he being sorrowful, gave one
part. As the shew-bread that was presented to the Lord was
called לחם פנים lechem panim, the bread of faces, be-
cause it was placed before the face or appearances of the
Lord ; probably this was called מנה אפי' manah apayim,
because it was the portion that belonged to, or was placed
before, the person who had offered the sacrifice. On this
ground it might be said that Elkanah gave Hannah his own
portion, or a part of that which was placed before himself.
Whatever it was, it was intended as a proof of his especial
love to her ; for, it is added, he loved Hannah.

Verse 6. *And her adversary*] i. e. Peninnah,
Provoked her sore] Was constantly striving to irritate
and vex her ; to make her fret, to make her discontented
with her lot, because the Lord had denied her children.

Verse 7. *And as he did so year by year*] As the whole
family went up to Shiloh to the annual festivals, Peninnah
had both sons and daughters to accompany her, ver. 4., but
Hannah had none ; and Peninnah took this opportunity par-
ticularly to twit Hannah with her barrenness, by making an
ostentatious exhibition of her children.

Therefore she wept] She was greatly distressed, because
it was a great reproach to a woman among the Jews to be
barren ; because, say some, every one hoped that the Messiah
should spring from her line.

Verse 8. *Am not I better to thee than ten sons*] TEN,
a certain for an uncertain number. Is not my especial af-
fection to thee better than all the comfort thou couldst gain,
even from a numerous family ?

Verse 9. *Eli—sat upon a seat*] אל הכסא al hakissa, upon
the throne ; i. e. of judgment, for he was then judge of Israel.

By a post of the temple of the LORD] I think this is
the first place where היכל יהוה heykal Yehovah, “ Temple of
Jehovah,” is mentioned. This gives room for a strong sus-
picion that the Books of Samuel were not compiled till the

A. M. 2833.
B. C. 1171.
An. Exod. 1st.
520.
Anno ante I.
Olymp. 395.

Eli the priest sat upon a seat by a post of ^a the temple of the Lord.

10 ^b And she *was* ^c in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she ^d vowed a vow, and said, O Lord of hosts, if thou wilt indeed ^e look on the affliction of thine handmaid, and ^f remember me, and not forget thine handmaid, but wilt give unto thine handmaid ^g a man child, then I will give him unto the Lord all the days of his life, and ^h there shall no razor come upon his head.

12 ¶ And it came to pass, as she ⁱ continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman ^k of a sorrowful spirit: I have drunk neither wine nor strong drink, but

have ^l poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of ^m Belial: for out of the abundance of my ⁿ complaint and grief have I spoken hitherto.

17 Then Eli answered and said, ^o Go in peace: and ^p the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, ^q Let thine handmaid find grace in thy sight. So the woman ^r went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah ^s knew Hannah his wife; and ^t the Lord remembered her.

20 Wherefore it came to pass, ^u when the time was come about after Hannah had conceived, that she bare a son, and called his name ^v Samuel, *saying*, Because I have asked him of the Lord.

^a Ch. 3. 9. — ^b Job 7. 11. & 10. 1. — ^c Heb. *bitter of soul*. — ^d 2 Sam. 17. 8. — ^e Gen. 28. 20. — ^f Numb. 30. 6. — ^g Judg. 11. 30. — ^h Gen. 29. 32. — ⁱ Exod. 4. 31. — ^j 2 Sam. 16. 12. — ^k Psa. 25. 18. — ^l Gen. 8. 1. & 30. 22. — ^m Heb. *seed of men*. — ⁿ Numb. 6. 5. — ^o Judg. 13. 5. — ^p Heb. *multiplied to pray*. — ^q Heb. *hard of spirit*.

^r Psa. 62. 8. & 112. 2. — ^s Deut. 15. 15. — ^t Or, *restitution*. — ^u Judg. 18. 6. — ^v Mark 5. 34. — ^w Luke 7. 50 & 8. 18. — ^x Psa. 2. 4. 5. — ^y Gen. 33. 15. — ^z Ruth 2. 13. — ^{aa} Eccles. 9. 7. — ^{ab} Gen. 4. 1. — ^{ac} Gen. 30. 22. — ^{ad} Heb. *in resolution of days*. — ^{ae} That is, *asked of God*.

first temple was built, or after the days of Solomon. After this the word *temple* is frequent in the Books of Kings, Chronicles, and in the Prophets. Perhaps those *Psalms*, in which this word occurs, were like many others in the Psalter, not of David's composition: some of them were evidently made long after his time.

Verse 11. *I will give him unto the Lord*] Samuel, as a descendant of the house of *Levi*, was the Lord's property, from *twenty-five* years of age till *fifty*; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a *Levite*, but as a *Nazarite*, on whose head no razor should pass.

Verse 13. *Spake in her heart; only her lips moved*] She prayed; her whole heart was engaged: and, though she spake not with an audible voice, yet her lips formed themselves according to the pronunciation of the words which her heart uttered.

Verse 15. *I have drunk neither wine nor strong drink*] Neither wine nor inebriating drink has been *poured out unto me*; but I have *poured out my soul unto the Lord*. There is a great deal of delicacy and point in this vindication.

Verse 16. *Count not thine handmaid for a daughter of Belial*] בלעיל את אמתך לפני בת בלעיל *al titten eth amatecca*

lipeney bath Belial, "Put not thy handmaiden before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy, (praying in the house of God,) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." Several of *these* probably attended there for the purposes of prostitution and gain; for it is written, chap. ii. 22. Eli's sons lay with the women at the door of the tabernacle: though this may refer to the women who kept the door.

Verse 17. *Grant thee thy petition*] He was satisfied he had formed a wrong judgment; and, by it, had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be *drunken*, and the other of the conduct of Eli's sons, already mentioned, prove that religion was at this time at a very low ebb in Shiloh; for it seems *drunken women* did come to the place, and *lewd women* were to be found there.

Verse 18. *Let thine handmaid find grace*] Continue to think favourably of me, and to pray for me.

Verse 20. *Called his name Samuel*] As she gave this name to her son because she had *asked him of the Lord*, the word שמואל *Shemuel*, must be here considerably contracted, if it express this sentiment: the component parts of it are

A. M. 2834.
B. C. 1170.
An. Exod. Isr.
321.
Anno ante I.
Olymp. 384.

21 And the man Elkanah, and all his house, ^a went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will ^b bring him that he may appear before the LORD, and there ^c abide ^d for ever.

23 And ^e Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; ^f only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she ^g took him up with her, with three bullocks, and

^a Ver. 3.—^b Luke 2. 22.—^c Ver. 11, 28. & ch. 2. 11, 18. & 3. 1.—^d Exod. 21. 6.—^e Numb. 30. 7.—^f 2 Sam. 7. 23.—^g Deut. 12. 5, 6, 11.—^h Josh. 18. 1.—ⁱ Luke 2. 22.

the following, שאול מאל *Shaul me El*, “Asked of God.” This name would put both the mother and the son in continual remembrance of the Divine interposition at his birth.—See on ver. 28.

Verse 21. *The man Elkanah, and all his house*] He and the whole of his family, Hannah and her child excepted; who purposed not to go up to Shiloh till her son was old enough to be employed in the Divine service.

And his vow.] Probably he had also made some vow to the Lord on the occasion of his wife’s prayer and vow; in which, from his love to her, he could not be less interested than herself.

Verse 23. *Until thou have weaned him*] On the nature of this *weaning*, and the time in which it was usually done, the Reader will be pleased to refer to the Note on Gen. xxi. 8.

The LORD establish his word] Or, *may the Lord establish his word*; preserve the child, cause him to grow up, and make him a blessing to Israel.

Verse 24. *With three bullocks*] The *Septuagint*, the *Syriac*, and the *Arabic*, read *a bullock of three years old*; and this is probably correct, because we read, ver. 25. that they slew את הפר *et ha par*, *THE bullock*. We hear of no more, and we know that *a bullock or heifer, of three years old*, was ordinarily used: see Gen. xv. 9.

One ephah of flour] Seven gallons and a half.

A bottle of wine] נבל יין *nebel yayin*, *a skin full of wine*. Their bottles for wine, and fluids in general, were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted, sewed up, as also the lower part; and the top tied.—See the Notes on Gen. xxi. 14. and Matt. ix. 17. These three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

Verse 26. *As thy soul liveth*] As sure as thou art a

one ephah of flour, and a bottle of wine, and brought him unto ^h the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and ⁱ brought the child to Eli.

26 And she said, O my lord, ^k as thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 ^l For this child I prayed; and the LORD hath given me my petition which I asked of him.

28 ^m Therefore also I have ⁿ lent him to the LORD; as long as he liveth ^o he shall be lent to the LORD. And he ^p worshipped the LORD there.

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^k Gen. 42. 15. 2 Kings 2. 2, 4, 6.—^l Matt. 7. 7.—^m Ver. 11, 22.—ⁿ Or, *returned him, whom I have obtained by petition, to the LORD.*—^o Or, *he whom I have obtained by petition shall be returned.*—^p Gen. 24. 26, 52.

living soul, so surely am I the person who stood by thee here praying.

Verse 28. *Therefore also I have lent him to the LORD*] There is here a continual reference to her *vow*, and to the words which she used in making that vow.

The word *Samuel*, as we have already seen, is a contraction of the words שאול מאל *Shaul me El*, that is, *asked or lent of God*; for his mother said, ver. 27. The Lord hath given me my petition, which שאלתי *SHAALTI*, I *ASKED* of him. In ver. 28. she says, הוא שאול ליהוה *hu SHAUL lai-hovah*, *he shall be LENT unto the Lord*: here we find the verb is the same; and it is remarked by grammarians that שאל *shaal*, he asked, making in the participle *pahul* שאול *shaul*, *ASKED*, in the conjugation *hiphil* signifies *to lend*; therefore, says his mother, ver. 28. השאלתי ליהוה *HISHILITIHU lai-hovah*, *I have LENT him to the Lord*. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the *Vulgate*, *Septuagint*, and *Syriac*.

And he worshipped the LORD there.] Instead of וישתחו *vayishtachu*, *HE worshipped*, וישתחוו *vayishtachavu*, and *THEY worshipped*, is the reading of six of *Kennicott’s* and *De Rossi’s* MSS., of some copies of the *Septuagint*, of the *Vulgate*, *Syriac*, and *Arabic*.

This and the following chapter are connected in most copies of the *Septuagint* and *Vulgate* thus: *And Anna worshipped, and said, My soul is strengthened in the Lord, &c.* It is very likely that the whole passage, from the beginning of ver. 26. to the end of ver. 10. of the ensuing chapter, contains the words of Hannah *alone*; and that even the clause *He worshipped the Lord there*, should be *And she worshipped the Lord there*, and prayed and said, &c. Indeed this latter clause is wanting in the *Polyglott Septuagint*, as I have stated above.

CHAPTER II.

Hannah's prophetic hymn, 1—10. Samuel ministers to the Lord, 11. The abominable conduct of Eli's sons, 12—17. Farther account of Samuel; and of the Divine blessing on Elkanah and Hannah, 18—21. Eli's reprehensible remissness towards his sons, in not restraining them in their great profligacy, 22—26. The message of God to Eli; and the prophecy of the downfall of his family, and slaughter of his wicked sons Hophni and Phineas, 27—36.

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AND Hannah ^a prayed, and said,
^b My heart rejoiceth in the
LORD, ^c mine horn is exalted in the
LORD; my mouth is enlarged over

mine enemies; because I ^d rejoice
in thy salvation.

2 * There is none holy as the LORD:
for there is ^e none beside thee:

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^a Phil. 4. 6.—^b See Luke 1. 46, &c.—^c Psa. 92. 10. & 112. 9.—
^d Psa. 9. 14. & 19. 5. & 20. 5. & 35. 9.

^e Exod. 15. 11. Deut. 3. 21. & 32. 4. Psa. 86. 8. & 39. 6. &c.—^f Deut.
3. 28. 1 Sam. 22. 24.

NOTES ON CHAP. II.

Verse 1. *And Hannah prayed, and said*] The Chaldee very properly says, *And Hannah prayed in the spirit of prophecy*; for, indeed, the whole of this prayer, or as it may be properly called *oracular declaration*, is a piece of regular prophecy, every part of which having respect to the future, and perhaps not a little of it declaratory of the Messiah's kingdom.

Dr. Hales has some very good observations on this prophetic song:—

“This admirable hymn excels in simplicity of composition, closeness of connection, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply imprinted with a conviction of God's mercies to herself in particular, and of His providential government of the world in general; exalting the poor in spirit, or the humble minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. *Hannah* was also a prophetess of the first class: beside predicting her own fruitfulness, ver. 7. (for she bore six children in all, chap. ii. 21.) she foretold not only the more immediate judgments of God upon the *Philistines*, during her son's administration, chap. ii. 10. but His remoter judgments ‘upon the ends of the earth,’ ver. 10. in the true spirit of the prophecies of *Jacob*, *Balaam*, and *Moses*. Like them, she describes the promised Saviour of the world, as a *KING*, before there was any king in Israel: and she first applied to Him the remarkable epithet *Messiah* in Hebrew, *CHRIST* in Greek, and *ANointed* in English, which was adopted by *David*, *Nathan*, *Ethan*, *Isaiah*, *Daniel*, and the succeeding prophets of the Old Testament: and by the apostles and inspired writers of the New. And the allusion thereto by *Zachariah*, the father of the Baptist, in his hymn, Luke i. 69. where he calls Christ a ‘horn of salvation,’ and the beautiful imitation of it by the *Blessed Virgin* throughout, in her hymn Luke i. 46—55. furnishing

the finest commentary thereon, clearly prove that *Hannah*, in her rejoicing, had respect to something higher than *Peninah* her rival, or to the triumphs of *Samuel*, or even of *David* himself: the expressions are too magnificent and sublime to be confined to such objects. Indeed, the learned Rabbi, *David Kimchi*, was so struck with them, that he ingenuously confessed that ‘the *King* of whom *Hannah* speaks is the *MESSIAH*,’ of whom she spake either by *prophecy* or *tradition*: for, continues he, ‘there was a tradition among the *Israelites*, that a great King should arise in Israel; and she seals up her song with celebrating this King who was to deliver them from all their enemies.’ The tradition, as we have seen, was founded principally on *Balaam's* second and third prophecies, Numb. xxiv. 7—17.; and we cannot but admire that *gracious* dispensation of spiritual gifts to *Hannah*, (whose name signifies *grace*,) in ranking her among the prophets who should first unfold a leading title of the *blessed Seed of the woman*.’’

In the best MSS. the whole of this hymn is written in hemistich, or poetic, lines. I shall here produce it in this order, following the plan as exhibited in *Kennicott's Bible*, with some trifling alterations of our present Version:

Verse 1.—My heart exulteth in Jehovah;
My horn is exalted in Jehovah.
My mouth is incited over mine enemies,
For I have rejoiced in Thy salvation.

Verse 2.—There is none holy like Jehovah,
For there is none besides Thee;
There is no rock like our God.

Verse 3.—Do not magnify yourselves, speak not proudly,
proudly.

Let not prevarication come out of your mouth;
For the God of knowledge is Jehovah,
And by Him actions are directed.

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neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; ^a let *not* ^b arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 ^c The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 ^d They that were full have hired out themselves for bread; and they that were hungry ceased: so that ^e the barren hath born seven; and ^f she that hath many children is waxed feeble.

6 ^g The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

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^a Psa. 94. 4. Mal. 3. 13. Jude 15.—^b Heb. *hard*.—^c Psa. 37. 15, 17. & 76. 3.—^d Psa. 34. 10. Luke 1. 53.

^e Psa. 113. 9.—^f Isa. 54. 1. Jer. 15. 9.—^g Dent. 32. 39. Job 5. 18. Hos. 6. 1. Tob. 13. 2. Wisd. 16. 13.

Verse 4.—The bows of the heroes are broken,
And the tottering are girded with strength.

Verse 5.—The full have hired out themselves for bread,
And the famished cease for ever.
The barren hath borne seven,
And she who had many children is greatly enfeebled.

Verse 6.—Jehovah killeth, and maketh alive;
He bringeth down to the grave, and bringeth up;

Verse 7.—Jehovah maketh poor, and maketh rich;
He bringeth down, and He even exalteth.

Verse 8.—He lifteth up the poor from the dust;
From the dunghill He exalteth the beggar,
To make him sit with the nobles,
And inherit the throne of glory.
For to Jehovah belong the pillars of the earth,
And upon them He hath placed the globe.

Verse 9.—The foot of His saints He shall keep,
And the wicked shall be silent in darkness;
For, by strength, shall no man prevail.

Verse 10.—Jehovah shall bruise them who contend with Him;
Upon them shall He thunder in the heavens.
Jehovah shall judge the ends of the earth;
And He shall give strength to His King,
And shall exalt the horn of His Messiah.

It is not particularly stated here when Hannah composed or delivered this hymn: it appears from the connection to have been at the very time in which she dedicated her son to God at the tabernacle; though some think that she composed it immediately on the birth of Samuel. The former sentiment is probably the most correct.

Mine horn is exalted in the LORD] We have often seen that *horn* signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens. The following words of Horace to his jar are well known; and speak a sentiment very similar to that above:—

Tu spem reducis mentibus anxii

Viresque, et addis conviva pauperi.

Hor. Odar. lib. iii. Od. 21. v. 18.

Thou bringest back hope to desponding minds;
And thou addest strength and *horns* to the poor man.

Paraphrastically expressed by Mr. Francis:

“Hope, by thee, fair fugitive,
Bids the wretched strive to live.
To the beggar you dispense
Heart and brow of confidence.”

My mouth is enlarged] My faculty of speech is *incited*, *stirred up* to express God's disapprobation against my adversaries.

Verse 2. *None holy*] HOLINESS is peculiar to the God of Israel: no false god ever pretended to *holiness*; it was no attribute of Heathenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

There is none beside thee] There can be but one unoriginated, infinite, and eternal Being; that Being is Jehovah.

Any rock like our God.] Rabbi Maimon has observed, that the word צור *tsur*, which we translate *rock*, signifies, when applied to Jehovah, *fountain, source, spring*. There is no *source* whence continual help and salvation can arise but our God.

Verse 3. *A God of knowledge*] He is the most wise, *teaching* all good, and *knowing* all things.

Actions are weighed.] נִתְּכֵנוּ *nithkennu*, they are *directed*; it is by His counsel alone that we can successfully *begin*, *continue*, or *end*, any work.

Verse 4. *The bows of the mighty*] The Targum considers the *first* verse as including a prophecy against the *Philistines*; the *second* verse, against *Sennacherib* and his army; the *third*, against *Nebuchadnezzar* and the *Chaldeans*; the *fourth*, against the *Greeks*; the *fifth*, against *Haman* and his posterity; and the *tenth*, against *Magog*, and the enemies of the Messiah.

Verse 5. *They that were full*] All the things mentioned in these verses frequently happen in the course of the Divine providence: and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple, yet sublime, ode.

Verse 6. *The LORD killeth*] God is the Arbiter of life

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7 The Lord "maketh poor, and maketh rich : " he bringeth low, and lifteth up.

8 "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, "to set *them* among princes, and to make them inherit the throne of glory ; for "the pillars of the earth *are* the Lord's, and he hath set the world upon them.

9 "He will keep the feet of his saints, and

* Job 1. 21.—"b Psal. 75. 7.—"c Psal. 113. 7, 8. Dan. 4. 17. Luke 1. 52.—"d Job 36. 7.—"e Job 38. 4, 5, 6. Psal. 24. 2. & 102. 25. &

and death ; He only can give life, and He only has a right to take it away.

He bringeth down to the grave] The Hebrew word שְׁאוֹל *sheol*, which we translate *grave*, seems to have the same meaning in the Old Testament with *hades*, in the New ; which is the word generally used by the *Septuagint* for the other. It means the *grave*, the *state of the dead*, and the *invisible place*, or place of *separate spirits*. Sometimes we translate it *hell*, which now means the *state of perdition*, or place of *eternal torments* : but, as this comes from the Saxon *helan to cover*, or *conceal*, it means only the *covered place*. In some parts of England the word *helling* is used for the *covers* of a book, the *slating* of a house, &c. The *Targum* seems to understand it of death, and the resurrection : "He kills, and commands to give life ; He causes to descend into Sheol, that, in the time to come, he may bring them into the lives of eternity : " *i. e.* the *life* of shame and everlasting contempt ; and the *life* of glory.

Verse 7. *The Lord maketh poor*] For many cannot bear affluence ; and if God should continue to trust them with riches, they would be their ruin.

Maketh rich] Some He can trust ; and, therefore, makes them stewards of His secular bounty.

Verse 8. *To set them among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest : from the *plough* to the *imperial dignity* ; from the *dungeon* to the *throne* ; from the *dunghill* to *nobility*. The story of *Cincinnatus* is well known ; so is that of the patriarch *Joseph* : but there is one not less in point, that of *Roushen Achter*, who was brought out of a dungeon, and exalted to the throne of Hindostan. On this circumstance the following elegant couplet was made :

روشن اختر بود اکنون ماه شد
یوسف از زندان بر آمد شاه شد

"He was a *bright star*, but now is become a *moon*.
Joseph is taken from prison, and is become a *king*."

There is a play here on *Roushen Achter*, which signifies a

the wicked shall be silent in darkness : for by strength shall no man prevail.

10 The adversaries of the Lord shall be "broken to pieces ; "out of heaven shall he thunder upon them : "the Lord shall judge the ends of the earth ; and he shall give strength unto his King, and "exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house.

104. 5. Heb. 1. 3.—"c Psal. 91. 11. & 12. 4. —"d Psal. 2. 9.—"e Ch. 1. 19. Psal. 18. 13.—"f Psal. 50. 13. & 138. 9.—"g Psal. 24.

bright star : and there is an allusion to the history of the patriarch *Joseph*, because of the similarity of fortune between him and the Mohammedan prince.

For the pillars of the earth are the Lord's] He is almighty, and upholds all things by the word of His power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

The wicked shall be silent in darkness] The *Targum* understands this of their being sent to the *darkness of hell* ; they shall be slain.

By strength shall no man prevail.] Because God is *omnipotent*, and no power can be successfully exerted against Him.

Verse 10. *The adversaries of the Lord shall be broken*] Those who *contend with Him*, מריביו *meribain*, by sinning against His laws, opposing the progress of His word, or persecuting His people.

Shall judge the ends of the earth] His empire shall be extended over all mankind, by the preaching of the everlasting gospel ; for, to this, the afterpart of the verse seems to apply : *he shall give strength unto his King, and shall exalt the horn of his Christ* ; or, as the *Targum* says, ירכי מלכות משיח *zaiyerbey maleuth Meshiah*, "He shall multiply the kingdom of the Messiah." Here the horn means spiritual as well as secular dominion.

After the clause *the adversaries of the Lord shall be broken in pieces*, the *Septuagint* add the following words : Μη καυχῶνται σοφία *Let not the wise man glory in his wisdom ; and let not the rich man glory in his riches ; but let him who glorieth rather glory in this, that he understandeth and knoweth the Lord ; and that he executeth judgment and righteousness in the midst of the earth.* This is a very long addition, and appears to be taken from Jer. ix. 23. ; but, on collating the two places, the Reader will find the words to be materially different. This clause is wanting in the *Complutensian Polyglott* ; but it is in the edition of *Albius*, in that of cardinal *Caraffa*, and in the *Codex Alexandrinus*.

Verse 11. *And Elkanah went to Ramah*] Immediately after the 10th verse, the *Septuagint* add, καὶ ἐλκάνᾳ ἔρχεται εἰς

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^a And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli were ^b sons of Belial; ^c they knew not the LORD.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck it into ^d the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they ^e burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat ^f presently, and then take as much as thy soul desireth; then he would answer him. Nay; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great ^g before the LORD: for men ^h abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, being a child, ^k girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she ^l came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli ^m blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ⁿ loan which is ^o lent to the

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^a Ver. 18. ch. 3. 1.—^b Deut. 19. 13.—^c Judg. 2. 10. Jer. 22. 16. Rom. 1. 28.—^d See 1 Esd. 1. 12.—^e Lev. 3. 3, 4, 5, 16.—^f Heb. as on the day.

^g Gen. 6. 11.—^h Mal. 2. 8.—ⁱ Ver. 11.—^k Exod. 28. 4. 2 Sam. 6. 14.—^l Ch. 1. 3.—^m Gen. 14. 19.—ⁿ Or, petition which she asked, &c.—^o Ch. 1. 28.

τοῦ ἐκεῖ ἐνὸς κυρίου καὶ ἀπηλθεν εἰς Ἀραμαθαίμ, And she left him there before the Lord, and went unto Arimathea. Thus the Septuagint suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord; and, as soon as she had completed this fine ode, she delivered him into the hands of Eli, the high-priest; and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. The sons of Eli were sons of Belial] They were perverse, wicked, profligate men; devil's children;—they knew not the Lord.

“THEY know! nor would an angel shew Him;
They would not know, nor choose to know Him.”

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17., caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, &c. from 1792 to 1814.

Verse 13. When any man offered sacrifice] That is, when a peace-offering was brought, the right shoulder and the breast belonged to the priest; the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under pretence of taking only their own part, they took the best of all they chose, and as much as they chose.

Verse 14. Kettle—caldron, or pot] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. Before they burnt the fat] They would serve themselves before God was served! This was iniquity and arrogance of the first magnitude.

He will not have sodden flesh] He chooses roast meat, not boiled; and if they had it in the pot before the servant came, he took it out, that it might be roasted.

Verse 17. Wherefore the sin of the young men was very great] That is, Hophni and Phineas, the sons of Eli.

Men abhorred the offering] As the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but, if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

Verse 18. Girded with a linen ephod] This the Targum translates אסיר כרדוט דבון asir cardut debuts, “Girded with a cardut of byssus,” or fine linen. The word cardut they seem to have borrowed from the Greek χαιριδωρος, a tunic, having χαιριδας, i. e. sleeves that came down to, or covered, the hands. This was esteemed an effeminate garment among the Romans.—See Buxtorf's Talmudic Lexicon.

Verse 19. Made him a little coat] מעיל קטן meil katon, “a little cloak,” or surtout; an upper garment: probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a new one each year, when she came up to one of the annual sacrifices.

Verse 20. Eli blessed Elkanah] The natural place of

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LORD. And they went unto their own home.

21 And the Lord ^a visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^b grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^cthe women that ^dassembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ^eI hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the Lord's people ^fto transgress.

25 If one man sin against another, the judge shall judge him: but if a man ^gsin against the

Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, ^hbecause the Lord would slay them.

26 And the child Samuel ⁱgrew on, and was in favour both with the Lord, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the Lord, ^jDid I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I ^kchoose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me ^land ^mdid I give unto the house of thy father all the offerings made by fire of the children of Israel?

^a Gen. 21. 1.—^b Ver. 26. ch. 3. 19. Judg. 13. 21. Luke 1. 80. & 2. 40.—^c See Exod. 28. 8.—^d H. b. *assembled by troops*.—^e Or, *I hear evil words of you*.—^f Or, *to cry out*.—^g Numb. 15. 30.—^h Josh. 11. 20. Prov. 15. 10.—ⁱ Ver. 21.

^j Prov. 9. 4. Luke 2. 2. Act. 2. 37. Psal. 13. 18.—^k 1 Kings 13. 1.—^l Exod. 4. 14. 27.—^m Exod. 28. 1. & Numb. 1. 10. 18. 27.—ⁿ Lev. 2. 3. 12. & 6. 15. & 7. 1. 8. 14. & 10. 11. 13. Numb. 5. 9. 10. & 18. 8. 19.

this verse seems to be before the 11th; after which the 21st should come in: after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused, by the wrong position of the verses.

Verse 22. *They lay with the women that assembled*] It is probable that these were persons who had some employment about the tabernacle.—See the Note on Exod. xxxviii. 8, where the Hebrew text is similar to that in this place.

Verse 23. *Why do ye such things?*] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper discipline; and did not use his authority to restrain them. As judge, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants: this he did not; and his and their ruin was the consequence.

Verse 25. *If one man sin against another*] All differences between man and man may be settled by the proper judge; but, if a man sin against the Supreme Judge, God Himself; who shall reconcile him to his Maker? Your sin is immediately against God Himself; and is the highest insult that can be offered, because it is in the matter of His own worship; therefore, ye may expect His heaviest judgments.

But if a man sin against the Lord, who shall intreat for him?] Was a question of the most solemn importance under the old covenant; especially after the death of Moses, the mediator. The law had determined *what* sins should be punished with death; and it was not supposed that there was any appeal from the decision there pronounced.—1 John ii. 1.

is an answer to this question; but it is an answer which the gospel alone can give: *My little children, these things write I unto you, that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous.*

Because the Lord would slay them.] The particle *כי*, which we translate *because*, and thus make their continuance in sin the effect of God's determination to destroy them; should be translated *therefore*, as it means in many parts of the Sacred Writings.—See Noldius' Particles, where the very text in question is introduced. *Sed non auscullarunt, &c. IDEO voluit Jehova eos interficere*; but they would not hearken, &c. *THEREFORE, God purposed to destroy them.* It was their not hearkening that induced the Lord to will their destruction.

Verse 27. *There came a man of God*] Who this was we know not; but the Chaldee terms him ܡܪܝܬܐ ܕܝܗܘܒܐ ܕܝܐܐ, "a prophet of Jehovah."

Unto the house of thy father] That is, to Aaron; he was the first high-priest: the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterwards established in the younger branch of the family of Aaron; for Eli was a descendant of Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

Verse 28. *And did I choose him*] The high priesthood was a place of the greatest honour that could be conferred on man; and a place of considerable emolument: for, from their part of the sacrifices, they derived a most comfortable livelihood.

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Anno ante I.
Olymp. 389.

29 Wherefore ^a kick ye at my sacrifice and at mine offering, which I have commanded *in my* ^b habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, ^c I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, ^d Be it far from me; for them that honour me ^e I will honour, and ^f they that despise me shall be lightly esteemed.

31 Behold, ^g the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

^a Deut. 32. 15.—^b Deut. 12. 5, 6.—^c Exod. 29. 9.—^d Jer. 18. 9, 10.—^e Psa. 18. 20. & 91. 14.—^f Mal. 2. 9.—^g 1 Kings 2. 27. Ezek. 44. 10. See ch. 4. 11, 18, 20. & 14. 3. & 22. 18, &c.—^h Or, the affliction of the tabernacle, for all the wealth which God would have given

Verse 29. *Wherefore kick ye at my sacrifice*] They disdained to take the part allowed by the law; and would take for themselves *what* part they pleased, and *as much* as they pleased, ver. 13—16. Thus they kicked at the sacrifices.

Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices; and taking their part *before* the fat, &c. was burnt unto the Lord: thus they were *first* served. At this Eli *connived*, and thus honoured his sons *above* God.

Verse 30. *Should walk before me for ever*] See Exod. xxix. 9. xl. 15. Numb. xxv. 10—13., where it is positively promised that the priesthood should be continued in the family of Aaron for ever. But although this promise appears to be *absolute*, yet we plainly see that, like all other apparently absolute promises of God, it is *conditional*; *i. e.* a condition is *implied*, though not expressed.

But now—be it far from me] You have walked unworthily; I shall annul my promise, and reverse my ordinance.—See Jer. xviii. 7.

For they that honour me] This is a plan from which God will never depart; this can have no *alteration*, every promise is made in reference to it: “they who honour God shall be honoured; they who despise Him shall be lightly esteemed.”

Verse 31. *I will cut off thine arm*] I will destroy the strength, power, and influence, of thy family.

Verse 32. *Thou shalt see an enemy in my habitation*] Every Version, and almost every commentator, understands this clause differently. The word *אֶתֶר* *tser*, which we translate an *enemy*, and the Vulgate *œmulum*, a *rival*, signifies *clanimity*; and this is the best sense to understand it in here.

32 And thou shalt see ^b an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be ^c an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die ^d in the flower of their age.

34 And this *shall be* ^e a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; ^f in one day they shall die both of them.

35 And ^g I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and in my mind; and ^h I will build

A. M. 2839.
B. C. 1165.
An. Exod. Isr.
326.
Anno ante I.
Olymp. 389.

Israel.—ⁱ See Zech. 8. 4.—^j Heb. *men*.—^k 1 Kings 13. 3.—^l Ch. 4. 11.—^m 1 Kings 2. 35. 1 Chron. 29. 22. Ezek. 44. 15.—ⁿ 2 Sam. 7. 11, 37. 1 Kings 11. 38.

The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he saw, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel] This also is dark. The meaning may be this:—God has spoken good concerning Israel; He will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods: but the Israelites shall first be sorely pressed with *calamity*.—See the Margin.

There shall not be an old man] This is repeated from the preceding verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 33. *And the man of thine*] On this passage Calmet observes, The posterity of Eli possessed the high-priesthood to the time of Solomon; and even, when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it, by seeing the prosperity of its enemies; to the end that it might see itself destitute and despised. This shews the depth of the judgments of God, and the grandeur of His justice, which extends even to distant generations; and manifests itself to sinners both in life and death; both in their own disgrace, and in the prosperity of their enemies.

Verse 34. *They shall die both of them.*] Hophni and Phinehas were both killed very shortly after, in that great battle with the Philistines, in which the Israelites were completely routed, and the ark taken.—See ch. iv.

Verse 35. *A faithful priest*] This seems to have been spoken of Zadok, who was anointed high-priest, in the room of Abiathar, the last descendant of the house of Eli.—See

A. M. 2839.
B. C. 1193.
An. Exod. 1st.
129.
Anno ante I.
Olymp. 289.

him a sure house; and he shall walk before mine Anointed for ever.

36^b And it shall come to pass, that every one that is left in thine house shall

come and crouch to him for a piece of silver and a morsel of bread, and shall say, 'Put me, I pray thee, into 'one of the priests' offices, that I may eat a piece of bread.

A. M. 2839.
B. C. 1193.
An. Exod. 1st.
129.
Anno ante I.
Olymp. 289.

1 Sam. 2: 2 & 18: 30 — 1 King. 2: 27

Heb. 1: 10 — Or, are great about the priest-hood

1 Kings ii. 26, 27. Abiathar was removed, because he had joined with Adonijah, who had got himself proclaimed king. — See 1 Kings ch. i. 7.

I will build him a sure house] I will continue the priesthood in his family.

He shall walk before mine Anointed] He shall minister before Solomon, and the kings who shall reign in the land. The *Targum* says, "He shall walk *לפני משיח* *kedam Meshichi*, before my Messiah," or, as the *Septuagint* expresses it, *ἐμπροσθεν Χριστοῦ*, before my Christ: for, in their proper and more extended sense, these things are supposed to belong to our great High-priest, and the Christian system: but the word may refer to the *Israelitish people*—See the Note on Heb. ix. 26.

Verse 36. *Shall come and crouch to him*] Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

A piece of silver] *אגורת כסף* *agorath keseph*, translated by the *Septuagint* *ὀβολὸς ἀργύρου*, an obolus of silver. The *Targum* translates it *מנא* *mēa*; which is the same as the Hebrew *gera*, and weighed about sixteen grains of barley.

A morsel of bread] A mouthful; what might be sufficient to keep body and soul together.— See the *sin*, and its punishment. They formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now they are reduced to a morsel of bread. They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord's heritage, and now they beg their bread!

In religious establishments, vile persons, who have no higher motive, may, and do, get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the free-will offerings of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hiveling priests*, and *ecclesiastical drones*, should be expelled from the Lord's vineyard. An established religion, where the foundation is good, (as in ours,) I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high-priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt, or

inefficient. If they be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

The words *pillars of the earth* *אֲמָלִים מְעֻלָּם* *amēlīm me'ulām*. Mr. Parkhurst translates and defends thus:—"The compressors of the earth; i. e. the columns of the celestial fluid which compress or keep its parts together. This is all imaginary; we do not know this compressible fluid, but there is one that answers the same end, which we do know, i. e. the *air*, the columns of which press upon the earth in all directions; above, below, around, with a weight of fifteen pounds to every square inch; so that a column of air of the height of the atmosphere, which on the surface of the globe, measures one square inch, is known, by the most accurate and indubitable experiments, to weigh fifteen pounds. Now, as a square foot contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds. And as the earth is known to contain a surface of five thousand five hundred and seventy-five billion of square feet; hence, allowing two thousand one hundred and sixty pounds to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to twelve trillions and forty-one thousand millions of pounds; or six thousand and twenty-one billions of tons. This pressure, independently of what is called gravity, is sufficient to keep all the parts of the earth together, and perhaps to counteract all the influence of centrifugal force. But adding to this all the influence of gravity or attraction, by which every particle of matter tends to the centre, these compressors of the earth are sufficient to poise, balance, and preserve, the whole terrestrial globe. These pillars, or compressors, are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in the fountains, nor the sap in vegetables. Without this there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these pillars, or compressors, of the earth; and were it not for this compressing power, the air contained in the vessels of vegetation and animals would, by its elasticity, expand, and finally destroy all those vessels, and cause the destruction of all animal and vegetable life; but God, by His wisdom, has so balanced these compressors, that, while they appear to counteract and balance each other, they serve, as several counterpoises and compressors, to promote the circulation of fluids, and to preserve and support in animals."

CHAPTER III.

Samuel ministers to the Lord before Eli, 1. He is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli, 2—15. Eli inquires of Samuel what the Lord had said, 16, 17. He gives a faithful relation of the whole, which Eli receives with great submission, 18. Samuel prospers; is established as a prophet in Israel; and the Lord reveals himself to him in Shiloh, 19—21.

A. M. 2839.
B. C. 1165.
An. Exod. I. r.
326.
Anno ante I.
Olymp. 389.

AND ^athe child Samuel ministered unto the LORD before Eli. And ^bthe word of the LORD was precious in those days; there was no open vision.

A. M. 2862.
B. C. 1142.
An. Exod. I. r.
349.
Anno ante I.
Olymp. 366.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere ^dthe lamp of God went out ^ein the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said,

Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 ^fNow Samuel ^gdid not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

A. M. 2862.
B. C. 1142.
An. Exod. I. r.
349.
Anno ante I.
Olymp. 366.

^a Ch. 2. 11.—^b Psa. 74. 9. Amos 8. 11. See ver. 21.—^c Gen. 27. 1. & 48. 10. ch. 2. 22. & 4. 15.—^d Exod. 27. 21. Lev. 24. 3. 2 Chron.

13. 11.—^e Ch. 1. 9.—^f Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.—^g See Acts 19. 2.

NOTES ON CHAP. III.

Verse 1. *Samuel ministered unto the LORD*] He performed minor services in the tabernacle; under the direction of Eli: such as opening the doors, &c.—See ver. 5.

The word of the LORD was precious] There were but few revelations from God; and, because the word was scarce, therefore it was valuable. The author of this Book probably lived at a time when prophecy was frequent.—See the Preface.

There was no open vision.] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Verse 2. *Eli was laid down in his place*] It is very likely that, as the ark was a long time at Shiloh, they had built near to it certain apartments for the high-priest, and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Verse 3. *Ere the lamp of God went out*] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun.—See Exod. xxvii. 21. Lev. xxiv. 3.

Verse 4. *The LORD called Samuel*] The voice probably came from the holy place near to which Eli and Samuel were both lying.

Verse 7. *Samuel did not yet know the LORD*] He had not been accustomed to receive any revelation from Him. He knew and worshipped the God of Israel; but he did not know Him as communicating especial revelations of His will.

Verse 9. *Speak, LORD; for thy servant heareth*] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

Verse 10. *The LORD came, and stood*] He heard the voice as if it was approaching nearer and nearer; till, at last, from the sameness of the tone, he could imagine that

A. M. 2962.
B. C. 1112.
An. Exod. Ibr.
1449.
Anno ante I.
Olymp. 396.

11 ¶ And the Lord said to Samuel, Behold, I will do a thing in Israel, "at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli "all things which I have spoken concerning his house: "when I begin, I will also make an end.

13 "For" I have told him that I will "judge his house for ever for the iniquity which he knoweth; because "his sons made themselves "vile, and he "restrained "them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house "shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the Lord.

And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said Samuel, my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee: I pray thee hide it not from me. "And do so to thee, and "more also, if thou hide any thing from me of all the things that he said unto thee.

18 And Samuel told him "every whit, and hid nothing from him. And he said, "It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel "grew, and "the Lord was with him, "and did let none of his words fall to the ground.

20 And all Israel "from Dan even to Beer-

A. M. 2962.
B. C. 1112.
An. Exod. Ibr.
1449.
Anno ante I.
Olymp. 396.

" 2 Kings 21. 12. Jer. 19. 3.—" Ch. 2. 30—36.—" Heb. *beginning and ending*.—" Or, *And I will tell him, &c.*—" Ch. 2. 29, 30, 31, &c.—" 1 Sam. 7. 3, 8, 18, 30.—" Ch. 2. 12, 17, 22.—" Or, *accused*.—" Heb. *frowned not upon them*.—" Ch. 2. 25, 29.

" Numb. 15. 12, 31. Isa. 22. 14.—" Ps. 1. 11.—" Heb. *and*.—" Or, *word*.—" Heb. *all the things, or, words*.—" Jer. 1. 3, & 2. 10. Ps. 36. 7. Isa. 4. 5.—" Ch. 2. 21.—" Gen. 28. 4, 21, 22.—" Ch. 9. 6.—" Judg. 20. 1.

it ceased to approach: and this is what appears to be represented under the notion of God *standing* and calling.

Verse 11. *The Lord said to Samuel*] He probably saw nothing, and only heard the voice; for it was not likely that any extraordinary representation could have been made to the eyes of a person so young. He heard a voice, but saw no similitude.

The ears—shall tingle.] It shall be a piercing word to all Israel; it shall astound them all: and, after having heard it, it will still continue to resound in their ears.

Verse 12. *I will perform—all things which I have spoken*] That is, what He had declared by the prophet, whose message is related chap. ii. 27, &c.

When I begin, I will also make an end.] I will not delay the execution of my purpose: when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. *I will judge his house for ever*] I will continue to execute judgments upon it till it is destroyed.

His sons made themselves vile] See chap. ii. 12—17. 22—25.

He restrained them not.] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed.—See at the conclusion of the chapter.

Verse 14. *Shall not be purged with sacrifice nor offering*] That is, God was determined that they should be removed by a violent death. They had committed the sin unto death; and no offering or sacrifice could prevent this. What is spoken here relates to their temporal death only.

Verse 15. *Samuel feared to shew Eli*] He revered him as a father, and he feared to distress him by shewing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. *God do so to thee, and more also*] This was a very solemn adjuration: he suspected that God had threatened severe judgments, for he knew that his house was very criminal; and he wished to know what God had spoken. The words imply thus much: If thou do not tell me fully what God has threatened, may the same, and greater curses, fall on thyself.

Verse 18. *Samuel told him every whit*] Our word *whit*, or *wid*, comes from the Anglo-Saxon *wit*, which signifies person, thing, &c.; *every whit* is *every thing*. The Hebrew is *et col ha-debarim*, "all these words."

It is the Lord] He is Sovereign, and will do what He pleases; He is righteous, and will do nothing but what is just.

Let him do what seemeth him good.] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with temporal death: but surely there is no evidence that the displeasure of the Lord against him, was extended to a future state.

Verse 19. *Samuel grew*] Increased to manhood.

The Lord was with him] Teaching him, and filling him with grace and holiness.

A. M. 2862.
B. C. 1142.
An. Exod. I. r.
349.
Anno ante I.
Olymp. 366.

sheba knew that Samuel *was* ^a established *to be* a prophet of the LORD.

21 And the LORD appeared again

in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^b the word of the LORD.

A. M. 2862.
B. C. 1142.
An. Exod. I. r.
349.
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^a Or, faithful.

^b Ver. 1, 1.

None of his words fall] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. *All Israel from Dan even to Beersheba*] Through the whole extent of Palestine; Dan being at the northern, Beer-sheba at the southern extremity.

Was established to be a prophet] The word נאמן *ne-eman*, which we translate *established*, signifies *faithful*: *The faithful Samuel was a prophet of the Lord*.

Verse 21. *The LORD appeared again*] וכפ יהוה להראו *yayosaph Yehovah leheraoh*, "And Jehovah added to appear:" that is, He continued to reveal Himself to Samuel at Shiloh.

By the word of the LORD.] By the spirit and word of prophecy.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord; but he neither taught his children, nor restrained them by his parental authority. I have had already occasion to remark that, were a proper line of conduct pursued in the education of children, how few *profligate* sons and *daughters*, and how few *broken-hearted* parents, should we find? The neglect of early *religious education*, connected with a *wholesome* and *affectionate* restraint, is the ruin of millions. Many parents, to excuse their indolence, and most criminal neglect, say, "We cannot give our children grace." What do they mean by this?—That God, not *themselves*, is the Author of the irregularities and viciousness of their children. They may shudder at this imputation: but, when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint: have not shewed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it: when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hands on their consciences, and say, whether they ever knew an instance where God withheld His grace, while they were in humble subjection to Him

performing *their* duty? The real state of the case is this: parents cannot do God's work, and God will not do *theirs*; but, if they use the means, and *train up the child in the way he should go*, God will never withhold His blessing.

It is not *parental fondness*, nor *parental authority*, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as *Eli*, and his children be sons of Belial: he may be as *authoritative* as the *grand Turk*, and his children despise and plot rebellion against him. But let *parental authority* be tempered with *fatherly affection*; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there, shall the pleasure of God prosper; there, will He give His blessing, even life for evermore. Many fine families have been *spoiled*, and many *ruined*, by the *separate* exercise of these two principles. *Parental affection*, when *alone*, infallibly degenerates into *foolish fondness*; and *parental authority* frequently degenerates into *brutal tyranny*, when standing by *itself*. The first sort of parents will be *loved*, without being respected; the second sort will be *dreaded*, without either *respect* or *esteem*. In the first case obedience is not *exacted*, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture, which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle *severity* and *mercy* together in all your conduct—and earnestly pray to God to second your godly discipline with the power and grace of His Spirit!

Education is generally defined, that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole *nations* have been corrupted, enfeebled, and destroyed, through the want of proper education: through this multitudes of *families* have degenerated; and a countless number of *individuals* have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

CHAPTER IV.

A battle between Israel and the Philistines; in which the former are defeated, with the loss of four thousand men, 1, 2. They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, into the camp, 3, 4. They do so, and become vainly confident, 5. At this the Philistines are dismayed, 6-9. The battle commences, the Israelites are again defeated, with the loss of thirty thousand men: Hophni and Phinehas are among the slain; and the ark of the Lord is taken, 10, 11. A Benjamite runs with the news to Eli; who, hearing of the capture of the ark, falls from his seat, and breaks his neck, 12-18. The wife of Phinehas hearing of the death of her husband and father-in-law, and of the capture of the ark, is taken in untimely travail, brings forth a son, calls him I-chabod, and expires, 19-22.

A. M. 2861.
B. C. 1141.
An. 1 vol. 18.
Anno ante I.
Olymp. 800.

AND the word of Samuel ^a came ^b to all Israel. Now Israel went out against the Philistines to battle, and pitched beside ^c Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when ^d they joined battle, Israel was smitten before the Philistines: and they slew of ^e the army in the field about four thousand men.

3 ¶ And when the people were come into the

camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^f which dwelleth ^g between ^h the cherubims: and the two sons of Eli,

A. M. 2861.
B. C. 1141.
An. 1 vol. 18.
Anno ante I.
Olymp. 800.

^a Or, came to pass. — ^b Heb. was. — ^c Ch. 5. 1. & 7. 12. — ^d Heb. the battle was spread. — ^e Heb. the array.

^f Heb. take unto us. — ^g 2 Sam. 6. 2. — Psa. 80. 1. & 99. 1. — ^h Ex. 25. 18, 22. — Numb. 7. 49.

NOTES ON CHAP. IV.

Verse 1. *The word of Samuel came to all Israel*] This clause certainly belongs to the preceding chapter; and is so placed by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*.

Pitched beside Eben-ezer] This name was not given to this place till more than twenty years after this battle, see chap. vii. 12; for the monument called עֵבֶר עֵזֶר; *Eben ha Ezer*, the "Stone of Help," was erected by Samuel in the place, afterwards from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this Book was compiled after the times and transactions which it records; and probably from *memoranda*, which had been made by a contemporary writer.

Verse 2. *Put themselves in array*] There is no doubt that both the Philistines and Israelites had what might be called *the art of war*; according to which, they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges, &c.: but we know not the principles on which they acted.

They slew of the army in the field about four thousand men.] This must have been a severe conflict, as *four thou-*

sand were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being, in all probability, the only weapons then used.

Verse 3. *Let us fetch the ark*] They vainly supposed that the ark could save them, when the God of it had departed from them, because of their wickedness! They knew that, in former times, their fathers had been *beaten* by their enemies when they took not the ark with them to battle; as in the case of their wars with the Canaanites, Numb. xiv. 44, 45: and that they had *conquered* when they took this with them, as in the case of the destruction of Jericho, Josh. vi. 4. From the latter case they took confidence: but the cause of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth to take their gods and *sacred ensigns* with them to war. The *Persians*, *Indians*, *Greeks*, *Romans*, *Germans*, *Philistines*, &c. did so. *Consecrated crosses*, *blessing* and *hallowing of colours and standards*, are the *modern remains* of those *ancient superstitions*.

Verse 4. *The Lord of hosts*] See on chap. i. 3.

Dwelleth between the cherubims] Of what shape the cherubim were we know not: but there was one of these representative figures placed at each end of the ark of the

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Hophni, and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing ^a heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are*

^a Heb. *yesterday, or the third day.*—^b 1 Cor. 16. 13.—^c Judg. 13. 1.—^d Heb. *be men.*—^e Ver. 2. Lev. 26. 17. Deut. 28. 25. Psa. 78. 9, 62.

venant; and between them, on the *lid* or *cover* of that ark, which was called the *propitiatory*, or *mercy-seat*, the *shekinah*, or symbol of the Divine presence, was said to dwell. They thought, therefore, if they had the ark, they must, necessarily, have the *presence* and *influence* of *Jehovah*.

Verse 5. *All Israel shouted*] Had they *humbled* themselves, and *prayed* devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. *God is come into the camp*] They took for granted, as did the Israelites, that His presence was inseparable from His ark or shrine.

Verse 8. *These mighty gods*] מִן הָאֱלֹהִים הַאֲדִירִים *mi-yad ha elohim ha adirim*, “from the hand of these illustrious gods.” Probably this should be translated in the *singular*, and not in the *plural*: “Who shall deliver us from the hand of this illustrious God?”

Verse 9. *Be strong, &c.*] This was the address to the whole army; and very forcible it was. “If ye do not fight, and quit yourselves like men, ye will be servants to the Hebrews, as they have been to you; and you may expect that they will avenge themselves of you for all the cruelty you have exercised towards them.”

Verse 11. *Hophni and Phinehas were slain.*] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. *Came to Shiloh the same day*] The field of battle could not have been at any great distance; for this young man reached Shiloh the same evening after the defeat.

With his clothes rent, and with earth upon his head.] These were signs of *sorrow* and *distress* among all nations. The

the Gods that smote the Egyptians with all the plagues in the wilderness.

9 ^b Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^c as they have been to you: ^d quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and ^e Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And ^f the ark of God was taken; and ^g the two sons of Eli, Hophni and Phinehas, ^h were slain.

12 ¶ And there ran a man of Benjamin out of the army, and ⁱ came to Shiloh the same day with his clothes rent, and ^k with earth upon his head.

^f Ch. 2. 32. Psa. 78. 61.—^g Ch. 2. 31. Psa. 78. 64.—^h Heb. *died.*—ⁱ 2 Sam. 1. 2.—^k Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job 2. 12.

clothes rent signified the *rending*, *dividing*, and *scattering*, of the people; the *earth*, or *ashes on the head*, signified their *humiliation*: “We are brought down to the *dust* of the earth; we are near to our *graves*.” When the Trojan fleet was burnt, Æneas is represented as *tearing his robe from his shoulders*, and invoking the aid of his gods:—

*Tum pius Æneas humeris abscondere vestem,
Auxilioque vocare Deos, et tendere palmas.*

VIRG. *Æn.* v. ver. 685.

“The prince then *tore his robes* in deep despair, Rais’d high his hands, and thus address’d his prayer.”

PITT.

We have a remarkable example in the same poet, where he represents the queen of king Latinus, resolving on her own death, when she found that the Trojans had taken the city by storm:—

Purpureos moritura manu discindit amictus.

Æn. lib. xii. ver. 603.

She *tears*, with both her hands, her *purple vest*.

But the image is complete in King Latinus himself, when he heard of the death of his queen, and saw his city in flames:—

*It scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans.*

Ib. ver. 609.

Latinus *tears his garments* as he goes, Both for his public and his private woes:

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13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

* Ch. I. 2.—* Ch. I. 3.

With filth his venerable beard besmear,
And sordid dust deforms his silver hairs. DRYDEN.

We find the same custom expressed in one line by Catullus:—

Canitiem terra, atque infuso pulvere foedans.
EPIGR. *Pelci et Thetidos*, v. 224.

Dishonouring her hoary locks with earth and sprinkled dust.

The ancient Greeks, in their mourning, often shaved off their hair:—

Τὸν δὲ καὶ γυμνὸν καὶ ἄντην ἀνέστησαν.
Καὶ τὸν ἄντην ἀνέστησαν, τὸν δὲ καὶ γυμνὸν ἀνέστησαν.
HOM. *Odyss.* iv. v. 197.

“Let each deplore his dead: the rites of woe
Are all, alas! the living can bestow
O’er the congenial dust, enjoined to shear
The graceful curl, and drop the tender tear. POPE.

And again:—

Καὶ τὸν δὲ καὶ γυμνὸν καὶ ἄντην ἀνέστησαν.
Τὸν δὲ καὶ γυμνὸν καὶ ἄντην ἀνέστησαν.
Δακρυόεντες ἄντην ἀνέστησαν, τὸν δὲ καὶ γυμνὸν ἀνέστησαν.
Ib. lib. xxiv. v. 44.

“Then unguents sweet, and tepid streams, we shed;
Tears flow’d from every eye; and o’er the dead
Each clipp’d the curling honours of his head.” POPE.

The whole case is strongly expressed in the case of Achilles, when he heard of the death of his friend Patroclus:

Ὀδυσσεύς τ’ ἄλλοι τε, καὶ πάντες ἄνθρωποι
Ἀχαιοὶ τε, καὶ Ἰωνῆες, καὶ Δαναοὶ τε, καὶ Ἰωνῆες
Νῆες τε, καὶ Ἰωνῆες, καὶ Δαναοὶ τε, καὶ Ἰωνῆες
Νῆες τε, καὶ Ἰωνῆες, καὶ Δαναοὶ τε, καὶ Ἰωνῆες.
Ib. lib. xviii. v. 22.

“A sudden horror shot thro’ all the chief,
And wrapp’d his senses in the cloud of grief.
Cast on the ground, with furious hands he spread
The scorching ashes o’er his graceful head:

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15 Now Eli was ninety and eight years old: and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the

How told — 2 Sam. I. 3. — How told —

His purple garments, and his golden hairs,
Those he deforms with dust; and these, with tears.”

Pope

It is not unusual, even in *Ex. pte.* and in the most civilized parts of it, to see grief expressed by *tearing the hair*, *beating the breasts*, and *rending the garments*: all these are natural signs, or expressions of deep and excessive grief, and are common to all the nations of the world.

Verse 13. *His heart trembled for the ark of God*] He was a most mild and affectionate father; and yet the safety of the ark lay nearer to his heart than the safety of his two sons. Who can help feeling for this aged, venerable man?

Verse 17. *And the messenger answered*] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

1. *Israel is fled before the Philistines:—*

This was a sore evil: that *Israel* should turn their backs upon their enemies was bad; and that they should turn their backs on such enemies as the *Philistines*, was yet worse; for now they might expect the chains of their slavery to be strengthened, and rivetted more closely.

2. *There hath been also a great slaughter among the people:—*

A rout might have taken place without any great previous slaughter: but in this case the field was warmly contested; thirty thousand were laid dead on the spot. This was a deeper cause of distress than the preceding: as if he had said, the flower of our armies is destroyed; scarcely a veteran now to take the field.

3. *Thy two sons also, Hophni and Phinehas, are dead:—*

This was still more afflictive to him as a father, to lose both his sons, the only hope of the family; and to have them taken away by a violent death, when there was so little prospect of their having died in the peace of God, was most grievous of all.

4. *The ark of God is taken:—*

This was the most dreadful of the whole: now Israel is dishonoured in the sight of the heathen, and the name of

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people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died :

^a He seems to have been a judge to do justice only, and

the Lord will be blasphemed by them. Besides, the capture of the ark shews that God is departed from Israel ; and now there is no farther hope of restoration for the people, but every prospect of the destruction of the nation, and the final ruin of all religion ! How high does each woe rise on the back of the preceding ! And with what apparent *art* is this very laconic message constructed ? And yet, probably, no art at all was used ; and the messenger delivered the tidings just as the facts rose up in his own mind.

How rapid, diffused, and alliterated, is the report of the messenger in the Persæ of Æschylus, who comes to the queen with the tremendous account of the destruction of the whole naval power of the Persians, at the battle of Salamis ? I shall give his first speech, and leave the Reader to compare the two accounts.

ὦ γῆς ἀπάρης Ἀσίας πολιςμᾶτα,
ὦ Περσῆς αἶα, καὶ πόλις πλούτῳ λημνῇ,
ὣς ἐν αἶψᾳ πληγῇ καταφύεσθαι πόλις
Ὀλβίᾳ, το Περσῶν δ' ἀνδρῶν οὐχέτι πεσὺν.
Ὀλοὶ, κακὸν μὲν πρῶτον ἀγγέλλειν κακὰ
ὧμῶς δ' ἀναγγέλλει παν ἀναπτύξαι παῖδς
Περσῶν, στρατὸς γὰρ παρ' ὅλης βαρβαρῶν.

Of which I subjoin the following translation by Dr. Potter :

Woe to the towns through Asia's peopled realms !
Woe to the land of Persia, once the port
Of boundless wealth ! how is thy glorious state
Vanish'd at once, and all thy spreading honours
Fall'n, lost ! Ah, me ! unhappy is his task
That bears unhappy tidings ; but constraint
Compels me to relate this tale of woe :
Persians ! the whole barbaric host is fall'n.

This is the sum of his account, which he afterwards details in about a dozen of speeches.

Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give *three* examples, and have no doubt that the Benjamite in the text, will be found to have greatly the advantage.

1. *Julius Cæsar*, having totally defeated *Pharnaces*, king of *Pontus*, wrote a letter to the Roman senate, which contained only these three words :—

for he was an old man, and heavy.

^a And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* ^b to be delivered : and when she heard the tidings that the ark of God was taken, and that her father-in-

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that in south-west Israel.—^b Or, to cry out.

VENI, VIDI, VICI ;
I came, I saw, I conquered.

This war was begun and ended in *one day* !

2. *Admiral HAWKE*, having totally defeated the French fleet in 1759, off the coast of Britany, wrote as follows to King George II. :—

“ SIRE, I have taken, sunk, burnt, and destroyed, all the French fleet, as per margin.—*HAWKE*.”

3. *NAPOLEON BUONAPARTE*, then general-in-chief of the French armies in Italy, wrote to *Josephine*, his wife, the evening before he attacked Field-Marshal *Alvinzi*, the imperial general :—

“ Demain j'attaquerai l'ennemie ; je le battrai ; et j'en finirai : ”—“ To-morrow I shall attack the enemy ; I shall defeat them, and terminate the business.” He did so : the imperialists were totally defeated, *Mantua* surrendered, and the campaign for that year, (1796,) was concluded.

In the above examples, excellent as they are in their kind, we find little more than *one idea* ; whereas the report of the Benjamite includes *several* : for, in the most forcible manner, he points out the *general* and *particular disasters* of the day, the rout of the army, the great slaughter, the death of the priests, who were in effect the whole generals of the army, and the capture of the ark ; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in *four simple assertions*.

Verse 18. *When he made mention of the ark of God*] Eli bore all the relation till the messenger came to this solemn word : he had trembled before for the ark ; and now, hearing that it was captured, he was transfixed with grief, fell down from his seat, and dislocated his neck ! Behold the judgments of God ! But shall we say that this man, howsoever remiss in the education of his children, and criminal in his indulgence towards his profligate sons, which arose more from the easiness of his disposition, than from a desire to encourage vice ; is gone to perdition ? God forbid ! No man ever died with such benevolent and religious feelings, and yet perished.

He had judged Israel forty years] Instead of *forty years*, the Septuagint has here εἰκοσι ἐτη, *twenty years*. All the other Versions, as well as the Hebrew text, have *forty years*.

Verse 19. *And his daughter-in-law*] This is another

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law and her husband were dead, she bowed herself and travailed; for her pains ^a came upon her.

20 And about the time of her death, ^b the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, ^c neither did she regard it.

^a Heb. were turned. — ^b Gen. 25, 17. — Heb. set not her heart. — ^c That is, where is the glory? or, there is no glory.

very affecting story: the defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not*] She paid no attention to what the women had said concerning her having borne a son: that information she *regarded not*.

Verse 21. *She named the child I-chabod*] The Versions are various on the original words אי כבוד *Ai-cabod*: the Septuagint οὐαὶβάρκαβοθ, *ouaibarchaboth*; the Syriac, ܝܚܒܕܝܐ *yochabod*; the Arabic, يوحاباد *yochabad*. But none of these give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and

21 And she named the child ^a I-chabod, saying, ^b The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

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^a Ps. 115. 1. — ^b Ch. 25. 2. & 7. 21.

we are left to collect its meaning from what he says afterwards, *The glory is departed from Israel*. The word literally mean *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken?

This is a very eventful, interesting, and affecting chapter; and prepares the Reader for those signal manifestations of God's power and providence, by which the ark was restored, the priesthood re-established, an immaculate Judge given to Israel, the Philistine yoke broken, and the people of the Most High caused once more to triumph. God humbled them that He might exalt them: He suffered His glory, for a time, to become eclipsed, that he might afterwards cause it to break out with the greater effulgence.

CHAPTER V.

The Philistines set up the ark in the temple of Dagon, at Ashdod; whose image is found next morning prostrate before it, broken in pieces, 1—5. The Philistines are also smitten with a sore disease, 6. The people of Ashdod refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to Gath, 7, 8. They do so; and God smites the inhabitants of that city, young and old, with the same disease, 9. They send the ark to Ekron, and a heavy destruction falls upon that city, and they resolve to send it back to Shiloh, 10—12.

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B. C. 1141.
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390.
Anno ante I.
Olymp. 369.

AND the Philistines took the ark of God, and brought it ^a from Eben-ezer unto Ashdod.

^a Ch. 4. 1. & 7. 12.

NOTES ON CHAP. V.

Verse 1. *Brought it from Eben-ezer unto Ashdod.*] Ashdod, or Azotus, was one of the five *satrapies*, or *lordships*, of the Philistines.

2 When the Philistines took the ark of God, they brought it into the house of ^b Dagon, and set it by Dagon.

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B. C. 1141.
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390.
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^b Judg. 16. 23.

Verse 2. *The house of Dagon*] On this idol, which was supposed to be partly in a *human* form, and partly in that of a *fish*, see the Note on Judges xvi. 23. Some think that this idol was the same with *Dirceto*, *Attergatis*, the

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B. C. 1141.
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3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon ^a was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ^b set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and ^c the head of Dagon and both the palms of

his hands were cut off upon the threshold; only ^d the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^e tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But ^f the hand of the LORD was heavy upon them of Ashdod, and he ^g destroyed them, and smote them with ^h emerods, even

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^a Isa. 19. 1. & 46. 1. 2. — ^b Isa. 46. 7. — ^c Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7. — ^d Or, the fishy part.

^e See Zeph. 1. 9. — ^f Ver. 7, 11. Exod. 9. 3. Psa. 92. 4. Acts 13. 11. — ^g Ch. 6. 5. — ^h Deut. 28. 27. Psa. 78. 66.

Venus of Askelon, and the Moon.—See Calmet's *Dissertation on the Gods of the Philistines*.

The motive which induced the Philistines to set up the ark in the temple of Dagon, may be easily ascertained. It was customary in all nations to dedicate the spoils taken from an enemy to their gods:—1st, As a *gratitude-offering*, for the help which they supposed them to have furnished: and, 2dly, As a *proof* that their gods, *i. e.* the gods of the conquerors, were *more powerful* than those of the conquered. It was, no doubt, to insult the God of Israel, and to insult and terrify His people, that they placed His ark in the temple of Dagon. When the Philistines had conquered Saul, they hung up his armour in the temple of Ashtaroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the tabernacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c. taken from an enemy, in our churches; but whether this may be called superstition, or a religious act, is hard to say. If the *battle* were the *Lord's*, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow*] Probably, to perform some act of their superstition in the temple of their idol.

Dagon was fallen upon his face] This was one proof, which they little expected, of the *superiority* of the God of Israel.

Set him in his place again.] Supposing his fall might have been merely *accidental*.

Verse 4. *Only the stump of Dagon was left*] Literally, only דגון "dagon (*i. e.* the little fish,) was left." It has already been remarked, that Dagon had the head, arms, and hands, of a man or woman; and that the rest of the idol was in the form of a *fish*, to which Horace is supposed to allude:—

Desinat in piscem, mulier formosa superne.

"The upper part resembling a *beautiful woman*, the lower a *fish*."

All that was *human* in his form was broken off from what resembled a *fish*. Here was a proof that the affair was not

accidental; and these proofs of God's *power* and *authority* prepared the way for His judgments.

Verse 5. *Tread on the threshold*] Because the arms, &c. of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor worshippers ever tread on the threshold: Thus it was ordered, in the Divine Providence, that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

It is supposed that the idolatrous Israelites, in the time of *Zephaniah*, had adopted the worship of Dagon: and that in this sense, chap. i. 9. is to be understood, *In the same day will I punish all those who leap upon the threshold*. In order to go into such temples, and not tread on the threshold, the people must *step* or *leap over* them; and in this way the above passage may be understood. Indeed, the *thresholds* of the temples, in various places, were deemed so sacred that the people were accustomed to fall down, and *kiss* them. When Christianity became corrupted, this *adoration* of the thresholds of the churches took place.

Verse 6. *Smote them with emerods*] The word עפלים *ápálin*, from עפל *áphal*, to be *elevated*, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

The Vulgate says, *Et percussit in secretiori parte natum*: "And he smote them in the more secret parts of their posteriors." To this the Psalmist is supposed to refer, Psa. lxxviii. 66., *He smote all his enemies in the hinder parts; he put them to a perpetual reproach*. Some copies of the *Septuagint* have ἐξέσωσεν αὐτοὺς εἰς τὰς ὀπίσθας, "he inflamed them in their ships;" other copies have εἰς τὰς ἑσπρας, *in their posteriors*. The *Syriac* is the same. The *Arabic* enlarges: "He smote them in their posteriors, so that they were affected with a dysentery." I suppose them to have been affected with enlargements of the *hæmorrhoidal veins*, from which there came frequent discharges of blood.

The *Septuagint* and *Vulgate* make a very material addi-

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360.
Anno ante I.
Olymp. 367.

Ashdod and the coasts thereof

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us : for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel ? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, ^athe hand of the Lord was against the city ^bwith a very great destruction : and ^che smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay ^aus not, and our people : for there was a deadly destruction throughout all the city ; ^bthe hand of God was very heavy there.

12 And the men that died not were smitten with the emerods : and the cry of the city went up to heaven.

^a Deut. 2, 15. ch. 7, 13, & 12, 17. — ^b Ver. 11. — ^c Ver. 6. — Psal. 78, 56.

^a Heb. *we, to slay us and us*. — ^b Heb. *we, not, and us*. — Ver. 9, 9.

tion to this verse : *Kay qashu ba'ayin, qashu ba'ayin, qashu ba'ayin* ; *qashu ba'ayin, qashu ba'ayin, qashu ba'ayin* ; — *Et exultaverunt villæ et agri in medio regionis illius ; et nati sunt mures, et facta est confusio mortis magna in civitate.* ^a And the cities and fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." This addition, *Houbigant* contends, was originally in the Hebrew text ; and this gives us the reason why golden mice were sent, as well as the images of the emerod . chap. vi. 4. when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon our god.* Here the *end* was completely answered : they now saw that they had not prevailed against Israel, because their god was more *powerful* than *Jehovah* ; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines* The word כרני *sarney*, which we translate *lords*, is rendered by the *Chaldee* טורני *tureney*, tyrants. The *Syriac* is the same. By the *Vulgate* and *Septuagint*, *satrapas*, satraps. Palestine was divided into those five *satrapies* ; Ashdod, Ekron, Askelon, Gath, and Gaza.—See Josh. xiii. 8. But these were all federates ; and acted under one general government, for which they assembled in council.

Let the ark—be carried about They probably thought that their affliction rose from some *natural* cause ; and, therefore, they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the Lord was against the city.* As it was at Ashdod, so it was at Gath. The *Vulgate* says, *Et computrescebant prominenter extales eorum* ; which conveys the idea of a bloody flux, dysentery, and ulcerated anus : and it adds, what is not to be found in the Hebrew text, nor many of the Versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pelliccas*, " And they made unto themselves *seats of skins* ;" for the purpose of sitting more easy, on account of the malady already mentioned.

Verse 11. *Send away the ark* It appears that it had been received at Ekron, for *there was a deadly destruction through the whole city*. They, therefore, concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not* Some, it seems, were smitten with *instant death* ; others, with the *hemorrhoids* ; and there was a universal consternation ; and the cry of the city went up to heaven : it was an extraordinary great cry.

It does not appear that the Philistines had any correct knowledge of the nature of Jehovah, though they seemed to acknowledge His *supremacy*. Every *city*, *country*, *district*, *mountain*, and *valley*, had its *peculiar deity* ; who, in its *place*, was supreme over all others. They thought, therefore, to appease Jehovah by sending Him back His ark, or shrine ; and, in order to be redeemed from their plagues, they send golden mice and emerods as *telesms*, probably made under some particular configurations of the planets.—See at the end of chap. vi.

CHAPTER VI.

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering of five golden emerods, and five golden mice, 3—6. They advise also that it be sent back on a new cart, drawn by two milch kine, from whom their calves shall be tied up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Israelitish border, then the Lord had afflicted them; if not, then their evils were accidental, 7—9. They do as directed; and the kine take the way of Beth-shemesh, 10—13. They stop in the field of Joshua; and the men of Beth-shemesh take them, and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them; and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16—18. For too curiously looking into the ark the men of Beth-shemesh are smitten of the Lord, 19, 20. They send to the inhabitants of Kirjath Jearim, that they may take away the ark, 21.

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AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines ^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^b empty; but in any wise return him ^c a trespass-offering: then ye shall be healed, and it shall ^d be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They

answered, Five golden emerods, and five golden mice, ^e according to the number of the lords of the Philistines: for one plague was on ^f you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that ^g mar the land; and ye shall ^h give glory unto the God of Israel: peradventure he will ⁱ lighten his hand from off you, and from off ^k your gods, and from off your land.

6 Wherefore then do ye harden your hearts, ^l as the Egyptians and Pharaoh hardened their hearts? when he had wrought ^m wonderfully

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^a Gen. 41. 8. Exod. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4. — ^b Exod. 23. 15. Deut. 16. 16. — ^c Lev. 5. 15, 16. — ^d Ver. 9. — ^e See ver. 17, 18. Josh. 13. 3. Judg. 3. 3.

^f Heb. them. — ^g Ch. 5. 6. — ^h Josh. 7. 19. Isa. 42. 12. Mal. 2. 2. John 9. 24. — ⁱ See ch. 5. 6, 11. Psa. 39. 10. — ^k Ch. 5. 3, 4, 7. — ^l Exod. 7. 13. & 8. 15. & 14. 17. — ^m Or, reproachfully.

NOTES ON CHAP. VI.

Verse 2. The diviners] **קסמים** *kosmim*, from **קס** *kasam*, to presage, or prognosticate.—See Deut. xviii. 10. In what their pretended art consisted we know not.

Verse 3. Send it not empty] As it appears ye have trespassed against Him, send Him an offering for this trespass.

Why his hand is not removed] The sense is, if you send Him a trespass-offering, and ye be cured, then ye shall know why His judgments have not been taken away from you, previously to this offering.

It is a common opinion, says *Calmet*, among all people, that, although the Supreme Being needs nothing of His creatures; yet He requires that they should consecrate to Him all that they have: for the same argument that proves His independence, infinitude, and self-sufficiency, proves our dependence, and the obligation we are under to acknowledge Him by offering Him due marks of our gratitude and sub-

mission. Such sentiments were common among all people; and God Himself commands His people not to appear before Him without an offering, Exod. xxiii. 15. None shall appear before me empty.

Verse 4. Five golden emerods, and five golden mice] The emerods had afflicted their bodies; the mice had marred their land. Both, they considered, as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this.—See at the end.

Verse 5. He will lighten his hand from off you] The whole land was afflicted; the ground was marred by the mice, the common people and the lords afflicted by the hamorrhoids, and their gods broken in pieces.

Verse 6. Wherefore then do ye harden your hearts] They had heard how God punished the Egyptians; and they are afraid of similar plagues. It appears that they had kept the ark long enough.

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among them, ^a did they not let ^b the people go, and they departed?

7 Now therefore make ^c a new cart, and take two milch kine, ^d on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the Lord, and lay it upon the cart; and put ^e the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to ^f Beth-shemesh, then ^g he hath done us this great evil: but if not, then ^h we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emeralds.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

^a Exod. 12. 31.—^b Heb. *them*.—^c 2 Sam. 6. 3.—^d Numb. 19. 2.

^e Ver. 4, 5.—^f Josh. 15. 10.—^g Or. *do*.—^h Ver. 8.

Did they not let the people go? And has He not wrought wonderfully among us; and should we not send back His ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ, in any part of the worship of God, any thing that had before served for a common purpose. Every thing in the worship of God is said to be sanctified: now the general meaning of that word is, to separate a thing from all earthly and common uses, and devote it solely to the service of God.

When David removed the ark from the house of Amiadab, he put it on a new cart, 2 Sam. vi. 3.

Bring their calves home from them] So it appears that their calves had been with them in the fields. This was a complete trial: unless they were supernaturally influenced, they would not leave their calves; unless supernaturally directed, they would not leave their home, and take a way, unguided, which they had never gone before.

Verse 8. *The jewels of gold*] The word כֶּלֶיךָ *keley*, which our translators so often render *jewels*, signifies *vessels, implements, ornaments, &c.* A *jewel of gold* has an odd sound to those who always attach the idea of a precious stone to the term.

Verse 9. *A chance that happened to us.*] The word מִקְרֵה *mikreh*, from קָרַה *karah*, to meet, or coalesce, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

Thus, a bad state of the atmosphere, putrid exhalations, bad diet, occasioned by any general scarcity, might have produced the disease in question; and to something of this

kind they would attribute it, if the other evidences did not concur. This gives us the proper notion of *chance*; and shews us that it is a matter as dependent upon the Divine Providence, as any thing can be: in short, that these occurrences are parts of the Divine government.

The word *chance*, though often improperly used to signify such an occurrence as is not under the Divine government, is, of itself, not only simple, but expressive; and has nearly the meaning of the Hebrew word: it comes from the French *cheoir*, or *escheoir*, to fall out, to occur, to fall to. Hence our law term *escheat*, any lands that fall to the lord of the manor by forfeiture, or for want of heirs: *i. e.* these are the occurrences which naturally throw the lands into the hands of the lord.

Verse 12. *Lowling as they went*] Calling for their calves.

To the right hand or to the left] Some think they were placed where two roads met, one going to Ekron, the other to Beth-shemesh. It is possible that they were put in such circumstances as these, for the greater certainty of the affair: to have turned from their own home, from their calves, and known pasture, and to have taken the road to a strange country, must argue supernatural influence.

The lords of the Philistines went after] They were so jealous in this business, that they would trust no eyes but their own. All this was wisely ordered, that there might be the fullest conviction of the being and interposition of God.

Verse 14. *They clave the wood of the cart*] Both the cart and the cattle, having been thus employed, could no

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15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when ^athe five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 ^b And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one,

^a Josh 13. 3.—^b Ver. 4.—^c Or, *great stone*.

longer be devoted to any secular services ; therefore, the cattle were sacrificed, and the cart was broken up for fuel to consume the sacrifice.

Verse 15. *The Levites took down*] It appears there were some of the tribe of Levi among the people of Bethshemesh : to them appertained the service of the tabernacle.

Verse 17. *These are the golden emerods*] Each of these cities, in what may be called its *corporate capacity*, sent a golden emerod.

Verse 18. *And the golden mice*] The desolation that had been made through the land by these animals, had excited a general concern ; and, it appears from the text, that *all* the cities of the Philistines, as well *fenced* as without *walls*, sent a golden mouse as a trespass-offering.

Remaineth *unto this day*] Some think the *ark* is intended, which continued on the stone of Abel for some considerable time after it was placed there ; and that the memoranda from which this Book was afterwards compiled, were made before it was removed : but it is not likely that it remained any time exposed in the open field. Therefore, it is most natural to suppose that it is the *stone of Abel*, which is here intended ; and so our translators have understood the place, and have used supplementary words to express this sentiment. *Which stone remaineth unto this day.*

Verse 19. *He smote of the people fifty thousand and threescore and ten men*] The present Hebrew text of this most extraordinary reading stands thus:—וַיַּךְ כְּאִשֵּׁי בֵּית-שֶׁמֶשׁ וַיַּךְ בְּנֵי שִׁבְעִים אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ *vayach be anshey Beith-shemesh—vayach ba'im shubeim ish, chamishim eleph ish*: “And he smote among the men of Beth-shemesh, (because they had looked into the ark of Jehovah;) and he smote among the people *SEVENTY* men, *FIFTY THOUSAND* men.”

From the manner in which the text stands, and from the great improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a

for Askelon one, for Gath one, for Ekron one :

18 And the golden mice, *according*
to the number of all the cities of the
Philistines *belonging* to the five lords, *both* of
fenced cities, and of country villages, even unto
the ^egreat stone of Abel, whereon they set
down the ark of the LORD: *which stone re-*
maineth unto this day in the field of Joshua, the
Beth-shemite.

19 ¶ And ^d he smote the men of Beth-she-
mesh, because they had looked into the ark of
the LORD, even he smote of the people fifty

^d See Exod. 19. 21. Numb. 4. 5, 15, 20. 2 Sam. 6. 7.

small village as Beth-shemesh should contain, or be capable of employing, fifty thousand and seventy men in the fields at wheat harvest ; much less that they could all peep into the ark on the stone of Abel, in the corn field of Joshua.

That the words are not naturally connected in the Hebrew text is evident; and they do not stand better in the *Versions*.

1. The VULGATE renders it thus:—*Et percussit de populo SEPTUAGINTA viros; et QUINQUAGINTA MILLIA plebis*; “And he smote of the (chief) people SEVENTY men; and FIFTY THOUSAND of the (common) people.” This distinction, I suppose, St. Jerom intended, between *plebs* and *populus*; which he might think was warranted by the אנשי *anashim*, and איש *ish*, of the Hebrew text.

2. The TARGUM of *Jonathan* is something similar to the *Vulgate*:—"And he smote עמא בכבי *besabey ama*, of the elders of the people SEVENTY men; וּבְקַהֲלָא *ubekahala*, and of the congregation FIFTY THOUSAND men."

3. The SEPTUAGINT follows the Hebrew text :—Καὶ ἐπα-
τάξεν ἐν αὐτοῖς, ἑβδομήκοντα ἀνδρας, καὶ πεντήκοντα
χιλιάδας ἀνδρῶν; "And he smote of them *SEVENTY* men;
and *FIFTY THOUSAND* men." Εκ τοῦ λαοῦ, *of the people*;
is added by some copies.

* *wamacho Morio beámo chamesho alapin weshabéin gabrin;*
“And the Lord smote among the people FIVE thousand and
SEVENTY men.”

5. The ARABIC is nearly similar :—"And the Lord smote among the people; and there died of them خمسة آلاف وسبعون FIVE thousand and SEVENTY men."

We have no other *Versions* from which we can receive any farther light.

6. JOSEPHUS is different from all the rest, and has *fifty thousand less*; for he renders the place thus, *Antiq. Jud.* lib. vi. cap. i. sect. 4. Ορχη δε και χολος του Θεου με-

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thousand and threescore and ten men ; and the people lamented, because the Lord had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, 'Who is able to stand before this holy Lord God?

* 2 Sam. 6. 9. Mal. 3. 2.

ΤΕΙΝΩ, ὡς ἐκδοκάζοντα τοὺς ἐκ τῆς Βηθσάμης πληθύνοντες : " But the displeasure and wrath of God pursued them so, that *SEVENTY* men of the village of Beth-shemesh, approaching the ark, which they were not worthy to touch, (not being priests,) were struck with lightning." Here we find the whole *fifty thousand* is omitted.

7. Rabbi Solomon JARCHI, giving the opinion of other Rabbins as well as his own, says, "Our Rabbins say *SEVENTY* men, and each of them was worth *fifty thousand* men ; or *fifty thousand*, every one of whom was worth the seventy of the Sanhedrin." This only shews embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting*.

Dr. Kennicott has found *three* very reputable MSS. in which the words אִישׁ אֶחָד חַמֶּשֶׁשׁ *chameshim eleph ish*, *fifty thousand men*, are wanting. The 1st, No. 84, a MS. from Holland ; the 2nd, No. 210, one of the *Parisian* MSS ; the 3d, No. 418, a MS. belonging to *Milan* : all three written about the beginning of the *twelfth* century ; and numbered as above in Dr. K.'s Bible.

Perhaps the omission in these MSS. was occasioned by mistake of the transcriber ; which might have easily happened, because of the word אִישׁ *ish*, which occurs both after שְׁבַע *shibei*, and after אֶלֶף *eleph* ; for, having written the *first*, and taking his eye off when he recommenced, he might have supposed he had written the latter, and so proceed, leaving the words in question *out* of his copy. *Two, three, or more* persons, might have been thus deceived, and so produce the above MSS. ; or the mistake, once made, all the MSS. copied from that, would shew the same omission. The common reading may be defended, if we only suppose the omission of a single letter, the particle of *comparison* כֵּן *ke*, like, as, or equal to, before the word חַמֶּשֶׁשׁ *chameshim* : thus כַּחֲמֶשֶׁשׁ *kechameshim* ; the passage would then read—"And he smote of the people *SEVENTY* men, *equal to FIFTY THOUSAND* men : " that is, they were the *elders* or *governors* of the people.

Some solve the difficulty by translating, "He slew *SEVENTY* men *OUT OF* *fifty thousand* men." There are various other methods invented by learned men to remove this difficulty, which I shall not stop to examine : all, however, is-

and to whom shall he go up from us ?

21 ¶ And they sent messengers to the inhabitants of ^b Kirjath-jearim saying, The Philistines have brought again the ark of the Lord : come ye down, and fetch it up to you

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* Joh. 18. 11. Jer. 18. 12. 1 Corin. 13. 7.

sue in this point, that only *SEVENTY* men were slain, and this is, without doubt, the most probable. The *FIFTY THOUSAND*, therefore, must be an *interpolation*, or be understood in some such way as that mentioned above. But the omission of the particle of *similitude* solves every difficulty ; and this would account for the reading in *Josephus*, as, in his recital, he would naturally leave out such an explanation of the *worth* of the *seventy* men, as his Roman readers could not easily comprehend such *comparisons*.

With a great slaughter. *Seventy* men slain, out of an inconsiderable village, in a harvest day, was certainly a *great slaughter*.

Verse 20. *Who is able to stand*] Why this exclamation ? They knew that God had forbidden any to touch His ark but the priests and Levites ; but they now endeavour to throw that blame on God, as a Being *hard to be pleased*, which belonged solely to themselves.

Verse 21. *To the inhabitants of Kirjath-jearim*] They wished the ark away out of their village ; but *why* they sent to this city instead of sending to *Shiloh*, does not appear : probably, *Shiloh* had been destroyed by the Philistines, after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage when a plague, or other calamity, infested a country, city, &c. for the magicians to form an *image* of the *destroyer*, or of the *things* on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c., under certain configurations of the heavens ; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called *talismans*, or rather *telesms*, among the Asiatics. Mr. Locke calls the diviners *talismans* ! but this is a pitiful mistake : the *image*, not the *fabricator*, was called by this name.

I have seen several of these *talismans*, of different countries ; and such images were probably the origin of all the forms of gods, which, in after times, were the objects of religious worship. It is well known that Ireland is not infested with any venomous creature ; no serpent of any kind is found in it :—

"No poison there infects, no scaly snake

Lurks in the grass, nor toad annoys the lake."

This has been attributed to a *telesm*, formed with certain rites, under the sign *Scorpio*. Such opinions have been drawn from very ancient Pagan sources: *e. g.*—A stone engraved with the figure of a *Scorpion*, while the moon is in the sign *Scorpio*, is said to cure those who are stung by this animal. *Apollonius Tyaneus* is said to have prevented *flies* from infesting Antioch; and *storks* from appearing in Byzantium, by figures of those animals formed under certain constellations. A *brazen scorpion*, placed on a pillar in the city of *Antioch*, is said to have expelled all such animals from that country. And a *crocodile* of lead is also said to have preserved *Cairo* from the depredations of those monsters.—See *Calmet*.

Virgil refers to this custom, *Æclogue* viii. v. 80. where he represents a person making two images, or *telesms*, one of *wax*, another of *clay*; which were to represent an absent person, who was to be alternately *softened* or *hardened* as the *wax* or *clay* image was exposed to the fire.

*Limus ut hic durescit, et hæc ut cera liquescit
Uno et eodem igni: sic nostro Daphnis amore.*

“As this clay hardens, and this wax softens, by one and the same fire; so may Daphnis by my love.”

A beautiful marble figure of *Osiris*, about four inches and a quarter high, now stands before me, all covered over with *hieroglyphics*: he is *standing*, and holds in each hand a *scorpion* and a *snake* by the tails, and with each foot he stands on the neck of a *crocodile*. This, I have no doubt, was a *telesm*, formed under some peculiar *configuration* of the heavens, intended to drive away both scorpions and crocodiles. This image is of the highest antiquity, and was formed probably long before the Christian æra.

Tavernier observes, that something like what is mentioned in the text is practised among the Indians: for when a pilgrim goes to one of the idol temples for a cure, he brings the figure of the member affected, made either of *gold*, *sil-*

ver, or *copper*, according to his circumstances, which he offers to his god. This custom was common among the Heathens; and they consecrated to their gods the *monuments* of their deliverance. From heathenism it was adopted by *corrupt Christianity*; and *Theodoret* informs us that, in his time, there might be seen about the tombs of the martyrs figures of *eyes*, *hands*, *feet*, and other parts of the body, which represented those of the offerers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the Papists to the present day: I have seen at St. *Winifrid's well*, in *Holywell*, Flintshire, several *staves*, *crutches*, and *hand-barrows*, hung up in different places, which were reported to be the votive offerings of the maimed, the halt, the withered, &c. who had received their cure by the virtue of the saint! It is true the crutches are such as no man or woman could ever walk with; and the *barrows* are such as most evidently never carried any human being. But they serve the purposes of superstition, and keep up an idolatrous reverence for the well, and the legendary virgin.

After all I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It, in effect, presumes to take the government of the world out of the hands of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life: for, the stars have their influences according to this pretended science, conformably to the occurrences here below; *e. g.* if a child be born but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualties may accelerate or retard a birth, consequently the whole destiny of the man is influenced and ruled by these casualties: to say nothing of the absurdity, that those omnipotent stars never can affect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

CHAPTER VII.

The men of *Kinjath-jeirim* bring the ark from *Bethshemesh*, and consecrate *Eleazar*, the son of *Abinadab*, to keep it; and there it continued twenty years, 1, 2. *Samuel* reproves and exhorts the people; and gathers them together at *Mizpach*, where they fast and pray, and confess their sins, 3—6. The *Philistines* go up against them; the *Israelites* cry unto the Lord for help; *Samuel* offers sacrifices; and the Lord confounds the *Philistines* with thunder; *Israel* discomfit, and pursue them to *Bethcar*, 7—11. *Samuel* erects a stone for a memorial, and calls it *Eben-ezer*, 12. The *Philistines* are totally subdued, and *Israel* recovers all its lost cities, 13, 14. *Samuel* acts as an itinerant judge in *Israel*, 15—17.

A. M. 2861.
B. C. 1120.
An. Exod. lxx.
341.
Anno ante I.
Olymp. 361.

AND the men of * Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of ^b Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.

A. M. 2881.
B. C. 1120.
An. Exod. lxx.
371.
Anno ante I.
Olymp. 344.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do ^c return unto the Lord with all your hearts, *then* ^d put away the strange gods and ^e Ashtaroth from among you.

* Ch. 6. 21. Ps. 132. 6. — 2 Sam. 6. 4. — Deut. 30. 2—10. 1 Kings 8. 48. — Isa. 53. 7. Hos. 6. 1. Joel 2. 12. — Gen. 28. 2. Josh. 24. 14, 24. — Judg. 2. 1. — 2 Chron. 30. 19. Job 11. 13, 14. — Deut. 6. 11 & 13. 20. & 13. 4. Matt. 4. 10. Luke 1. 8.

NOTES ON CHAP. VII.

Verse 1. *Fetched up the ark*] When these people received the message of the Beth-shemites, they probably consulted Samuel, with whom was the counsel of the Lord; and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

Sanctified Eleazar] Perhaps this sanctifying signifies no more than *setting* this man *apart*, simply to take care of the ark.

Verse 2. *It was twenty years*] This chapter contains the transactions of at least *twenty* years; but we know not the date of each event.

Verse 3. *And Samuel spake*] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

If ye do return] From your backsliding and idolatry.

With all your hearts] For outward services and professions will avail nothing.

Put away the strange gods] Destroy their *images, altars, and groves*: they are *strange*; you do not know them as *helpers, saviours, or defenders*.

Prepare your hearts] Let your hearts be *straight and steady*.

And serve him only] Have no other religious service but His; and *obey* His laws.

He will deliver you] Vain are your own exertions; He will deliver you in such a way as to shew that the excellence of the power is of Himself alone.

Verse 4. *Put away Baalim and Ashtaroth*] These were not two particular *deities*, but two *genera* of idols; the one *masculine*, *Baalim*; the other *feminine*, *Ashtaroth*: both

and ^f prepare your hearts unto the Lord, and ^g serve him only; and he will deliver you out of the hand of the Philistines.

A. M. 2881.
B. C. 1120.
An. Exod. lxx.
371.
Anno ante I.
Olymp. 344.

4 Then the children of Israel did put away ^h Baalim and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, ⁱ and drew water, and poured ^j it out before the Lord, and ^k fasted on that day, and said there, ^l We have sinned against the Lord. And Samuel ^m judged the children of Israel in Mizpeh.

Judg. 2. 11. — Judg. 2. 1. 2 Kings 2. 27. — 2 Sam. 14. 14. — Neh. 9. 1, 2. Dan. 9. 4, 19. — Job 2. 12. — 1 Kings 8. 47. — Ps. 136. 6. — Eccles. 10. 11.

the words are in the *plural* number, and signify all their *gods* and *goddesses*.

Verse 5. *Gather all Israel to Mizpeh*] This appears to have been an *armed* assembly; though, probably, collected principally for religious and political purposes: but Samuel knew that an *unarmed* multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. *Drew water, and poured it out*] It is not easy to know what is meant by this: it is true that *pouring out water*, in the way of *libation*, was a religious ordinance among the *Hebrews*, Isa. xii. 3.; and among most other nations, particularly the *Greeks* and *Romans*, who used not only *water*, but *wine, milk, honey, and blood*; as we find by Homer, Virgil, Euripides, Sophocles, Porphyry, and Lucian. Our Lord seems to allude to this ceremony, John vii. 37, 38.; where see the Note.

The *Chaldee Paraphrast* understands the place differently; for he translates: "And they poured out their hearts in penitence, as *WATERS*, before the Lord." That deep penitential sorrow was represented under the notion of *pouring out water* we have a direct proof in the case of David, who says, Ps. cxvii. 14. *I am poured out like water, my heart is like wax; it is melted in the midst of my bowels.* And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem, *Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord.* Lam. ii. 9. David uses the same image, Ps. lxxii. 8. *Trust in him at all times, ye people; pour out your hearts before him.* The same figure is used by *Hannah*, in chap. i. 16. of this Book, *I am a woman of a sorrowful spirit; I have poured out my soul before the Lord.* Perhaps, the *drawing* and *pouring out* of *water*, mentioned in the text, was done *emblematically*, to represent the *contrition* of their hearts.

A. M. 2884.
B. C. 1120.
An. Exod. 1st.
371.
Anno ante I.
Olymp. 344.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, ^a Cease ^b not to cry unto the LORD our God for us, that he will save us out of the hands of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and ^d Samuel cried unto the LORD for Israel; and the LORD ^e heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

^a Heb. *Be not silent from us from crying.*—^b Isa. 37. 4.—^c Eccus. 46. 16.—^d Psal. 99. 6. Jer. 15. 1.—^e Or, *answered.*—^f See Josh. 10. 10. Judg. 4. 15. & 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15. Eccus. 46. 17.

And Samuel judged] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore, was held for religio-politico-military purposes.

Verse 7. *The Philistines went up against Israel*] They went to give them battle, before that, by continual accessions of numbers, they should become too powerful.

Verse 8. *Cease not to cry unto the LORD*] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. *Samuel took a sucking lamb*] This sucking lamb must have been *eight days under its mother* before it could be offered, as the law says, Lev. xxii. 27.

Though Samuel was not a priest, yet he offered this sacrifice; or, he might have ordered Eleazar to offer it, and still be said to have done it himself—*Qui facit per alterum, facit per se*; “He who procures a thing to be done, may be said to do it himself.”

His not sacrificing at the *tabernacle* was justified by the necessity of the case: neither tabernacle nor ark was at hand.

Verse 10. *The LORD thundered with a great thunder*] Literally, *the LORD thundered with a great voice*; He confounded them with a mighty tempest of thunder and lightning; and, no doubt, slew many by the lightning.

Verse 11. *Under Beth-car.*] We know not where this place was; the *Septuagint* have *Beth chor*; the *Targum*, *Beth-aroun*; and the *Syriac* and *Arabic*, *Beth-jasan*.

Verse 12. *Called the name of it Eben-ezer*] אבן עֶזֶר

A. M. 2884.
B. C. 1120.
An. Exod. 1st.
371.
Anno ante I.
Olymp. 344.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel ^e took a stone, and set it between Mizpeh and Shen, and called the name of it ^b Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ ⁱ So the Philistines were subdued, and they ^k came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel ^j judged Israel all the days of his life.

^e Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 9. & 24. 26.—^b That is, *The stone of help.* ch. 4. 1.—ⁱ Judg. 13. 1.—^k Ch. 13. 5.—^j Ver. 6. ch. 12. 11. Judg. 2. 16.

Eben ha-ezer, “The Stone of Help:” perhaps, a *pillar* is meant by the word *stone*.

Verse 13. *They came no more into the coast of Israel*] Perhaps, a more signal victory was never gained by Israel: the LORD had brought them low, almost to extermination; and now, by His miraculous interference, He lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that He may shew His mercy and goodness, by suddenly rescuing them from destruction, when all *human* help has most evidently failed.

Verse 14. *The cities which the Philistines had taken*] We are not informed of the particulars of these reprisals; but we may rest assured all this was not done in one day: perhaps, the *retaking* of the cities was, by slow degrees, through the space of several years.

There was peace between Israel and the Amorites.] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites, when they found the Philistines, the most powerful of the ancient inhabitants of the land, broken and subdued before them.

Verse 15. *Samuel judged Israel all the days of his life.*] Samuel is supposed to have lived *one hundred years*: he did not begin to judge Israel till he was about *forty* years of age; and, if he was a *hundred* years of age when he died, he must have been a judge *sixty* years, and consequently been in that office during the whole of Saul’s reign! But that he had been dead before Saul’s last battle is evident, from the transactions of that king with the witch of Endor;

A. M. 2873
—917.
B. C. 1131
—1057.
Anno ante I. Olymp.
355—281.

16 And he went from year to year
* in circuit to Beth-el, and Gilgal,
and Mizpeh, and judged Israel in all
those places.

* Heb. and he circled.

and probably not long before. Samuel was the *prophet* of that time; declared the will of the Lord, and frequently directed both the *civil* and *military* transactions of the kingdom. Samuel seems, in many respects, to have been considered the *governor of the people*, while Saul was only looked on as the *general of the armies*.

Verse 16. *He went from year to year in circuit*] When he was at *BETH-EL*, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at *GILGAL*, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at *MIZPEH*, he

17 And * his return *was* to Ramah;
for there *was* his house; and there
he judged Israel; and there he * built
an altar unto the Lord.

* Ch. 8. 4. — July 21. 4.

was within reach of Judah, Simeon, and Goshen; but *Ramah* was the place of his ordinary abode; and there he held his court, for *there he judged Israel*; and, as it is probable that *Shiloh* was destroyed, it is said, ver. 12. that *there, viz. at Ramah, he built an altar unto the Lord*.

Ramah, which is said to be about six miles from Jerusalem, was the *seat of prophecy* during the life of Samuel; and there, it is probable, all Israel came to consult him on matters of a spiritual nature; as *there*, was the only altar of God in the land of Israel.

CHAPTER VIII.

Samuel grown old, makes his sons judges in Beer-sheba, 1, 2. They pervert judgment; and the people complain, and desire a king, 3—5. Samuel is displeased, and enquires of the Lord, 6. The Lord is also displeased; but directs Samuel to appoint them a king, and to shew them solemnly the consequences of their choice, 7—9. Samuel does so, and shews them what they may expect from an absolute monarch, and how afflicted they should be under his administration, 10—18. The people refuse to recede from their demand; and Samuel lays the matter before the Lord, and dismisses them, 19—22.

A. M. 2892.
B. C. 1112.
An. Exod. Isr.
579.
Anno ante I.
Olymp. 336.

AND it came to pass, when Samuel was old, that he ^a made his ^b sons judges over Israel.

2 Now the name of his first-born was ^c Joel; and the name of his second, Abiah: *they were judges in Beer-sheba.*

^a Deut. 16. 18. 2 Chron. 19. 5.—^b See Judg. 10. 4. & 12. 14. compared with Judg. 5. 10.—^c *Vaskni*, 1 Chron. 6. 28.

3 And his sons ^d walked not in his ways, but turned aside ^e after lucre, and ^f took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

A. M. 2892.
B. C. 1112.
An. Exod. Isr.
579.
Anno ante I.
Olymp. 336.

^d Jer. 22. 15, 16, 17.—^e Exod. 18. 21. 1 Tim. 2. 3. & 6. 10.—^f Deut. 16. 19. Psal. 15. 5.

NOTES ON CHAP. VIII.

Verse 1. *When Samuel was old*] Supposed to be about sixty—

He made his sons judges] He appointed them as his lieutenants, to superintend certain affairs in Beer-sheba, which he could not conveniently attend to himself. But they were never judges in the proper sense of the word: Samuel was the last judge in Israel, and he judged it to the day of his death.—See chap. vii. 15.

Verse 3. *His sons walked not in his ways*] Their iniquity

is pointed out in three words;—1. *They turned aside after lucre*: the original בָּצַע *batsá* signifies to cut, clip, break off; and, therefore, Mr. Parkhurst thinks that it means nearly the same with our clipping of coin. It, however, expresses here the idea of avarice; of getting money by hook or by crook. The Targum says, “They looked after מַמְמוֹן שְׂחָדָה *mamon shochad*, the mammon of unrighteousness;” of which they did not make unto themselves friends but enemies.—See the Note on Matt. vi. 24. 2. *They took bribes*; שֹׁחַד *shochad*, gifts or presents, to blind their eyes. 3. *They perverted*

A. M. 2969.
B. C. 1095.
An. Exod. Isr.
396.
Anno ante I.
Olymp. 319.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ^a make us a king to judge us like all the nations.

6 ¶ But the thing ^b displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for ^c they have not rejected thee, but ^d they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ^e hearken unto their voice: howbeit yet protest solemnly unto them, and ^f shew them the manner of the king that shall reign over them.

^a Ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21. — ^b Heb. was evil in the eyes of Samuel. — ^c See Exod. 16. 8. — ^d Ch. 10. 19. & 12. 17, 19. Hos. 13. 10, 11. — ^e Or, obey. — ^f Or, notwithstanding when thou

judgment; they turned judgment aside, they put it out of its regular path; they sold it to the highest bidder: thus the wicked rich man had his cause, and the poor man was oppressed and deprived of his right. This was the custom in our own country, before MAGNA CHARTA was obtained: he that would speed in the king's court must bribe all the officers, and fee both the king and queen! I have found in our ancient records the most barefaced and shameful examples of this kind; but it was totally abolished *in vito rege*, by that provision in the above charter, which states, *Nulli vendemus, nulli negabimus, aut differemus rectum aut iudicium*; "To no man will we sell, to no man will we deny or defer justice and right." It was customary in those inauspicious times, for judgment to be *delayed, in banco regis*, in the king's court, as long as there was any hope that more money would be paid, in order to bring it to issue. And there were cases, where the king did not like the party, in which he denied justice and judgment entirely! *Magna Charta* brought them to book, and brought the subject to his right.

Of those times it might well be said, as Homer did, *Iliad xvi. v. 387.*

Οἱ γὰρ ἐν ἀγορῇ σκολίας κρίνωσι θεμισίας,
ἐκ δὲ δίκην ἐλασσοῖσι, θεῶν ὅπιν οὐκ ἀλεγκντες.

"When guilty mortals break the eternal laws,
Or judges brib'd, betray the righteous cause."

"When the laws are perverted by force; when justice is

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, ^b This will be the manner of the king that shall reign over you: ^c He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And ^k he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed,

hast solemnly protested against them, then thou shalt shew, &c. — ^e Ver. 11. — ^b See Deut. 17. 16, &c. ch. 10. 25. — ^c Ch. 14. 22. — ^k 1 Kings 21. 7. See Ezek. 46. 18.

expelled from her seat; when judges are swayed from the right; regardless of the vengeance of heaven." Or, in other words, these were times in which the streams of justice were poisoned in their source; and judges neither feared God, nor regarded man.

Verse 5. *Make us a king*] Hitherto, from the time in which they were a people, the Israelites were under a *theocracy*; they had no other king but God. Now, they desire to have a king like the other nations around them, who may be their general in battle; for this is the point at which they principally aim.

Verse 6. *The thing displeased Samuel*] Because he saw that this amounted to a formal renunciation of the Divine government.

Samuel prayed unto the LORD.] He begged to know His mind in this important business.

Verse 7. *They have rejected me*] They wish to put that government in the hands of a mortal, which was always in the hands of their God. But *hearken unto their voice*; grant them what they request. So we find God grants that in His *displeasure*, which He withholds in His *mercy*.

Verse 9. *Shew them the manner of the king*] The word *משפט* *mishepat*, which we here render *manner*, signifies simply what the king would and might require, according to the *manner* in which kings in general ruled; all of whom, in those times, were *absolute and despotic*.

The whole of this *manner* of the king is well illustrated by Puffendorf. "Hitherto," says he, "the people of Israel

A. M. 2909.
B. C. 1095.
An. Exod. Isr.
296.
Anno ante I.
Olymp. 449.

and of your vineyards, and give to his ^a officers, and to his servants.

16 And he will take your men-servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord ^b will not hear you in that day.

19 ¶ Nevertheless the people ^c refused to obey the voice of Samuel; and they said, Nay;

but we will have a king over us:

20 That we also may be ^d like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel, ^e Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

A. M. 2909.
B. C. 1095.
An. Exod. Isr.
296.
Anno ante I.
Olymp. 449.

^a Heb. *enuchs*. Gen. 37. 36. — ^b Prov. 1. 28, 29, 31, 28. — Isa. 1. 10.

Mic. 3. 4. — Jer. 44. 17. — ^c Ver. 19. — ^d Ver. 20. — ^e Ver. 22. — Hos. 13. 11.

had lived under governors raised up of God, who had exacted no tribute of them, nor put them to any charge: but, little content with this form of government, they desire to have a king like other nations, who should live in magnificence and pomp, keep armies, and be able to resist any invasion. Samuel informs them what it was they desired; that, when they understood it, they might consider whether they would persist in their choice. If they would have a king splendidly attended, he tells them, that he would take their sons for his chariots, &c: if they would have him keep up constant forces, then he would appoint them for colonels and captains; and employ those in his wars who were accustomed to follow their family business; and since, after the manner of other kings, he must keep a stately court, they must be content that their daughters should serve in several offices, which the king would think below the dignity of his wives and daughters, ver. 13. Many ministers also, in several departments, both of war and peace, must have salaries to support them, which must be paid out of their fields and vineyards, ver. 14. In one word, that, to sustain his dignity, their king would exact the tenth of all they possessed; and be maintained in a royal manner out of their estates."

It is perfectly vain in Grotius, or any one else, to tite that this shews what a king, (as king,) may, any where, in virtue of his office, claim and exact; and that he can take the property and persons of his subjects, and dispose of them as he may judge necessary for the exigence of the state. This was the manner of Saul; but Saul was not a king of God's choosing—"He gave him in His wrath, and took him away in His displeasure:" and the manner of such a king should not be arrogated by any potentate who affects to rule *jure Divino*, or by Divine right. The manner of the king of God's choice is distinctly detailed, Deut. xvii. 15--20. to which the Reader will do well to refer, that he may have an impartial statement of the subject.

Verse 19. *The people refused to obey!* They would have

the king, his manner and all; notwithstanding the solemn warning which they here receive!

Verse 20. *May judge us!* This appears to be a repetition of Samuel.

Go out before us! Be in every respect our head and governor.

And fight our battles! Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the Lord!* He went to the altar; and, in his secret devotion, laid the whole business before God.

Verse 22. *Hearken unto their voice!* Let them have what they desire, and let them abide by the consequences.

Go ye every man unto his city. It seems the elders of the people had tarried all this time with Samuel; and, when he had received his ultimate answer from God, he told them of it, and dismissed them.

On this account we may observe—1. That God did not change the government of Israel; it was the people themselves who changed it.—2. That, though God permitted them to have a king, yet he did not approve of him.—3. That, notwithstanding He did not suffer them to choose themselves, He ordered His servant Samuel to choose him by lot. He disqualifying of that lot.—4. That God never gave up the supreme government: He still was King in Israel; and the king, so called, was only the *representative*, or *deputy*, of the Lord.—5. That no king of Judah attempted to be supreme; therefore, they never made any laws, nor altered the *old*; which was a positive confession that God was the Supreme Legislator.—6. That an *absolute monarchy* is the greatest evil; and is contrary to all the rights, civil and religious, of mankind: a mode of government that all just should avoid, as pregnant with evils to mankind.—7. That, although it was no in the Israelites to desire a king; that is, to change a constitution of which God was the Author, yet, *properly understood*, is a good of no other magnitude to the civil happiness of mankind.—8. That, by kingly government, properly understood, I mean such a monarchical

government as that of *Great Britain*; where the *king*, the *nobles*, and the *people*, are duly *mixed*, each having his proper part in the government; and each preventing the other from running to excess.—9. That the *three* grand forms of government which have obtained among mankind; viz. *monarchy*, *aristocracy*, and *democracy*, have each certain *advantages*, without which no state can be well preserved: but they have *evils*, by which any state may be injured.—10. That, from a proper *mixture* of these, the *advantages* of the whole may be reaped without any of their attendant evils; and that this is the *British Constitution*: which, not

merely the *wisdom of our ancestors*, but the *providence of God*, has given unto us, and of which no other state has had common sense enough to avail themselves; though they see that, *because of this*, the *British Empire* is the most *powerful*, and the most *happy*, in the Universe; and likely, at last, to *give laws to the whole world*. The *manner of our king* is *constitutional*, widely different from that of *Saul*, and from that of any other potentate in the four quarters of the globe. He is the *father* of his people; and the people *feel* and *love* him as *such*. He has all the *power* necessary to do good; they have all the *liberty* necessary to their political happiness.

CHAPTER IX.

Saul's lineage, and description; he is sent by his father to seek some lost asses, 1—5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6—14. The Lord informs Samuel that he should anoint Saul king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17—21. Saul dines with Samuel; and afterwards he is taken to the house top, where both commune together, 22—27.

A. M. 2909.
B. C. 1095.
An. Exod. Isr.
396.
Anno ante I.
Olymp. 319.

NOW there was a man of Benjamin, whose name was ^a Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ^b a Benjamite, a mighty man of ^c power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: ^d from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^e Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city ^f a man of God, and *he is* an honourable man: ^g all that he saith cometh surely to

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^a Ch. 14. 51. 1 Chron. 8. 33. & 9. 29. — ^b Or, the son of a man of Jerusalem. — ^c Or, substance.

^d Ch. 10. 23. — ^e 2 Kings 4. 42. — ^f Deut. 33. 1. 1 Kings 13. 1. — ^g Ch. 3. 19.

NOTES ON CHAP. IX.

Verse 1. *A mighty man of power*] Literally, a *strong man*: this appears to be the only *power* he possessed; and the physical strength of the father may account for the extraordinary size of the son.—See ver. 2.

Verse 2. *From his shoulders and upwards*] It was probably from this very circumstance that he was chosen for king; for, where kings were *elective*, in all ancient times, great respect was paid to *personal appearance*.

Verse 3. *The asses of Kish—were lost*] What a wonderful train of occurrences were connected in order to bring

Saul to the throne of Israel! Every thing seems to go on according to the *common course of events*; and yet all conspired to favour the election of a man to the kingdom, who certainly did not come there by the *approbation* of God.

Asses grow to great perfection in the East; and at this time, as there were no horses in Judea, they were very useful; and on them kings and princes rode.

Verse 5. *Were come to the land of Zuph*] Calmet supposes that Saul and his servant went from Gibeah to Shalisha, in the tribe of Dan; from thence to Shaalim, near to Jerusalem; and thence, traversing the tribe of Benjamin,

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pass : now let us go thither ; per-
adventure he can shew us our way
that we should go.

7 Then said Saul to his servant,
But, behold, if we go, * what shall we bring the
man ? for the bread ^b is spent in our vessels, and
there is not a present to bring to the man of
God : what ^c have we ?

8 And the servant answered Saul again, and
said, Behold, ^d I have here at hand the fourth
part of a shekel of silver : that will I give to
the man of God, to tell us our way.

9 (Beforetime in Israel, when a man ^e went to
enquire of God, thus he spake, Come, and let

us go to the seer : for he that is
now called a Prophet was before-
time called 'a Seer')

10 Then said Saul to his servant,
* Well said : come, let us go. So they went unto
the city where the man of God was.

11 ^f And as they went up ^g the hill to the
city, they found young maidens going out to
draw water, and said unto them, Is the seer
here ?

12 And they answered them and said, He is :
behold, he is before you : make haste now, for
he came to-day to the city : for ^h there is a ⁱ sa-
crifice of the people to-day, ^j in the high place :

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* See Judg. 6. 1. & 11. 17. 1 Kings 14. 3. 2 King. 4. 12. & 5. 8.
— ^b Heb. is gone out of, &c. — ^c Heb. is with us. — ^d Heb. there is
found in my hand. — ^e Gen. 22. 22. — ^f 2 Sam. 21. 11. 2 Kings 17. 13.

1 Chron. 29. 28. & 29. 29. 2 Chron. 29. 7. 1. Isa. 41. 13. Amos 7.
12. — ^g Heb. They went up to the hill. — ^h Heb. on the ascent of the city.
— ⁱ Gen. 24. 11. — ^j Gen. 22. 21. — ^k Gen. 22. 21. — ^l Gen. 22. 21. — ^m 1 King. 12.

they purposed to return to Gibeah ; but passing through the
land of Zuph, in which Ramatha, the country of Samuel,
was situated, they determined to call on this prophet to gain
some directions from him : the whole of this circuit, he sup-
poses, to have amounted to no more than about twenty-five
leagues, or three days' journey. We do not know where the
places were situated which are here mentioned : the Targum
translates thus—"And he passed through the mount of the
house of Ephraim, and went into the southern land, but did
not meet with them. And he passed through the land of
Mathbera, but they were not there ; and he passed through
the land of the tribe of Benjamin, but did not find them :
then they came into the land where the prophet of the Lord
dwelt, and Saul said to his servant,"—

Verse 7. There is not a present to bring to the man of
God] We are not to suppose from this that the prophets
took money to predict future events : Saul only refers to an
invariable custom, that no man approached a superior with-
out a present of some kind or other. We have often seen
this before ; even God, who needs nothing, would not that
His people should approach Him with empty hands.

Verse 8. The fourth part of a shekel of silver] We
find from the preceding verse, that the bread or provisions
which they had brought with them for their journey was ex-
pended ; else a part of that would have been thought a suit-
able present : and here the fourth part of a shekel of silver,
about ninepence of our money, was deemed sufficient ; there-
fore, the present was intended more as a token of respect than
as an emolument.

Verse 9. Beforetime in Israel] This passage could not
have been a part of this Book originally : but we have
already conjectured that Samuel, or some contemporary au-
thor, wrote the memoranda, out of which a latter author
compiled this Book. This hypothesis, sufficiently reasonable
in itself, solves all difficulties of this kind.

[Was beforetime called a seer.] The word seer, רֹאֵה roch,
occurs, for the first time, in this place : it literally signifies a
person who SEES ; particularly preternatural sights. A seer
and a prophet were the same in most cases ; only with this
difference, the seer was always a prophet, but the prophet
was not always a seer. A seer seems to imply one who fre-
quently met with, and saw, some symbolical representation of
God. The term prophet was used a long time before this ;
Abraham is called a prophet, Gen. xx. 7., and the term fre-
quently occurs in the law. Besides, the word seer does not
occur before this time ; but often occurs afterwards down
through the prophets, for more than three hundred years.—
See Amos vii. 12. Mic. iii. 7.

All prophets, false and true, profess to see God : see the
case of Balaam, Numb. xxiv. 4, 16., and Jerem. xiv. 14.
All diviners, in their enthusiastic flights, boasted that they
had those things exhibited to their sight which should come
to pass. There is a remarkable account in Virgil, which
may serve as a specimen of the whole : the Sibyl professes
to be a seer :—

Bella, horrida bella,
Et Tyberim multo spumantem sanguine CERNO,
[Es. lib. vi. ver. 86.]

Wars, horrid wars I view ; a field of blood ;
And Tyber rolling with a purple flood.

I think the 9th verse comes more naturally in after the
11th.

Verse 11. Young maidens going out to draw water] So
far is it from being true, that young women were always
kept closely shut up at home, that we find them often in the
field, drawing and carrying water, as here.

Verse 12. He came to-day to the city] Though Samuel
lived chiefly in Ramah, yet he had a dwelling in the coun-

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13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice: and afterwards they eat that be bidden. Now therefore get you up; for about ^a this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ ^b Now the LORD had ^c told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, ^d and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^e looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, ^f Behold the man whom I spake to thee of! this same shall ^g reign over my people.

^a Heb. to day.—^b Ch. 15. 1. Acts 13. 21.—^c Heb. revealed the ear of Samuel. ch. 20. 2 —^d Ch. 10. 1.—^e Exod. 2. 25. & 3. 7, 9.—^f Ch. 16. 12. Hos. 13. 11.—^g Heb. restrain in.

try, at a place called Naioth, where it is probable there was a school of the prophets.—See chap. xix. 18—24.

A sacrifice of the people] A great feast. The animals used were first sacrificed to the Lord; that is, their blood was poured out before Him; and then all the people fed on the flesh. By *high place*, probably Samuel's altar is alone meant; which, no doubt, was raised on an eminence.

Verse 13. *He doth bless the sacrifice*] He alone can perform the religious rites, which are used on this occasion.

Afterwards they eat that be bidden] Among the Arabs, often a large feast is made of sacrificed camels, &c. and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which the allusion is made here.

Verse 14. *Came out against them*] Met them.

Verse 15. *Now the LORD had told Samuel*] How this communication was made we cannot tell.

Verse 16. *Thou shalt anoint him to be captain*] Not to be king, but to be נגיד *nagid*, or captain of the Lord's host. But in ancient times no king was esteemed who was not an able warrior. *Plutarch* informs us, that Alexander the Great

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for ^h thine asses that were lost ⁱ three days ago, set not thy mind on them; for they are found. And on whom ^k is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, ^l Am not I a Benjamite, of the ^m smallest of the tribes of Israel? and ⁿ my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ^o so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring

^h Ver. 3.—ⁱ Heb. to day three days.—^k Ch. 8. 5, 19. & 12. 13.—^l Ch. 15. 17.—^m Judg. 20. 46, 47, 48. Psal. 68. 27.—ⁿ See Judg. 6. 15.—^o Heb. according to this word.

esteemed the following verse the most correct, as to its sentiment, of any in the whole Iliad of Homer:—

Οὐτο γ' Ἀτρεΐδης εὐσυχρεῖων Ἀγαμέμνων
Ἀμφότερον βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής.

“The king of kings, Atreides, you survey;
Great in the war, and great in acts of sway.” POPE.

Verse 17. *Behold the man whom I spake to thee of*] What an intimate communion must Samuel have held with his God! A constant familiarity seems to have existed between them.

Verse 19. *I am the seer*] This declaration would prepare Saul for the communications afterwards made.

Verse 20. *As for thine asses*] Thus he shews him that he knew what was in his heart; God having previously revealed these things to Samuel.

And on whom is all the desire of Israel] Saul understood this as implying that he was chosen to be king.

Verse 21. *Am not I a Benjamite*] This speech of Saul is exceedingly modest: he was now becomingly humble;—but

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the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^a the shoulder, and *that* which *was* upon it, and set it before Saul. And *Samuel* said, Behold that which is ^b left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon ^c the top of the house.

^a Lev. 7. 32, 33. Ezek. 24. 4.—^b Or, reserved.

who can bear *elevation* and *prosperity*? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

Verse 22. *Brought them into the parlour*] It might as well be called *kitchen*; it was the place where they sat down to feast.

Verse 23. *Said unto the cook*] טבח *tabach*, here rendered *cook*; the singular of טבחות *tabachoth*, female cooks, chap. viii. 13., from the root *tabach*, to *slay*, or *butcher*. Probably, the *butcher* is here meant.

Verse 24. *The shoulder, and that which was upon it*] Probably, the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the shoulder merely, but the *fore-leg bone*, to the knee: perhaps, the whole *fore-quarter*. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying,

Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ^d a while, that I may shew thee the word of God.

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^c Deut. 22. 8. 2 Sam. 11. 2. Acts 19. 9.—^d Heb. *standing*.

of the government to which he was now called.—See *I sa.* chap. ix. 6. *And the government shall be upon his shoulder.*

Verse 25. *Upon the top of the house.*] All the houses in the East were flat-roofed; on these people walked, talked, and frequently *slept*, for the sake of fresh and cooling air.

Verse 26. *Called Saul to the top of the house*] Saul had no doubt slept there all night; and now, being the *break of day*, “Samuel called to Saul on the top of the house, saying, Up, that I may send thee away.” There was no calling him to the house top a *second* time; he was sleeping there, and Samuel called him up.

Verse 27. *As they were going down*] So it appears that Saul arose immediately; and Samuel accompanied him out of the town, and sent the servant on, that he might shew Saul the *word*, the *counsel* or *design*, of the Lord. What this was we shall see in the following chapter.

CHAPTER X.

Samuel anoints Saul captain of the Lord's inheritance, 1. Instructs him concerning his return home, whom he should meet, and what he should do, 2—8. Saul meets a company of prophets; the Spirit of the Lord comes on him, and he prophesies among them, 9—13. He meets his uncle, and converses with him, 14—16. Samuel calls the people together to Mizpeh, and upbraids them for having rejected the Lord as their King, 17—19. Lots are cast to find out the person proper to be appointed king; Saul is chosen, 20—24. Samuel shows the manner of the king, and writes it in a book, 25. Saul goes to Gibeah; and certain persons refuse to acknowledge him as king, 26, 27.

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THEN ^a Samuel took a vial of oil, and poured *it* upon his head, ^b and kissed him, and said, *Is it not because* ^c the LORD hath anointed thee *to be captain over* ^d his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by ^e Rachel's sepulchre in the border of Benjamin ^f at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ^g the care of the asses, and sor-

^a Ch. 9. 16. & 16. 13. 2 Kings 9. 3, 6. — ^b Psal. 2. 12. — ^c Acts 13. 21. ^d Deut. 32. 9. Psal. 78. 71. — ^e Gen. 35. 19, 20. — ^f Josh. 18. 28.

NOTES ON CHAP. X.

Verse 1. *Took a vial of oil*] The reasons of this rite the Reader will find largely stated in the Note on Exod. xxix. 7. The anointing mentioned here took place in the *open field*.—See the preceding chapter, ver. 26, 27. How simple was the ancient ceremony of consecrating a king! A prophet, or priest, poured oil upon his head, and kissed him; and said, *Thus the Lord hath anointed thee to be captain over his inheritance*. This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as king; but simply נגיד *nagid*, a captain, one who goes before, and leads the people.

Verse 2. *Rachel's sepulchre*] This was nigh to Beth-lehem.—See Gen. xxv. 16.

At Zelzah] If this be the name of a place, nothing is known of it.

The Hebrew בְּצִלְצַח *bitseltsach*, is translated by the Septuagint, ἀλλοτρεως μεγαλα, dancing greatly: now this may refer to the joy they felt and expressed on finding the asses; or, it may refer to those religious exultations, or playing on instruments of music, mentioned in the succeeding verses.

Verse 3. *Three men going up to God to Beth-el*] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, the house of God; and to it they were now going to offer sacrifice.

The three kids were for sacrifice; the three loaves of bread to be offered probably as a thank-offering; and the bottle, or skin full of wine, for a libation. When the blood was poured out before the Lord, then they feasted on the flesh, and on the bread; and probably had a sufficiency of the wine left for their own drinking.

Verse 4. *And they will salute thee*] וישאלו לך לשלום *ve sha'alu lecha leshulom*, "And they will enquire of thee concerning peace," i. e. welfare. In the East, if this salutation be given, then the person or persons giving it may be reckoned friends; if the others return it, then there is friendship on both sides. *Saluam alicum*, Peace to you! is the

roweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^b to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ⁱ salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to ^k the hill of

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^g Heb. the business. — ^b Gen. 28. 22. & 35. 1, 3, 7. — ⁱ Heb. ask thee of peace: as Judges 18. 15. — ^k Ver. 10.

mode of compellation: *Alicum essalaam*, To you be peace; is the return. If you give the former, and receive not the latter, you may expect hostility. The meaning of the prophet is, when you come to the plain of Tabor, ye shall meet three men; you need not be afraid of them, for they are friends: and they will shew this friendship, not only by bidding you good speed, but by giving you two loaves of bread, a provision which you will need for the remaining part of your journey.

Verse 5. *The hill of God*] The Targum says, "The hill on which the ark of the Lord was." Calmet supposes it to be a height near Gibeah.

The garrison of the Philistines] Probably, they kept a watch on the top of this hill; with a company of soldiers to keep the country in check.

A company of prophets] A company of scribes, says the Targum. Probably, the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel: and, at this time, there does not appear to have been any other prophet besides Samuel in this quarter. Probably, the teacher of this school was not an inspired man, but one acting under the direction of Samuel. Mr. Harmer thinks that the following custom among the Mohamm-dans greatly illustrates this obscure place: "When the children have gone through the Koran, their relations borrow a fine horse, and furniture, and carry them about the town in procession, with the book in their hand, the rest of their companions following, and all sorts of music of the country going before. Dr. Shaw, in pag. 195, mentions the same custom; adding, the acclamations of their school-fellows, but taking no notice of the music. We have no reason, however, to doubt the fact on account of the doctor's silence; especially, as it relates to another part of Barbary, and is given us by those who resided some years in that country. The doctor makes no use of this circumstance relating to the education of youth in Barbary; but the account of the procession, above given, seems to be a lively comment on that ancient Jewish custom mentioned in these verses. That the

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God, * where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company

of prophets coming down * from the high place with a psalttery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

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* Ch. 13. 3.—* Ch. 9. 12.

Exod. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

word *prophet* often signifies *sons*, or *scholars*, of the prophets; and that *prophesying* often implies *singing*, has been already remarked: but no author, that I know of, has given any account of the nature of this procession, or its design. We are sometimes told that *high places* were used for sacrifices; and, in one case, *music*, it is certain, played before them when they went up to worship, Isa. xxx. 29. But did they not also return from sacrifice with it? We are told that music was used by the prophets, to calm and compose them, and to invite the Divine influences; which is indeed **very true**:—but is it to the purpose? Did they go forth in this manner *from their college*, into the *noise and interruptions* of the world, to call down the prophetic impulse? But if we consider them as a company of the *sons of the prophets*, going in procession with *songs of praise*, and *music* playing before them, and recollect that it is usual in this day for young scholars to go in procession with acclamations and music, the whole mystery seems to be unravelled. To which may be added, that Saul was to *meet them*, and find himself, *turned into another man*; into a man, perhaps, who is instantaneously made as knowing in the law of God, as the *youth* to whom the above honours were doing, or any of his convoy; which acquaintance with the law of God was very necessary for one who was to judge among his brethren as their king. For this reason the Jewish kings were to write out a copy of the law of God, and read it continually, that they might be perfect masters of it, Deut. xvii. 18, 20., which accomplishment some youth had gained whom Saul met with, and who was honoured with the solemnity the sacred historian speaks of, if the custom of South Barbary may be supposed to be explanatory of those of Judea.”

On the word *prophet*, and the general account given here, I shall introduce the following illustrations from another work:—

“The word *prophet* generally conveys the idea of a person so far acquainted with *futurity* as to discern some purpose of the Divine Being, relative to His government of the natural and moral world: but which is not sufficiently matured by the economy of Providence to make, as yet, its public appearance among men: and, to *prophecy*, is usually understood to imply the *foretelling* such an event, the *time* of its appearance, and the *place* of its operation; with some preceding and subsequent circumstances. But that this was the *original*, and *only meaning* of the word *prophet*, or *prophecy*, is very far from being clear. The first place the word occurs in is Gen. xx. 7., where the Lord says of Abraham to Abimelech, He is a prophet, (נביא נביא *nabi hu*),

and will pray (יִתְפַּלֵּל *yithpallēl*, will make earnest intercession) for thee. In the common acception of the word, it is certain Abraham was *no prophet*; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in Divine things, and especially a *man of prayer*; one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word *nabi*, is used in several places in the O. T. Testament.

“It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics that I have met with, have been so sadly puzzled with that part of the history of Saul, which is related 1 Sam. x. 9—13. and xx. 20—21. In these passages the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, and *prophesying among them*; to which he was led by the Spirit of the Lord which came upon him.

“That this can mean no more here than *prayer and supplication to God*, accompanied probably with edifying *hymns of praise and thanksgiving*, (for they had instruments of music, ch. x. 5.) needs, in my opinion, little proof. If Saul had prophesied in the common acception of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his productions: of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern Israel, designed to teach *him* that the Most High alone is the Fountain of power; and that, by Him only, kings could reign so as to execute justice properly, and be His ministers for good to the people. To accomplish this gracious purpose, *he gave him another heart*, (ver. 9.) a disposition totally different from what he had ever before possessed: and *raised him to pray*.

“Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same Divine influence, and *prophesied*, i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school thus incorporated with the prophets, pouring out his soul in prayer and supplication, was an unusual sight, which could not pass unmarked, especially by those of Saul’s acquaintance who probably knew him, in times past, to have been as careless and as ungodly as themselves; (for it was only *now* he got that other

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6 And ^a the Spirit of the LORD will come upon thee, and ^b thou shalt prophesy with them, and shalt be turned into another man.

7 And ^c let it be, when these ^d signs are come unto thee, ^e that thou do as occasion serve thee; for ^f God is with thee.

8 And thou shalt go down before me ^g to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: ^h seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned

^a Numb. 11. 25. ch. 16. 13.—^b Ver. 10. ch. 19. 23, 24.—^c Heb. it shall come to pass, that when these signs, &c.—^d Exod. 4. 8. Luke 2. 12.—^e Heb. do for thee as thine hand shall find. Judg. 9. 33.—^f Judg. 6. 12.

good spirit from God, a sufficient proof that he had it not before.) These companions of his, being unacquainted with that grace which can, in a moment, influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer: *Is SAUL also among the prophets!* That is, in modern language, 'Can this man pray, or preach?' He whose education has been the same as our own; employed in the same secular offices; and formerly companion with us in what he now affects to call folly and sin! Can such a person be among the prophets!—Yes, for God may have given him a new heart; and the Spirit of God, whose inspiration alone can give sound understanding in sacred things, may have come upon him for this very purpose, that he might announce unto you the righteousness of the Lord; and speak unto your ruined souls, to edification, and to exhortation, and to comfort.

"The history of Elijah, and the priests of Baal, mentioned in 1 Kings xviii. throws farther light on this subject. In ver. 26, it is said, 'They, (the priests of Baal,) took a bullock, and drest it, and called on the name of Baal, from morning to noon, saying, O Baal, hear us! And they leapt upon the altar, and cried aloud, and cut themselves with knives, till the blood gushed out; and they prophesied, (וַיִּנְחָבוּ *vayithnabeu*, and they made supplication,) until the time of the evening sacrifice.' From the whole context it is plain that earnest importunate prayer is alone what is meant by prophesying in this text.—See also 1 Cor. xiv. 3.

"And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were men of prayer, who were continually interceding with God in behalf of those to whom they ministered, the term נָבִי *nabi*, became their proper appellative; and thus a part of their office, intercessors for the people, might have given rise to that name by which the Spirit of God thought proper, in after times, to distinguish those whom he sent not only to

his ⁱ back to go from Samuel, God ^k gave him another heart: and all those signs came to pass that day.

10 And ^l when they came thither to the hill, behold, ^m a company of prophets met him; and ⁿ the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said ^o one to another, What is this that is come unto the son of Kish? ^p Is Saul also among the prophets?

^g Ch. 11. 14, 15. & 13. 4.—^h Ch. 13. 8.—ⁱ Heb. shoulder.—^k Heb. turned.—^l Ver. 5.—^m Ch. 19. 20.—ⁿ Ver. 6.—^o Heb. a man to his neighbour.—^p Ch. 19. 24. Matt. 13. 54, 55. John 7. 15. Acts 4. 13.

pray for and instruct the people, but also to predict those future events, which concerned the punishment of the incorrigible, and the comfort and exaltation of His own servants." See a Sermon which I have printed on 1 Cor. xiv. 3. intitled, "The Christian Prophet and his Work:" and see the Note on Gen. xx. 7.

A psaltery] נֶבֶל *nebel*. As the word signifies in other places a bottle, or flagon, it was probably something like the *Utricularius Tibia*, or *BAG-PIPE*. It often occurs both with the Greeks and Romans, and was evidently borrowed from the Hebrews.

A tabret] תֹּפֵף *toph*; a sort of drum, or cymbal.

A pipe] חָלִיל *chalil*, from חָל *chal*, to make a hole, or opening; a sort of pipe, flute, hautbois, clarionet, or the like.

A harp] כִּנּוֹר *kinnor*; a stringed instrument, similar to our harp; or that on the model of which the harp was formed. On these different instruments I shall have occasion to speak more at large when I come to the *Psalms*.

Verse 7. *Thou do as occasion serve thee*] After God had shewn thee all these signs, that thou art under His especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. *Seven days shalt thou tarry*] I will come to thee within seven days, offer sacrifices, receive directions from the Lord, and deliver them to thee. It is likely that these seven days referred to the time in which Samuel came to Saul to Gilgal, offered sacrifices, and confirmed the kingdom to him, after he had defeated the Ammonites: see chap. xi. 14, 15.

Verse 10. *Behold, a company of prophets*] See on ver. 5, &c.

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12 And one ^a of the same place answered and said, But ^b who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together ^c unto the Lord ^d to Mizpeh;

18 And said unto the children of Israel, ^e Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 ^f And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now

therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had ^g caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken: and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they ^h enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, ⁱ he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him ^j whom the Lord hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, ^k God save the king.

25 Then Samuel told the people ^l the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord. And Samuel sent all the people away, every man to his house.

^a Heb. *from thence*.—^b Isa. 34. 13. John 6. 45. & 7. 16.—^c Judg. 11. 11. & 20. 1. ch. 11. 15.—^d Ch. 7. 5, 6.—^e Judg. 6. 8, 9.—^f Ch. 8. 7, 19. & 12. 12.—^g Josh. 7. 14, 16, 17. Acts 1. 24, 26.

^h Ch. 23. 2, 4, 10, 11.—ⁱ Ch. 9. 2.—^j 2 Sam. 21. 6.—^k 1 Kings 1. 25, 29. 2 Kings 11. 12.—^l Heb. *I set the king live*.—^m See Deut. 1. 41, &c. ch. 8. 11.

Verse 12. *But who is their father?*] The Septuagint, in its principal editions, adds, *or Kish; is it not Kish?* This makes the sense more complete.

Verse 13. *He came to the high place.*] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shews him to be at home.

Verse 14. *Saul's uncle*] The word דוד *dod*, signifies a beloved one, love, a lover, friend, &c.; and is the same as David. It is supposed to mean uncle here; but I think it means some familiar friend.

Verse 18. *I brought up Israel out of Egypt*] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. *Present yourselves—by your tribes*] It appears that, in order to find out the proper person who should be made their king, they must determine by lot.—1. The tribe.—2. The thousands, or grand divisions, by families.—3. The smaller divisions by families.—And, 4. The individual. When the lot was cast for the tribe, Benjamin was taken; when for the thousand, the division of Matri was

taken: when for the family, the family of Kish was taken; when for the individual, Saul, the son of Kish, was taken.

Verse 21. *When they sought him, he could not be found.*] Through modesty, or fear, he had secreted himself.

Verse 22. *The Lord answered*] What a continual access to God! and what condescension in His attention to all their requests!

The stuff among which he had secreted himself may mean the carts, baggage, &c. brought by the people to Mizpeh.

Verse 24. *God save the king.*] There is no such word here; no, nor in the whole Bible: nor is it countenanced by any of the Versions. The words which we thus translate here, and elsewhere, are simply יַחַי הַמֶּלֶךְ *yechi ham-melech*, "May the king live;" and so all the Versions, (the Targum excepted,) which says, *May the king prosper!*

Verse 25. *The manner of the kingdom*] It is the same word as in chap. viii. 9.; and doubtless the same thing is im-

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26 ¶ And Saul also went home
to Gibeah; and there went with
him a band of men, whose hearts
God had touched.

^a Judg. 20. 14. ch. 11. 4.—^b Ch. 11. 12.—^c Deut. 13. 13.—
^d 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25.

plied as is there related. But possibly there was some kind of compact, or covenant, between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Verse 26. *A band of men*] Not a military band, as I imagine, but some select friends or companions, who were personally attached to him. Others think, that all the men fit to bear arms are intended: but this seems inconsistent with the life that Saul led for some time afterwards; for he appears to have gone into his agricultural concerns, and waited for a call from the Divine Providence.—See the next chap. ver. 5.

Verse 27. *Brought him no presents*] They gave him no proofs that they acknowledged either the Divine appointment, or his authority. The Arab chiefs are, to this day, when on a march, or excursion of any kind, supplied with

27 ^b But the ^c children of Belial said, How shall this man save us? And they despised him, ^d and brought him no presents. But ^e he held his peace.

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2 Chron. 17. 5. Psal. 72. 10. Matt. 2. 11.—^e Or, he was as though he had been deaf.

every necessary by the free-will offerings, or presents, of the people, in the villages or places where they encamp. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they brought him no presents. He marked it; but, at present, held his peace: he was as if he were deaf; so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that tribute is meant by the word present. The people, in general, finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the manner of the king which Samuel had shewn them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel.—How, say they, shall this man save us?

CHAPTER XI.

Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. They apply to their brethren for help, 3, 4. Saul hears of their distress; takes a yoke of oxen, hews them in pieces, and sends them throughout the coasts of Israel, with the threat that all who did not come to his standard should have his cattle served in like manner; in consequence of which he is soon at the head of an army of three hundred and thirty thousand men, 5—8. He sends to Jabesh-gilead, and promises help, 9, 10. Saul attacks the Ammonites next morning, and gives them a total overthrow, 11. The people are greatly encouraged, and propose to put to death those who were opposed to Saul's government; but this he prevents, 12, 13. Samuel leads the people to Gilgal; they offer sacrifices, and renew the kingdom to Saul, 14, 15.

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THEN ^a Nahash the Ammonite came up, and encamped against ^b Jabesh-gilead: and all the men of Jabesh said unto Nahash,

^c Make a covenant with us, and we will serve thee.

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2 And Nahash the Ammonite answered them, On this condition will

^a Ch. 12. 12.—^b Judg. 21. 8.—^c Gen. 26. 28.

Exod. 23. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 13.

NOTES ON CHAP. XI.

Verse 1. *Nahash the Ammonite*] In the Vulgate this chapter begins thus: *Et factum est quasi post mensem*, "And it came to pass about a month after." This addition appears also in the principal copies of the Septuagint; though it is

wanting in the Complutensian edition, both in the Greek and Latin, and is not acknowledged by any of the Oriental Versions. But it is in Josephus; and probably was inserted from him into some copies of the Septuagint, and thence into the Vulgate. It appears to be of very little authority.

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I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul

when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers

¹ Gen. 31. 14. ch. 17. 26. — ² Heb. *Forbear us* — ³ Ch. 10. 2. & 15. 41. — ⁴ Sam. 21. 6. — ⁵ Judg. 2. 4 & 21. 2. — ⁶ Judg. 3. 10 & 9. 1. & 11. 29. & 13. 25. & 14. 6. ch. 10. 19. & 15. 13.

⁷ Judg. 19. — ⁸ Judg. 11. 3. — ⁹ Heb. *an army*. — ¹⁰ Judg. 21. 1. — ¹¹ Judg. 7. 2. — ¹² Sam. 21. 6. — ¹³ O. J. *propheta*.

We know little about *Nahash*; there was a king of this name among the Ammonites in the time of David. 2 Sam. x. 2., but probably not the same person. *Nahash* might have been a common name of the Ammonitish kings.

Make a covenant with us] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their slavery; and a means of incapacitating them from being effective warriors. *Theodoret* observes, "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye: he, therefore, who plucks out that right eye, makes men useless in war." *Josephus* gives the same reason.

Verse 3. *Give us seven days' respite*] Promises of this kind are frequently made by besieged places; "We will surrender if not relieved in so many days:" and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-gilead knew any thing of Saul's appointment to the kingdom: for the message is not directed to him, but to the people.

The people lifted up their voices, and wept.] They saw no hope of deliverance; and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an agricultural life; and, after his consecration, he returned to it, waiting for a call of Divine Providence, which he considered he had now received in the message from Jabesh-Gilead.

It has often been remarked, that mighty kings, and accomplished generals, have been chosen from among those who were engaged in agricultural concerns. In these observations one fact is lost sight of: viz. that, in ancient times, agriculture was the *only* employment. Trade and commerce were scarcely known; therefore, all descriptions of official dignities must be chosen out of this class; there was none other to chuse them from. We need not wonder at these words of the poet:—

*Jura debat populus, pascua ne deserta quater;
Pascebatque suis ipse senatus, ovem.*

The consul, having now laid aside his plough, gives laws to the people;

And the senator himself feeds his own sheep.

OVID, *Fast.* lib. i. v. 204. 207.

Verse 6. *The Spirit of God came upon Saul*] He felt himself *strongly excited* to attempt the relief of his brethren.

And his anger was kindled greatly.] The word here means no more than that *his courage was greatly excited*: he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the pieces of the oxen was an act similar to that of the Levite, Judg. xix. 20, where we read, "Saul sent messengers to call the clans to battle, practised by the ancient Highlanders of Scotland—Saul at the head of his troops."

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*—The men of

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came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow ^a we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that ^b Saul put the people ^c in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, ^d Who is he that said, Shall Saul reign over us?

^a Ver. 3.—^b See ch. 31. 11.—^c Judg. 7. 16.—^d Ch. 10. 27.—
^e See Luke 19. 27.

vast army; but the *Septuagint* make it even more—"All the men of Israel were *ἑξακισίας χιλιάδας*, six hundred thousand; and the men of Judah, *ἑβδομηκοντα χιλιάδας*, seventy thousand. Josephus goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be *ἑβδομηκοντα μυριάδας*, seven hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did come out unto them; but it was in a different manner to what the Ammonites expected.

Verse 11. *Put the people in three companies*] Intending to attack the Ammonites in three different points; and to give his own men more room to act.

In the morning watch] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by day-break.

That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign*] Now flushed with victory, and proud of their leader, they wish to give him a proof of their attachment, by slaying, even in cool blood, the persons who were at first averse from his being entrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of magnanimity; he has shed blood, he wishes to shed more!

Verse 13. *There shall not a man be put to death*] This was as much to Saul's credit, as the lately proposed measure was to the discredit of his soldiers.

Verse 14. *Renew the kingdom*] The unction of Saul, in the first instance, was a very private act; and, his being appointed to be king, was not known to the people in ge-

^e bring the men, that we may put them to death.

13 And Saul said, 'There shall not a man be put to death this day: for to-day ^e the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go ^h to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king ⁱ before the LORD in Gilgal; and ^k there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

^f 2 Sam. 19. 22.—^g Exod. 14. 13, 30. ch. 19. 5.—^h Ch. 10. 8.—
ⁱ Ch. 10. 17.—^k Ch. 10. 8.

neral. He had now shewn himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour. Josephus says, that Saul was anointed a second time at this convocation.

Verse 15. *There they made Saul king*] It is likely, from these words, that Saul was anointed a second time: he was now publicly acknowledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon, through imprudence, he lost it.

On the custom referred to in ver. 7, I am favoured with the following observations by a learned correspondent:—

"It is considered that the authenticity of records respecting a peculiar people cannot be better illustrated, or the fidelity of the historian more clearly ascertained, than by proving that the manners and customs recorded are in unison with, or bear a resemblance to, the manners and customs of other nations of the same antiquity; or, what may be more correct, in a similar state of improvement: and the records of such rites and customs may possibly acquire an additional mark of authenticity, when the similarity is not so exact as to admit a presumption that the customs of one nation were merely copied from the other.

"Mr. Walter Scott, in the third canto of the *Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and, in the first note of this canto, he alludes to this ancient custom which, in comparatively modern times, has been practised in Scotland; and proves that a similar punishment of death or destruction of the houses for disobeying the summons was inflicted by the ancient Scandinavians, as recorded by Olaus Magnus, in his History of the Goths. A custom, still more in point than the one cited, may be found to have existed in a more ancient nation;

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whose history is supposed the most, if not the only, authentic narrative of deeds of ancient times; and which also records the sanguinary manners of uncultivated nations. See the preceding chapter; eight first verses. The similarity of the custom is to be found in the seventh verse: with the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties; and burning of their dwellings in the other; the punishment more simple and more allusive to the sacrificed emblem, the

forfeiture or destruction of their oxen. It is not difficult to judge whether the comparison be correct.

"The first verses record the sanguinary practice of ancient times; which, to many, appear merely as the gratification of revenge, or as proofs of victory; yet, when it is considered that the right eye must shut, and the warrior in aiming at his adversary, whether the weapon be of ancient or modern warfare; here arises a military reason corroborative of the truth of history for the deprivation, and in some degree lessening the cruelty of the mutilation, which would be increased if it were caused by revenge or wantonness; though Nahath declares it to be a reproach upon all Israel."

CHAPTER XII.

Samuel grown old, testifies his integrity before the people; which they confirm, 1—5. He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers, 6—12. He exhorts them to future obedience; and calls for a sign from heaven to confirm his authority, and to show them their disobedience; God sends an extraordinary thunder and rain, 13—19. He warns them against idolatry; and exhorts to obedience, and promises to intercede for them, 20—23. Sums up their duty, and concludes with a solemn warning, 24, 25.

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AND Samuel said unto all Israel, Behold, I have hearkened unto ^a your voice in all that ye said unto me, and ^b have made a king

over you.

2 And now, behold, the king ^c walketh before you: ^d and I am old and grayheaded; and, behold, my sons *are* with you: and I have

walked before you from my childhood unto this day.

3 Behold, ^e here I *am*: witness against me before the LORD, and before ^f his anointed: ^g whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* ^h bribe ⁱ to ^k blind

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* Ch. 8. 5, 19, 20.—¹ Ch. 10. 24, & 11. 14, 15.—² Numb. 27. 17.
Ch. 8. 20.—³ Ch. 8. 1, 3.—⁴ Eccles. 16. 19.—⁵ Ver. 5. ch. 10. 1, & 24. 6.

⁶ Sam. 1. 14, 15.—⁷ Numb. 16. 18. Ver. 20. 10. 1 Thes. 2. 5.—
Heb. *cause*.—⁸ Or, that I should have been a witness.—⁹ Deut. 19. 12.

NOTES ON CHAP. XII.

Verse 1. *And Samuel said*] It is very likely that it was at this public meeting that Samuel delivered the following address: no other time seems to be given for it; and this is the most proper that could be chosen.

Verse 2. *My sons are with you*] It is generally agreed that these words intimate that Samuel had deprived them of their public employ; and reduced them to a level with the common people.

Have walked before you from my childhood] He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me*] Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal

approbation of the public? No man was oppressed under his government; no man defrauded! He had accumulated no riches for himself; he had procured none for his friends: nor had one needy dependant been provided for out of the public purse. He might have pardoned his own sons, who had acted improperly, before he quitted the government: but, though he was the most tender of parents, he would not; but abandoned them to national justice, with only a tacit solicitation of mercy: *Behold my sons are with you!* They have acted improperly; I deprived them of their authority; they are amenable to you for their past conduct; I have walked uprightly and disinterestedly among you; they have not followed my steps,—but can you forgive them for their father's sake? As a minister of justice, he absolves them to their fate; as a tender father, he indirectly and mo-

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mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, ^athat ye have not found ought ^bin my hand. And they answered, *He is witness.*

6 ¶ And Samuel said unto the people, ^c*It is the LORD that ^dadvanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.*

7 Now therefore stand still, that I may ^ereason with you before the LORD of all the ^frighteous acts of the LORD, which he did ^gto you and to your fathers.

8 ^hWhen Jacob was come into Egypt, and your fathers ⁱcried unto the LORD, then the LORD ^ksent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they ^lforgot the LORD their God, ^mhe sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of ⁿthe Philistines, and into the hand of the king ^oof Moab, and they fought against them.

10 And they cried unto the LORD, and said,

^a John 18. 38. Acts 23. 9. & 24. 16, 20. — ^b Exod. 22. 4. — ^c Mic. 6. 4. — ^d Or, *nude*. — ^e Isa. 1. 18. & 5. 3, 4. Mic. 6. 2, 3. — ^f Heb. righteousness, or, benefits. Judg. 5. 11. — ^g Heb. *with*. — ^h Gen. 46. 5, 6. — ⁱ Exod. 2. 23. — ^j Exod. 3. 10. & 4. 16. — ^k Judg. 3. 7. — ^l Judg. 4. 2. — ^m Judg. 10. 7. & 13. 1. — ⁿ Judg. 3. 12. — ^o Judg. 10. 10.

destly pleads for them, on the ground of his own services. Had he not acted thus, in both these relations, he would have been unworthy of that character which he so deservedly bears.

Verse 4. *They said, Thou hast not defrauded*] Of what minister or governor can any nation under heaven say such things!

Verse 7. *Now therefore stand still*] I have arraigned myself before God and you: I now arraign you before God.

Verse 8. *The LORD sent Moses and Aaron*] He shews them that, through all their history, God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera*] See these transactions in the Book of Judges, as marked in the margin: and see the Notes on those passages.

Verse 11. *Jerubbaal*] *i. e.* Gideon, and *Bedan*: instead of *Bedan*, whose name occurs no where else as a judge

¶ We have sinned, because we have forsaken the LORD, ^aand have served Baalim and Ashtaroth: but now ^bdeliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^cJerubbaal, and Bedan, and ^dJephthah, and ^eSamuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that ^fNahash the king of the children of Ammon came against you, ^gye said unto me, Nay; but a king shall reign over us: when ^hthe LORD your God *was* your king.

13 Now therefore ⁱbehold the king ^jwhom ye have chosen, *and* whom ye have desired! and, behold, ^kthe LORD hath set a king over you.

14 If ye will ^lfear the LORD, and serve him, and obey his voice, and not rebel against the ^mcommandment of the LORD, then shall both ye and also the king that reigneth over you ⁿcontinue following the LORD your God:

15 But if ye will ^onot obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, ^pas *it was* against your fathers.

^a Judg. 2. 13. — ^b Judg. 10. 15, 16. — ^c Judg. 6. 14, 32. — ^d Judg. 11. 1. — ^e Ch. 7. 13. — ^f Ch. 11. 1. — ^g Ch. 8. 3, 19. — ^h Judg. 8. 23. ch. 8. 7. & 10. 19. — ⁱ Ch. 10. 24. — ^j Ch. 8. 5. & 9. 20. — ^k Hos. 13. 11. — ^l Josh. 24. 14. — ^m Psal. 81. 13, 14. — ⁿ Heb. *mouth*. — ^o Heb. *be after*. — ^p Lev. 26. 14, 15, &c. Deut. 28. 15, &c. Josh. 24. 20. — ^q Ver. 9.

or deliverer of Israel, the *Septuagint* have *Barak*; the same reading is found in the *Syriac* and *Arabic*. The Targum has *Samson*. Many commentators are of this opinion: but *Calmet* thinks that *Jair* is intended who judged Israel twenty-three years, Judg. x. 3.

Instead of *Samuel*, the *Syriac* and *Arabic* have *Samson*: and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *the time would fail me*, said he, *to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.*

Verse 12. *When ye saw that Nahash*] This was not the first time they had demanded a king; see before chap. viii. 5. But at the crisis mentioned here, they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was elected at *Mispeh*; he was confirmed at *Gilgal*.

Verse 14. *If ye will fear the LORD, &c.*] On condition that ye rebel no more, God will take you and your king

A. M. 2909.
B. C. 1090.
An. Exod. 1. r.
396.
Anno ante I.
Olymp. 319.

16 Now therefore ^astand and see this great thing, which the Lord will do before your eyes.

17 Is it not ^bwheat harvest to day ? ^cI will call unto the Lord, and he shall send thunder and rain ; that ye may perceive and see that ^dyour wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 ¶ So Samuel called unto the Lord ; and the Lord sent thunder and rain that day : and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, ^ePray for thy servants unto the Lord thy God, that we die not : for we have added unto all our sins ^fthis evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not : ye have done all this wickedness : yet

turn not aside from following the Lord, but serve the Lord with all your heart ;

21 And turn ye not aside ^gfor ^hthen should ye go after vain things, which can not profit nor deliver : for they are vain.

22 For ⁱthe Lord will not forsake his people ^jfor his great name's sake : because ^kit hath pleased the Lord to make you his people.

23 Moreover as for me, God forbid that I should sin against the Lord ^lin ^mceasing to pray for you : but ⁿI will teach you the ^ogood and the right way :

24 ¶ Only fear the Lord, and serve him in truth with all your heart : for ^pconsider ^qhow ^rgreat things he hath done for you.

25 But if ye shall still do wickedly, ^sye shall be consumed, ^tboth ye and your king.

^a Exod. 11, 13, 31. — ^b Prov. 26. 1. — ^c Josh. 10, 12. ch. 7. 2, 19. Jam. 19, 17, 18. — ^d Ch. 6. 7. — ^e Exod. 11, 14. See Uzziah 9. — ^f Exod. 9, 28, & 10, 17. — ^g Jam. 9, 10. — ^h 1 John 5, 16. — ⁱ Deut. 11, 16. — ^j Jer. 16, 19. — ^k Hab. 2, 18. — ^l 1 Cor. 8, 4. — ^m 1 Kings 6, 17. — ⁿ Psa. 91, 14. — ^o Josh. 7, 9. — ^p Psa. 136, 8. — ^q Jer. 14, 21. — ^r Ezek. 20, 9, 14.

^s Deut. 7, 2. — ^t 1 Sam. 13, 2. — ^u Mal. 2, 2. — ^v Heb. 10, 26. — ^w 1 Sam. 13, 2. — ^x 1 Sam. 13, 2. — ^y 1 Sam. 13, 2. — ^z 1 Sam. 13, 2. — ^{aa} 1 Sam. 13, 2. — ^{ab} 1 Sam. 13, 2. — ^{ac} 1 Sam. 13, 2. — ^{ad} 1 Sam. 13, 2. — ^{ae} 1 Sam. 13, 2. — ^{af} 1 Sam. 13, 2. — ^{ag} 1 Sam. 13, 2. — ^{ah} 1 Sam. 13, 2. — ^{ai} 1 Sam. 13, 2. — ^{aj} 1 Sam. 13, 2. — ^{ak} 1 Sam. 13, 2. — ^{al} 1 Sam. 13, 2. — ^{am} 1 Sam. 13, 2. — ^{an} 1 Sam. 13, 2. — ^{ao} 1 Sam. 13, 2. — ^{ap} 1 Sam. 13, 2. — ^{aq} 1 Sam. 13, 2. — ^{ar} 1 Sam. 13, 2. — ^{as} 1 Sam. 13, 2. — ^{at} 1 Sam. 13, 2. — ^{au} 1 Sam. 13, 2. — ^{av} 1 Sam. 13, 2. — ^{aw} 1 Sam. 13, 2. — ^{ax} 1 Sam. 13, 2. — ^{ay} 1 Sam. 13, 2. — ^{az} 1 Sam. 13, 2. — ^{ba} 1 Sam. 13, 2. — ^{bb} 1 Sam. 13, 2. — ^{bc} 1 Sam. 13, 2. — ^{bd} 1 Sam. 13, 2. — ^{be} 1 Sam. 13, 2. — ^{bf} 1 Sam. 13, 2. — ^{bg} 1 Sam. 13, 2. — ^{bh} 1 Sam. 13, 2. — ^{bi} 1 Sam. 13, 2. — ^{bj} 1 Sam. 13, 2. — ^{bk} 1 Sam. 13, 2. — ^{bl} 1 Sam. 13, 2. — ^{bm} 1 Sam. 13, 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A. M. 2911.
B. C. 1093.
An. Exod. 13.
398.
Anno ante I.
Olymp. 317.

A. M. 2911.
B. C. 1093.
An. Exod. 13.
398.
Anno ante I.
Olymp. 317.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not ^amade supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, ^bThou hast done foolishly: ^cthou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 ^dBut now thy kingdom shall not continue: ^ethe LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* ^fpresent with him, ^gabout six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in ^hGibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ⁱOphrah, unto the land of Shual:

18 And another company turned the way *to* ^kBeth-horon: and another company turned *to* the way of the border that looketh to the valley of ^lZeboim toward the wilderness.

19 ¶ Now ^mthere was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

^a Heb. *intreated the face*.—^b 2 Chron. 16. 9.—^c Ch. 15. 11.—^d Ch. 15. 28.—^e Psa. 89. 20.—^f Acts 19. 22.—^g Heb. *found*.

^h Ch. 14. 2.—ⁱ Heb. *Gebah*. ver. 3.—^j Josh. 18. 23.—^k Josh. 15. 3. & 18. 13, 14.—^l Neh. 11. 34.—^m See 2 Kings 24. 14. Jer. 24. 1.

Verse 11. *And Saul said*] Here he offers *three* excuses for his conduct:—1. The people were fast leaving his standard.—2. Samuel did not come *at the time*, למען *lemoad*. At the very commencement of the time he did not come, but *within* that time he did come.—3. The Philistines were coming fast upon him. Saul should have waited *out* the time: and, at all events, he should not have gone contrary to the counsel of the Lord.

Verse 12. *I forced myself*] It was with great reluctance that I did what I did. In all this Saul was sincere: but he was rash, and regardless of the *precept of the Lord*; which precept or command he most evidently had received. ver. 13. And one part of this precept was, that the *Lord should tell him what he should do*. Without this information, in an affair under the immediate cognizance of God, he should have taken no step.

Verse 14. *The Lord hath sought him a man after his own heart*] That this man was *David*, is sufficiently clear from the sequel. But, in what sense was he *a man after God's own heart*? Answer. In his strict attention to the law and worship of God: in his admitting, in the whole of his conduct, that God was King in Israel, and that he himself was but His viceroy; in never attempting to alter any of the laws, or in the least change the Israelitish constitution. In all his *public* conduct he acted according to the Divine counsel, and to filled the will of his Maker: thus was he *a man after God's own heart*. In reference to his *private*,

or *personal moral* conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair and wicked to put another meaning on it, in order to ridicule the revelation of God, as certain infidels have done.

Verse 15. *And Samuel arose*] Though David, in the Divine purpose, is appointed to be *captain over the people*, yet Saul is not to be removed from the government during his life; Samuel, therefore, accompanies him to Gibeah, to give him the requisite help in this conjuncture.

About six hundred men.] The whole of the Israelitish army at this time; and not one sword or spear among them!

Verse 17. *The spoilers came out*] The Philistines finding that the Israelites durst not hazard a battle, divided their army into three bands; and sent them in three different directions, to pillage and destroy the country. Jonathan profited by this circumstance, and attacked the remains of the army at Michmash; as we shall see in the succeeding chapter.

Verse 19. *Now there was no smith found*] It is very likely that, in the former wars, the Philistines carried away all the smiths from Israel, as Porseus did in the peace which he granted to the Romans: not permitting any iron to be used except for the purposes of agriculture: *Ne ferro, nisi in agriculturali uteretur*. The Chaldeans did the same to the Jews, in the time of Nebuchadnezzar: they carried away all the artificers, 2 Kings xxiv. 14. Jerem. xxiv. 1. xxix. 2.

A. M. 2911.
B. C. 1099.
An. Exod. lxx.
398.
Anno ante I.
Olymp. 347.

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had ^a a file for the mattocks, and for the coulters, and for the forks, and for the axes, and ^b to sharpen the goods.

^a Heb. *a file with mouths*.—^b Heb. *to set*.—^c So Judges 5. 8.

And in the same manner did Cyrus treat the Lydians.—*Herod. lib. i. c. 145.* See several examples in *Cabmet*.

Verse 20. *But all the Israelites went down to the Philistines*] We find from this that they did not grant them as much as Porseenna did to the Romans; he permitted the people to manufacture the implements of husbandry.

Verse 21. *Yet they had a file*] The Hebrew פצירה *pet-sirah*, from פצר *patsar*, to rub hard, is translated very differently by the Versions, and by critics. Our translation may be as likely as any: they permitted them the use of files, (I believe the word means grindstone,) to restore the blunted edges of their tridents, axes, and goods.

Verse 22. *In the day of battle—there was neither sword nor spear*] But if the Israelites enjoyed such profound peace, and undisturbed dominion under Samuel, how is it that they were totally destitute of arms, a state which argues the lowest circumstances of oppression and vassalage? In answer to this we may observe, that the bow and the sling were the principal arms of the Israelites; for these they needed no smith: the most barbarous nations, who have never seen iron, have nevertheless bows and arrows; the arrow heads generally made of flint. Arrows of this kind are

22 So it came to pass in the day of battle, that ^c there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^d And the ^e garrison of the Philistines went out to the passage of Michmash.

A. M. 2911.
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An. Exod. lxx.
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Anno ante I.
Olymp. 347.

^c Ch. 14. 1, 4.—^d Or, *standing camp*.

found among the inhabitants of the South-sea islands; and even axes, and different implements of war, all made of stone, cut and polished by stone, are frequent among them. The arms of the aboriginal Irish have been of this kind: I have frequently seen heads of axes and arrows of stone, which have been dug up out of the ground; and formed with considerable taste and elegance. The former, the common people term *thunder-bolts*; the latter, *elf-stones*.

Now, it is possible that the Israelites had still bows and arrows; these they could have without the smith: and it is as likely that they had slings; and for these they needed none. But then these were missiles; if they came into close fight, they would avail them nothing: for attacks of this kind they would require swords and spears; of these none were found but with Saul and Jonathan.

We see, in this chapter, Israel brought to as low a state as they were under Eli; when they were totally discomfited, their priests slain, their ark taken, and the judge dead. After that they rose by the strong hand of God; and in this way they are now to rise, principally by means of David, whose history will soon commence.

CHAPTER XIV.

Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, 1. Saul and his army, with Ahiah the priest, tarry in Gibeah, 2, 3. Jonathan plans his attack of the Philistine garrison, 4—10. He and his armour-bearer climb over a rock; attack and rout the garrison, 11—15. Saul and his company seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16—23. Saul lays every man under a curse who shall eat food until the evening; in consequence of which the people are sorely distressed, 24—26. Jonathan, not hearing the abjuration, eats a little honey, which he found on the ground, 27—30. The Philistines being defeated, the people seize on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent, 31—34. He builds an altar there, 35. Inquires of the Lord if he may pursue the Philistines by night, but receives no answer,

36, 37. Attributes this to some sin committed by some unknown person; makes enquiry by lot; and finds that Jonathan had tasted the honey, on which he purposes to put him to death, 38—44. The people interpose, and rescue Jonathan, 45. Saul fights against the Moabites, Ammonites, and Amalekites, 46—48. An account of the family of Saul, 49—52.

A. M. 2917.
B. C. 1087.
An. Exod. Isr.
404.
Anno ante I.
Olymp. 311.

NOW ^a it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were ^b about six hundred men;

3 And ^c Ahiah, the son of Ahitub, ^d I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^e wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over ^f unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The ^g fore-front of the one was situate northward over against Michmash, and the other southward over against Gibeah.

^a Or, there was a day. — ^b Ch. 13. 15. — ^c Ch. 22. 9, 11, 20. called Ahimelech. — ^d Ch. 4. 21. — ^e Ch. 2. 28. — ^f Ch. 13. 23. — ^g Heb. tooth.

NOTES ON CHAP. XIV.

Verse 1. *Come, and let us go over*] This action of Jonathan was totally contrary to the laws of war: no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a Divine influence.

The *armour-bearer* is the origin of what we call *esquire*, from *escu*, old French, a *shield*: *armiger* is the Latin, from *arma*, weapons, and *gero*, I bear. In the times of chivalry, the *armiger*, or *esquire*, was the *servant* of the knight who went after him, and carried his lance, shield, &c. It is now, strange to tell, a title of *honour*!

Verse 2. *Under a pomegranate-tree*] Under Rimmon, which not only signifies a *pomegranate-tree*, but also a strong rock, in which *six hundred* Benjamites took shelter, Judg. xx. 45. Probably it was in this very rock that Saul and his six hundred men now lay hidden.

Verse 3. *Ahiah, the son of Ahitub*] Phineas, son of Eli the high-priest, had two sons, Ahitub and Ichabod; the latter was born when the ark was taken, and his mother

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD ^b to save by many or by few.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, ⁱ Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for ^k the LORD hath delivered them into our hand: and ^l this shall be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

A. M. 2917.
B. C. 1087.
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404.
Anno ante I.
Olymp. 311.

^b Judg. 7. 1, 7. 2 Chron. 14. 11. 1 Mac. 3. 18. — ⁱ Heb. be still. — ^k 1 Mac. 4. 30. — ^l See Gen. 24. 14. Judg. 7. 11.

died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

Wearing an ephod] That is, performing the functions of the high-priest. This man does not appear to have been with Saul, when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. *The name of the one was Bozez*] *Slippery*; and the name of the other Seneh, *treading down*.—Targum.

Verse 6. *Let us go over*] Moved, doubtless, by a Divine impulse.

There is no restraint to the Lord] This is a fine sentiment; and where there is a promise of defence and support; the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. *Behold, I am with thee*] I shall accompany thee whithersoever thou goest; and share all thy dangers.

Verse 9. *If they say thus unto us*] Jonathan had no doubt asked this as a sign from God; exactly as Eliezer, the servant of Abraham, did, Gen. xxiv. 12.

A. M. 2917.
B. C. 1087.
An. Exod. 18.
101.
Amos 1.
Olymp. 411.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me : for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him : and they fell before Jonathan ; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ^a an half acre of land, which a yoke of oxen might plow.

15 ¶ And ^b there was trembling in the host, in the field, and among all the people : the garrison, and ^c the spoilers, they also trembled, and the earth quaked : so it was ^d a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked ; and, behold, the multitude melted away, and they ^e went on beating down one another.

^a Or, half a furlong of an acre of land. Judg. 7. 21.—^b 2 Kings 7. 7. Job 18. 11.—^c Ch. 13. 17.—^d Heb. a trembling of God.

Verse 12. *Come up to us, and we will shew you a thing*] This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will shew you how well fortified we are ; and how able to quell all the attacks of your countrymen.

Verse 13. *Jonathan climbed up*] It seems he had a part of the rock still to get over. When he got over he began to slay the guards, which were about twenty in number : these were a sort of out-post, or advanced guard to the garrison.

Slew after him.] Jonathan knocked them down, and the armour-bearer dispatched them. This seems to be the meaning.

Verse 14. *An half acre of land*] The ancients measured land by the quantum which a yoke of oxen could plow in a day. The original is obscure, and is variously understood. It is probably a proverbial expression for a very small space.

Verse 15. *There was trembling in the host*] They were terrified and panic struck ; the people in general round about : those in the garrison, the spoilers, and the whole country, were struck with terror ; the commotion was universal, and most extraordinary. The trembling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country ; though God might have interposed in an extraordinary manner, and produced a

17 ¶ Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul ^e talked unto the priest, that the ^b noise that was in the host of the Philistines went on and increased : and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him ^f assembled themselves, and they came to the battle : and, behold, ^g every man's sword was against his fellow, and there was a very great discomfiture.

21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

Gen. 35. 5.—^e Ver. 20.—^f Num. 27. 1.—^g Or, they were crid together.—^h Judg. 7. 22. 2 Chron. 2. 2.

real earthquake : but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. *The watchmen of Saul*] Those who were sent out as scouts to observe the motions of the army.

Melted away] There was no order in the Philistinian camp ; and the people were dispersing in all directions. The Vulgate has, *Et ecce multitudo prostrata*, "And behold the multitude were prostrate ;" many lay dead upon the field, partly by the sword of Jonathan and his armour-bearer, and partly by the swords of each other, ver. 20.

Verse 17. *Number now*] Saul perceived that the Philistines were routed, but could not tell by what means : supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. *Bring hither the ark of God*] He wished to enquire what use he should make of the present favourable circumstances ; and to proceed in the business as God should direct.

Verse 19. *While Saul talked unto the priest*] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention ; and, finding there was no time to lose, he immediately collected his men and fell on them.

Verse 21. *The Hebrews that were with the Philistines*] We may understand such as they held in bondage, or who

A. M. 2917.
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Anno ante I.
Olymp. 311.

22 Likewise all the men of Israel which ^a had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 ^b So the LORD saved Israel that day : and the battle passed over ^c unto Beth-aven.

24 ¶ And the men of Israel were distressed that day : for Saul had ^d adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 ^e And all *they* of the land came to a wood ; and there was ^f honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped ; but no man put his hand to his mouth : for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath : wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth ; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth

any food this day. And the people were ^g faint.

29 Then said Jonathan, My father hath troubled the land : see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found ? for had there not been now a much greater slaughter among the Philistines ?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon : and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground : and the people did eat *them* ^h with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ⁱ transgressed : roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat ; and sin not against the LORD in eating with the blood. And all the people brought every man his ox

A. M. 2917.
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Anno ante I.
Olymp. 311.

^a Ch. 13. 6.—^b Exod. 14. 30. Psa. 44. 6, 7. Hos. 1. 7.—^c Ch. 13. 5.
^d Josh. 6. 26.—^e Deut. 9. 28. Matt. 3. 5.—^f Exod. 3. 8. Numb. 13. 27.

Matt. 3. 4.—^g Or, *weary*.—^h Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26.
Deut. 12. 16, 23, 24.—ⁱ Or, *dealt treacherously*.

were their servants. Instead of Hebrews, the *Septuagint* read *οἱ δούλοι*, *the slaves* ; from which it is evident that, instead of עבדים *Abarim*, Hebrews, they found in their text עבדים *abadim*, servants. But this reading is not countenanced by any other Version, nor by any MS. yet discovered.

Verse 22. *The men—which had hid themselves*] See chap. xiii. 6.

The *Vulgate* and the *Septuagint* add here, *And there were with Saul about ten thousand men* : but this is supported by no other authority.

Verse 24. *Saul had adjured the people*] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands ; and, therefore, he made the taking any food till sun-set, a capital crime. This was the very means of defeating his own intention ; for, as the people were exhausted for want of food, they could not continue the pursuit of their enemies : had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver. 30.

Verse 25. *There was honey upon the ground*] There

were many wild bees in that country ; and Judea is expressly said to be a land flowing with milk and *honey*.

Verse 26. *The honey dropped*] It seems to have dropped from the *trees* on the ground. *Honey dews*, as they are called, are not uncommon in most countries. And this appears to have been something of this kind.

Verse 27. *His eyes were enlightened*.] Hunger and fatigue affect and dim the sight : on taking food, this affection is immediately removed. This, most people know, to be a fact.

Verse 31. *They smote the Philistines—from Michmash to Aijalon*] The distance, Calmet states, to be three or four leagues.

Verse 32. *The people did eat them with the blood*.] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

Verse 33. *Roll a great stone unto me*] Probably, this means that they should set up an altar to the Lord, on which the animals might be properly slain ; and the blood poured out upon the earth : and a *large stone* was erected for an *altar*.

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* with him that night, and slew them there.

35 ¶ And Saul ^b built an altar unto the Lord: ^c the same was the first altar that he built unto the Lord.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^d he answered him not that day.

38 ¶ And Saul said, ^e Draw ye near hither all the ^f chief of the people: and know and see wherein this sin hath been this day.

39 For, ^g as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was not a man*

among all the people *that answered him.*

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, ^h Give ⁱ a perfect lot. ^j And Saul and Jonathan were taken: but the people ^k escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, ^l Tell me what thou hast done. And Jonathan told him, and said, ^m I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, ⁿ God do so and more also: ^o for thou shalt surely die, Jonathan.

^a Heb. in his hands. — Ch. 7. 17. — Heb. that altar he began to build unto the Lord. — Ch. 28. 6. — Josh. 7. 11. — ch. 19. 19.

^b Heb. burners. — Judg. 21. 2. — 2 Sam. 12. 5.

^c Or, show thy power out. — Prov. 16. 22. — Jer. 1. 24. — Job. 7. 16. — ch. 19. 23. — Heb. cast forth. — Josh. 7. 12. — Ver. 27. — Ruth 1. 17. — Ver. 28.

Verse 35. *Saul built an altar*] And this, we are informed, was *the first* he had built: Samuel, as prophet, had hitherto erected the altars; and Saul thought he had sufficient authority to erect one himself, without the prophet, as he had once offered sacrifice without him.

Verse 36. *Then said the priest*] It is evident that Ahiah doubted the propriety of pursuing the Philistines that night; and, as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the Lord.

Verse 37. *He answered him not that day.*] Why was this answer delayed? Surely Jonathan's eating the honey was no *sin*. This could not have excited God's displeasure. And yet the *lot* found out Jonathan! But did this argue that he had incurred guilt in the sight of God? I answer it did not; for Jonathan was delivered, by the authority of the people, from his father's rash curse: no propitiation is offered for his supposed transgression, to induce God to pardon it; nor do we find any displeasure of God manifested on the occasion. See below.

Verse 41. *Lord God of Israel, Give a perfect lot.*] Both the *Vulgate* and *Septuagint* add much to this verse:—*And Saul said to the Lord God of Israel, Lord God of Israel, give judgment. Why is it that thou hast not answered thy servant to-day? If the iniquity be in me, or Jonathan my son, make it manifest. Or, if this iniquity be in thy people, give sanctification?*

Verse 42. *And Jonathan was taken.*] The object of the enquiry most evidently was, “Who has gone contrary

to the king's adjuration to-day?” The answer to that *must* be, JONATHAN. But was this a proof of the Divine displeasure against the man? By no means: the holy oracle told the truth; but neither that oracle, nor the God who gave it, fixed any blame upon Jonathan; and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people, by night, in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive, *Let us go down after the Philistines by night, and spoil them unto the morning light, and let us not leave a man of them*; that is, Let us burn, waste, destroy, and slay all before us! Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites, who resided among the Philistines? Besides, was there not a most manifest reason in the people why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the *flesh with the blood*: and, however sacrifices might be offered to atone for this transgression of the law, they must continue unclean till the evening. Here were reasons enow, why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die, Jonathan.*] To save thy rash oath!—So must John Baptist's head be taken off at the desire of an impure woman, because a Herod had sworn to give her whatever she might re-

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45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ^a as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ^b Ammon, and against Edom, and against the kings of ^c Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he ^d gathered a host, and ^e smote

^a 2 Sam. 14. 11. ¹ Kings 1. 52. Luke 21. 18.—^b Ch. 11. 11.—^c 2 Sam. 10. 6.—^d Or, wrought mightily.

quest! Unfeeling brute! However, the king was JUDGE. But what said the people, who were the JURY?

Verse 45. *And the PEOPLE said*] “Shall Jonathan die, who hath wrought this great salvation in Israel?—God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground.” Here was a righteous and impartial jury, who brought in a verdict according to the evidence. No man should die but for a breach of the law of God: but Jonathan hath not broken any law of God; therefore, Jonathan should not die. And because he should not, therefore he shall not.

He hath wrought with God this day] God has been Commander-in-chief; Jonathan has acted under His directions.

So the people rescued Jonathan] And God testified no displeasure; and perhaps He permitted all this that he might correct Saul’s propensity to rashness and precipitancy. To help to correct this propensity in any of my readers, I will subjoin to the end of this chapter a very instructive fable from the Persian.

Verse 47. *So Saul took the kingdom*] The Targum appears to give the meaning of this expression: “Saul prospered in his government over Israel.” And the proofs of this prosperity are immediately subjoined.

Fought against all his enemies] Of the wars which are mentioned here we have no particulars: they must have endured a long time; and have been, at least in general, successful.

Verse 48. *Smote the Amalekites*] This war is mentioned in the following chapter.

the Amalekites, and delivered Israel out of the hands of them that spoiled them

49 ¶ Now ^f the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul’s wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was ^g Abner, the son of Ner, Saul’s uncle.

51 ^h And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, ⁱ he took him unto him.

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^e Ch. 15. 3, 7.—^f Ch. 31. 2. ¹ Chron. 8. 33.—^g Heb. Abiner.—^h Ch. 9. 1.—ⁱ Ch. 8. 11.

Verse 49. *Now the sons of Saul*] We do not find Ishbosheth here. Calmet says, it was “because he was too young, and did not go with him to the war; for he mentions only those who were with him.” Why then mention his daughters and his wife?—Did they go with him to the war?

Verse 52. *When Saul saw any strong man*] This was very politic. He thus continued to recruit his army with strong and effective men.

On verse 45, I have referred to an instructive fable, intituled “*The Fatal Effects of Precipitation*,” from the Ayar Danush of Abul Fuzl. It is as follows:—

“A hermit, after long experience of the uncomfortable-ness of a solitary life, had a mind to become a husband, and consulted on the occasion a person well acquainted with that state.

“His friend told him the resolution was judicious, there being many advantages resulting from matrimony. That it subdued unlawful desires, which are continually obtruding themselves upon the imagination in a state of celibacy: moreover, that justice requires us to perpetuate in our posterity those blessings which we have received from our ancestors; besides, that a virtuous woman is the ornament of a man’s house, and the comfort of his life. But, says he, be careful in making your choice.

“The hermit asked him of what condition she should be? He replied, ‘Take the daughter of a religious friendly man, whom you may make your confidant upon all occasions. But have nothing to say with three kinds of women: a widow,

if she is always extolling her deceased husband ; neither a woman whose relations have conferred favours upon you ; nor one who, whenever she sees you, speaks in a faint tone, and affects a delicate languid air.*

“ He thanked his friend for imparting so much of his experience in the ways of women ; and begged he would farther instruct him in regard to what age was most eligible. His friend answering, said, ‘ Make choice of a young girl ; for the company of an old woman sickens and debilitates a man. The sages say, there are the fairest prospects of happiness and safety with women from fourteen to twenty years of age ; from twenty to thirty, they are peaceable and quick ; from thirty to forty they covet children and wealth ; from forty to fifty they are ambitious of fame, and are full of tricks and hypocrisy ; but a wife turned of fifty is the plague of a man’s life, and the destruction of his reputation and fortune.’ The hermit then made enquiry as to her person. Says the friend, ‘ The most valuable properties in a wife are virtue and good nature ; so that she who possesses not these qualities, (though beautiful as an angel,) will prove a curse for life. But a woman of a good disposition, be she ever so ugly, is an inestimable treasure.’ ”

“ To shorten the story—the hermit, after a long search, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

“ He was then impatient to have children : but, seeing no appearance of his hopes being fulfilled, he incessantly prayed God to bestow upon him a son. At length his wife became pregnant ; the hermit, filled with delight, was always talking about his son. One day, says he to his wife, ‘ I now hope we shall soon have a sweet beautiful boy, and I will give him a suitable name. I shall take great pleasure in labouring to furnish means for his education ; and I will teach him so to tread in the paths of righteousness, that he shall become a guide to the faithful.’ ”

“ At length his wife was delivered of a fine boy : he returned thanks to God, and made grateful offerings. Day and night was he about the cradle ; so that his whole time was spent in nursing.

“ One day the mother, upon going to the bath, committed the infant to the father’s care, entreating him not to stir from the cradle till she came back.

“ The wife was hardly departed before the king who then reigned, sent for the husband. Since it was impossible to delay obeying the royal summons, he went to court, after having entrusted the child to the care of a favourite mongoose,* which had been bred up in the family. No sooner was he out of sight than a large snake made its appearance, and was

crawling towards the cradle : when the mongoose saw the child’s life in danger, he instantly seized the snake by the back of the neck, and destroyed it. Soon after, when the hermit returned from court, the mongoose, who had been wallowing in the snake’s blood, conscious of the good he had done, ran out to meet his master. The master, seeing the mongoose stained with blood, imagined he had killed the child ; and, without making any further reflection or enquiry, struck the poor little faithful animal such a blow with his stick, that he instantly expired. When he came into the house, and saw the child safe, and the snake dead by the side of the cradle, he smote his breast for grief, accusing himself of rashness and ingratitude towards the mongoose. Whilst he was uttering these woeful lamentations, in comes his wife ; who, having learned the cause of his distress, blames him for his want of reflection. He confesses his indiscretion ; but begs her not to add reproaches to his distress, as reproof could now avail nothing. ‘ True,’ says she, ‘ advice can be of no service in the present instance ; but I want to rouse your mind to reflection, that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitation and want of reflection ; which is well exemplified in the story of the king and the hawk.’ ”

“ I have heard that a king of Persia had a favourite hawk. Being one day on a hunting party, with his hawk upon his hand, a deer started up before him ; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chase. The king, being thirsty, rode about in quest of water, till, having reached the foot of a mountain, he discovered some water trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and overset the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock : when the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings and threw it down ; at which the king was so enraged that he flung the bird with such force against the ground that he killed it.

“ At this time the table-decker came up : he took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock : but, not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain, and fill the cup at the fountain head.

* The *mongoose* of the Oriental writers is the *vivipara* of Linnæus : it is a very beautiful animal, about the size of a small cat, of a grey or ash colour, longish stiff hair, with fine down on the neck ; a sharp pointed nose, exceedingly bright eyes, and long sharp teeth. It is the inveterate foe of serpents of all kinds : is domesticated in India, and kills rats, mice, and snakes of every sort. It is very tame, and very affectionate. I had one of these beautiful animals kept to attend me in my study : it sat on my knee while engaged at my table ; and sleep there for two hours at a time. This faithful and affectionate creature died of a regular consumption, not being able to bear the winter’s cold of our climate.—A. C.

"The table-decker having reached the top of the mountain, saw a large dragon lying dead at the spring ; and his poisonous foam, mixing with the water, fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

"When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk ; made many reflections upon the destructive consequences of precipitancy and thoughtlessness : and, during the remainder of his life, the arrow of regret was continually rankling in his breast."

Thus ends this fable on the *fatal effects of precipitancy* : but, were we to go to *real life*, we might find numerous effects of this same vice ; and still *much more fatal*. He

who acts under the immediate impulse of every passion, without *reason or reflection*, must act *rashly and precipitately*. Not only the lower orders of animals, but wives, husbands, children, parents, and friends, have fallen victims to this vice, which brought Saul almost to the point of slaying the greatest man in Israel, and embruining his hands in his son's blood.

The advice of an ancient philosopher to a Roman emperor, is a good one : "Cæsar, whenever thou art angry, take heed that thou neither say nor do any thing till thou have distinctly repeated to thyself the twenty-four letters of the alphabet." Reader, if thou have no higher a corrective, use this. Do nothing *rashly* ; remember the eye of God is ever upon thee : a man, in an unguarded moment, may do what may bring himself to an untimely end.

CHAPTER XV.

Samuel sends Saul to destroy the Amalekites, and all their substance, 1—3. Saul collects an immense army, and comes against their city, 4, 5. He desires the Kenites to remove from among the Amalekites, 6. He smites the Amalekites, and takes their king Agag prisoner, and saves the best of the spoil, 7—9. The Lord is displeased, and sends Samuel to reprove him, 10, 11. The conversation between Samuel and Saul ; in which the latter endeavours to justify his conduct, 12—23. He is convinced that he has done wrong, and asks pardon, 24—31. Samuel causes Agag to be slain ; for which he assigns the reasons, 32—35.

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SAMUEL also said unto Saul, ^a The LORD sent me to anoint thee to be king over his people, over Israel : now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, ^b how he laid

wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and

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^a Ch. 9. 16.—^b Exod. 17. 8, 14. Numb. 24. 20. Deut. 25. 17, 18, 19.

^c Lev. 27. 28, 29. Josh. 6. 17, 21.

NOTES ON CHAP. XV.

Verse 1. *The LORD sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember that which Amalek did*] The Amalekites were a people of Arabia Petrea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty towards the Israelites on their coming out of Egypt.—See Numb. xvii. 8, &c. and the Notes there.

They came upon them *when they were faint and weary*, and smote the *hindmost of the people*—those who were too weak to keep up with the rest. See Deut. xxv. 18. And God then purposed that Amalek, as a nation, should be blotted out from under heaven : which purpose was now fulfilled by Saul, upwards of four hundred years afterwards !

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given ; all the reasons of it we do not know : but this we know well, *the Judge of all the earth doth right*. This war was not for *plunder* ; for God commanded that all the *property*, as well as all the *people*, should be destroyed.

Verse 4. *Two hundred thousand—and ten thousand*] The Septuagint, in the London Polyglott, have *FOUR HUNDRED thousand companies of Israel*, and *THIRTY thousand companies of Judah*. The Codex Alexandrinus has *TEN thousand of each*. The Complutensian Polyglott has *TWO HUNDRED thousand companies of Israel*, and *TEN thousand of Judah*. And Josephus has *FOUR HUNDRED thousand of Israel*, and *THIRTY thousand of Judah*. All the other ver-

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numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

Or, fought.—^a Numb. 21. 21. Judg. 1. 16. & 1. 11.—^b Gen. 18. 25. & 19. 12, 14. Rev. 18. 4.—^c Exod. 18. 15, 16. Numb. 10. 29, 32.—^d Ch. 11. 18.—^e Gen. 2. 11. & 15. 18.—^f Gen. 16. 7.—^g See 1 Kings 22. 24, 25, &c.—^h See Ch. 30. 1.—ⁱ Ver. 5, 12.—^j Or, of the second sort.

sions are the same with the Hebrew text; and there is no difference in the MSS.

Verse 5. *Saul came to a city of Amalek*. I believe the original should be translated, *And Saul came to the city Amalek*: their capital being called by the name of their tribe.

Verse 6. *Said unto the Kenites*. The Kenites were an ancient people. Jethro, the father-in-law of Moses, was a Kenite. Jobab his son, (if the same person be not meant,) was guide to the Hebrews through the wilderness. They had a portion of the Promised Land, near to the city Arad. See Judg. i. 16. And for more particulars concerning them and the Amalekites, see the Notes on Numb. xxiv. 20, 21.

Verse 7. *From Havilah to Shur*. From Pelusium in Egypt, unto the Red sea.—*Josephus*. But Havilah lay eastward from the Red Sea: the Amalekites lay between this and the way to Egypt towards Shur.

Verse 11. *It repenteth me that I have set up Saul*. That is, I placed him on the throne; I intended, if he had been

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil,

^a Ver. 5. Gen. 6. 9, 7. 2 Sam. 24. 18.—^b Josh. 22. 15. 1 Kings 9. 6.—^c Ch. 19. 19. ver. 9, 9.—^d Ver. 25. ch. 16. 1.—^e Josh. 15. 15.—^f Gen. 14. 15. Judg. 15. 2. Ruth. 1. 1.—^g Ver. 3. 24. Gen. 3. 12. Prov. 28. 1.—^h Ch. 9. 24.—ⁱ Heb. they consumed.

obedient, to have established his kingdom. He has been disobedient; I change my purpose, and the kingdom shall not be established in his family. This is what is meant by God's repenting: changing a purpose according to conditions already laid down, or mentally purposed.

Verse 12. *He set him up a place*. Literally, a hand, or pedestal. Some say it was a monument; others, a triumphal arch: probably it was no more than a hand, pointing out the place where Saul had gained the victory. Absalom's pillar is called the hand of Absalom, 2 Sam. xviii. 18.

Verse 15. *The people spared the best of the sheep*. It is very likely that the people did spare the best of the prey; and it is as likely that Saul might have restrained them if he would. That they might not lose war, God had interdicted spoil and plunder; so the war was undertaken merely from a sense of duty, without any hope of enriching themselves by it.

Verse 17. *Little in thine own sight*. Who can bear

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and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, ^a I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 ^b But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, ^c Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, ^d to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of ^e witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, ^f he hath also rejected thee from being king.

24 ¶ ^g And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because

I ^h feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD

26 And Samuel said unto Saul, I will not return with thee: ⁱ for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, ^k he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, ^l The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the ^m Strength of Israel ⁿ will not lie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet ^o honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

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^a Ver. 13.—^b Ver. 14.—^c Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11, 12, 13, 16, 17. Jer. 7. 22, 23. Mic. 6. 6, 7, 8. Heb. 10. 6, 7, 8, 9.—^d Eccles. 3. 1. Hos. 6. 6. Matt. 23. 23, & 9. 13, & 12. 7. Mark 12. 33.—^e Heb. *divination*. Deut. 18. 10.—^f Ch. 13. 14.

^g See 2 Sam. 12. 13.—^h Exod. 23. 2. Prov. 29. 25. Isa. 51. 12, 16.—ⁱ See ch. 2. 30.—^j See 1 Kings 11. 30.—^k Ch. 28. 17, 18. 1 Kings 11. 31.—^l Or, *eternity*, or, *victory*.—^m Numb. 23. 19. Ezek. 24. 13. 2 Tim. 2. 13. Tit. 1. 2.—ⁿ John 5. 44, & 12. 43.

prosperity? Is it not of the Lord's great goodness that the majority of the inhabitants of the earth are in comparative poverty?

Verse 21. *To sacrifice unto the Lord*] Thus he endeavours to excuse the people. They did not take the spoil in order to enrich themselves by it, but to sacrifice unto the Lord;—and did not this motive justify their conduct?

Verse 22. *Hath the Lord as great delight, &c.*] This was a very proper answer to, and refutation of, Saul's excuse. Is not obedience to the will of God the end of all religion; of its rites, ceremonies, and sacrifices?

Verse 23. *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry*] This is no translation of those difficult words, כי חטאת קסם מרי ואון ותרפים הפצר *ki chattath kesem meri ve-aven ve-teraphim ha-petsar*. It appears to me that the three nouns which occur first in the text, refer each to the three last in order. Thus, חטאת *chattath*, TRANSGRESSION, refers to און *aven*, INIQUITY; which is the principle whence *transgression* springs. קסם *kesem*, DIVINATION, refers to תרפים *teraphim*, consecrated images, or *telesms*, vulgarly *talismans*, used in incantations. And מרי *meri*, REBELLION, refers evidently to הפצר *ha-petsar*, STUBBORNNESS; whence *rebellion* springs. The mean-

ing, therefore, of this difficult place, may be the following: As transgression comes from iniquity, divination from teraphim, and rebellion from stubbornness; so, because thou hast rejected the word of the Lord, He hath also rejected thee from being king. All the Versions are different.

Verse 24. *I have sinned—because I feared the people*] This was the best excuse he could make for himself; but had he feared God more, he need have feared the PEOPLE less.

Verse 25. *Pardon my sin*] Literally, bear my sin; take it away: forgive what I have done against thee, and be my intercessor with God, that He may forgive my offence against Him: turn again with me, that I may worship the Lord.

Verse 26. *I will not return with thee*] I cannot acknowledge thee as king, seeing the Lord hath rejected thee.

Verse 29. *The Strength of Israel will not lie*] What God has purposed, He will bring to pass; for He has all power in the heavens and in the earth; and He will not repent, change His purpose, concerning thee.

We may say it was some extenuation of Saul's fault, that the people insisted on preserving the best of the prey;—for who could resist the demands of a victorious mob? But his

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32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag

¶ Exod. 17. 11. Numb. 11. 35. See Judg. 1. 7. — Ch. 11. 1.

crime was in *consenting* : had he not, the crime would have been *thine alone*.

Verse 32. *Agag came unto him delicately*] The Septuagint have : *εὐφροσύνη, trembling* ; the original, מַלְחָמָה *malhamath, delicacies*, probably שָׂרִישׁ *ish, man*, understood : *a man of delights, a pleasure-taker* ; the Vulgate, *pinguis et tremens*, "very fat and trembling."

Surely the bitterness of death is past.] Almost all the Versions render this differently from ours. *Surely death is bitter*, is their general sense ; and this seems to be the true meaning.

Verse 33. *As thy sword hath made women childless.*] It appears that Agag had forfeited his life by his own personal transgressions ; and that his death now was the retribution of his *cruelties*.

in pieces before the Lord in Gath.

34 ¶ Then Samuel went to Ramah ; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death : nevertheless Samuel mourned for Saul : and the Lord repented that he had made Saul king over Israel.

¶ Sam. 10. 14. — 1. Ver. 11. — 2. Ver. 11. — 3. Ver. 11.

And Samuel hewed Agag in pieces.] 1. What Samuel did here he did in his magisterial capacity : ver. 2. It is not likely he did it by his *own sword*, but by that of an *executioner*. What kings, magistrates, and generals, do in an official way by their subjects, servants, or soldiers, they are said to do themselves : *quod fact per alios, fact per se*.

Verse 35. *And Samuel came no more to see Saul.*] But we read, chap. xix. 22—24, that *Saul* went to see *Samuel* at Naioth ; but this does not affect what is said here. From this time Samuel had no *connection* with Saul ; he never more acknowledged him as king ; he mourned and prayed for him ; and continued to perform his prophetic functions at Naioth, and it Naioth, superintending the school of the prophets in that place.

CHAPTER XVI.

Samuel is sent from Ramah to Bethlehem, to anoint David, 1—13. The Spirit of the Lord departs from Saul, and an evil spirit comes upon him, 14. His servants exhort him to get a skilful harper to play before him, 16. He is pleased with the counsel, and desires them to find such a person, 17. They recommend David, 18. He is sent for, comes, plays before Saul, and finds favour in his sight, 19—23.

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AND the LORD said unto Samuel, ^aHow long wilt thou mourn for Saul, seeing ^bI have rejected him from reigning over Israel ? ^cfill thine horn with oil, and go, I will send thee

¶ Ch. 15. 35. — ^a Ch. 15. 23. — ^b Ch. 9. 16. — 2 Kings 9. 1.

NOTES ON CHAP. XVI.

Verse 1. *Fill thine horn with oil*] Horns appear to have been the *ancient drinking vessels* of all nations ; and we may suppose that most persons, who had to travel much, always carried one with them, for the purpose of taking up

to Jesse the Beth-lehemite : for ^dI have provided me a king among his sons.

2 And Samuel said, How can I go ? if Saul hear *it*, he will kill me. And the LORD

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¶ Psa. 78. 70. & 89. 13, 20. Acts 13. 22.

water from the fountains to quench their thirst. Such a horn had Samuel ; and, on this occasion, he was commanded to fill it with *oil*, for the purpose of consecrating a king over Israel, from among the sons of Jesse.

Verse 2. *Take a heifer with thee, and say, I am come to*

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said, Take a heifer ^a with thee, and say, ^b I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and ^c I will shew thee what thou shalt do : and ^d thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ^e trembled at his ^f coming, and said, ^g Comest thou peaceably ?

5 And he said, Peaceably : I am come to sacrifice unto the LORD : ^h sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on ⁱ Eliab, and ^k said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on ^l his countenance, or on the height of his stature ; because I have refused him : ^m for the LORD seeth not as man seeth ; for man ⁿ looketh on the ^o outward appearance, but the LORD looketh on the ^p heart.

8 Then Jesse called ^a Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made ^r Shammah^s to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children ? And he said, ^t There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, ^u Send and fetch him : for we will not sit ^v down till he come hither.

12 And he sent, and brought him in. Now he was ^y ruddy, and withal ^z of a beautiful countenance, and goodly to look to. ^a And the LORD said, Arise, anoint him : for this is he.

13 Then Samuel took the horn of oil, and ^b anointed him in the midst of his brethren ; and ^c the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

^a Heb. *in thine hand*.—^b Ch. 9. 12. & 20. 29.—^c Exod. 4. 15.—^d Ch. 9. 16.—^e Ch. 21. 1.—^f Heb. *meeting*.—^g 1 Kings 2. 13. 2 Kings 9. 22.—^h Exod. 19. 10. 14.—ⁱ Ch. 17. 13, called *Elihu*. 1 Chron. 27. 18.—^k 1 Kings 12. 26.—^l Psa. 147. 10, 11.—^m Isa. 55. 8.—ⁿ 2 Cor. 10. 7.—^o Heb. *eyes*.—^p 1 Kings 8. 39. 1 Chron. 28. 9. Psa.

7. 9. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24.—^q Ch. 17. 13.—^r Ch. 17. 13.—^s *Shimeah*, 2 Sam. 13. 3. *Shimma*, 1 Chron. 2. 13.—^t Ch. 17. 12.—^u 2 Sam. 7. 8. Psa. 78. 70.—^v Heb. *round*.—^w Ch. 17. 42. Cant. 5. 10.—^x Heb. *fair of eyes*.—^y So ch. 9. 17.—^z Ch. 10. 1. Psa. 89. 20.—^a See Numb. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. ch. 10. 6, 10.

sacrifice] This was strictly true ; Samuel did offer a sacrifice : and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But he did not tell the principal design of his coming ; had he done so, it would have produced evil and no good : and, though no man, in any circumstances, should ever tell a lie ; yet, in all circumstances, he is not obliged to tell the whole truth ; though in every circumstance he must tell nothing but the truth ; and, in every case, so tell that truth that the hearer shall not believe a lie by it.

Verse 3. Call Jesse to the sacrifice] The common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the whole burnt-offering ; this was entirely consumed.

Verse 4. The elders of the town trembled at his coming] They knew he was a prophet of the Lord ; and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. Sanctify yourselves] Change your clothes, and wash your bodies in pure water ; and prepare your

minds by meditation, reflection, and prayer : that, being in the spirit of sacrifice, ye may offer acceptably to the Lord.

Verse 7. Man looketh on the outward appearance] And it is well he should, and confine his looks to that ; for when he pretends to sound the heart, he usurps the prerogative of God.

In what way were these communications made from God to Samuel ? It must have been by direct inspirations into his heart. But what a state of holy familiarity does this argue between God and the prophet ! I believe Moses himself was not more highly favoured than Samuel.

Verse 10. Seven of his sons] This certainly was not done publicly ; Samuel, Jesse, and his children, must have been in a private apartment, previously to the public feast on the sacrifice : for Samuel says, ver. 11. We will not sit down till he, (David,) is come.

Verse 12. He was ruddy] I believe the word here means red-haired ; he had golden locks. Hair of this kind is ever associated with a delicate skin, and florid complexion.

Verse 13. The Spirit of the Lord came upon David] God qualified him to be governor of his people ; by infusing

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14 ¶ But the Spirit of the Lord departed from Saul, and ²an evil spirit from the Lord ³troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* ⁴before thee, to seek out a man, *who* ⁵is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall ⁶play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide

me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that* ⁷is cunning in playing, and ⁸a mighty valiant man, and a man of war, and prudent in ⁹matters, and a comely person, and ¹⁰the Lord ¹¹is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, *which* ¹²is with the sheep.

20 And Jesse ¹³took an ass *laden* with bread,

¹ Ch. 11. 6. & 18. 12. & 18. 14. Judg. 16. 23. Psal. 13. 11. — ² Judg. 9. 23. ch. 18. 10. & 19. 9. — Or, *terrified*. — ³ Gen. 41. 16. — Ver. 21, 22. — 1 Kings 10. 8.

⁴ Ver. 14. — 2 Kings 1. 15. — ⁵ Ch. 17. 17, 24. — ⁶ — Or, *used*. — ⁷ Ch. 19. & 18. 12, 14. — ⁸ Ver. 11. — Ch. 17. 15, 24. — ⁹ See ch. 10. 27. & 17. 18. — Gen. 32. 11. — Prov. 18. 16.

such graces as wisdom, prudence, counsel, courage, liberality, and magnanimity.

Verse 14. *The Spirit of the Lord departed from Saul* He was thrown into such a state of mind by the judgments of God, as to be deprived of any regal qualities which he before possessed. God seems to have taken what gifts he had, and given them to David; and then the evil spirit came upon Saul: for, what God fills not, the devil will fill.

An evil spirit from the Lord] The evil spirit was either immediately sent from the Lord, or permitted to come. — Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed: it seems to have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt: that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages.

The theory of Dr. Schenkler, in his *Physica Sacra*, on the malady of Saul, is allowed to be very ingenious. It is in substance as follows: Health consists in a moderate tension of the *fibres*, which permits all the *fluids* to have an entire freedom of circulation; and to the *spirits*, that of diffusing themselves through all the limbs: on the contrary, *disease* consists in tensions of the fibres morbidly weak, or morbidly strong. This latter seems to have been the case of Saul: and as the undulations of the air, which convey *sound*, communicate themselves to and through the most solid bodies; it is easy to suppose that, by the modulations of music, all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits; and thus induce calmness and tranquillity of mind. I believe this theory to be correct; and I should find no diffi-

culty to amplify and to illustrate the subject. Even a skillful playing upon the harp was one means to bring a disordered state of the nervous and fibrous system into a capacity of affording such uninterrupted tranquillity to the mind as to render it capable of receiving the prophetic influence: see the case of Elisha, 2 Kings ii. 14, 15. It has been said—

“Music has charms to soothe the savage breast.”

This has been literally proved:—a musician was brought to play on his instrument while they were feeding a *savage lion* in the tower of London; the beast immediately left his food, came towards the grating of his den, and begun to move in such a way as to shew himself affected by the music. The musician ceased, and the lion returned to his food; he recommenced, and the lion left off his prey, and was so affected as to seem, by his motions, to dance with delight. This was repeatedly tried, and the effects were still the same.

Verse 18. *I have seen a son of Jesse*] Dr. Warburton supposes the story is anticipated from ver. 14 to 23; and that the true chronology of this part of David's life is the following:—1. David is anointed by Samuel.—2. Carries provisions to his brethren in the army.—3. Fights with and kills Goliath.—4 Is received into the king's court.—5. Contracts a friendship with Jonathan.—6. Incurs Saul's jealousy.—7. Retires to his father's house.—8. Is, after some time, sent for by Saul, to soothe his melancholy with his harp.—9. Again excites Saul's jealousy; who endeavours to smite him with his javelin. This anticipation between the 14th and 23d verse, comes in, in the order of time, between verses 9 and 10 of chap. xviii., where the breach is apparent.

Verse 20. *Took an ass laden with bread*] He must send a present to Saul to introduce his son; and this was probably the best he had. Dr. Warburton pleads still farther on the propriety of his rectification of the chronology in this place.

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and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and ^a stood before him : and he loved him greatly ; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ;

^a Gen. 41. 46. 1 Kings 10. 8.

David had at this time vanquished the Philistine ; was become a favourite with the people ; had excited Saul's jealousy ; and retired to shun its bad effects. In the interim, Saul was seized with the disorder in question ; and is recommended by his servants to try the effects of music. They were acquainted with David's skill on the harp, and likewise with Saul's bad disposition towards him : the point was delicate, it required to be managed with address ; and therefore they recommend David in this artful manner. " As you must have one constantly in attendance, both in court and on your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well : he will strengthen your camp, and adorn your court ; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition ; for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure ? " Accordingly, Saul is prevailed on ; David is sent for, and succeeds with his music : this dissipates all former umbrage ; and, as one who is ever to be in attendance, he is *made Saul's armour-bearer*. This sunshine still continued, till his great successes awakened Saul's jealousy afresh ; and then the lifted *javelin* was to strike off all obligations. Thus we see what light is thrown upon the whole history, by the supposition of an *anticipation* in the latter part of this chapter ; an anticipation the most natural, proper, and necessary, for the purpose of the historian. Thus reasons Bishop Warburton ; and with very

for he hath found favour in my sight.

23 And it came to pass, when ^b the evil spirit from God was upon Saul, that David took a harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

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Prov. 22. 29.—^b Ver. 14, 16.

considerable plausibility, though the intelligent Reader may still have his doubts.

Verse 23. *The evil spirit from God*] The word *evil* is not in the common Hebrew text ; but it is in the *Vulgate*, *Septuagint*, *Targum*, *Syriac*, and *Arabic* ; and in eight of *Kennicott's* and *De Rossi's* MSS., which present the text thus, רוע אלהים רוח *ruach Elohim ra'ah*, Spiritus Domini malus, the evil spirit of God. The *Septuagint* leave out Θεου, of God, and have πνευμα πονηρον, the evil spirit. The *Targum* says, The evil spirit from before the Lord ; and the *Arabic* has it, The evil spirit by the permission of God : this is at least the sense.

And the evil spirit departed from him.] The *Targum* says, And the evil spirit ascended up from off him. This considers the malady of Saul to be more than a *natural* disease.

There are several difficulties in this chapter : those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton ; but there is still something more to be done, to make this point entirely satisfactory. Saul's *evil spirit*, and the influence of music upon it, are not easily accounted for. I have considered his malady to be of a *mixed* kind, *natural* and *diabolical* : there is too much of apparent *nature* in it to permit us to believe it was all *spiritual* ; and there is too much of apparent *supernatural* influence, to suffer us to believe that it was all *natural*.

CHAPTER XVII.

The Philistines gather together against Israel, at Ephes-Dammim ; and Saul and his men pitch their camp near the valley of Elah, 1—3. Goliath of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, and proposes to end all contests by single combat ; his armour is described, 4—11. Saul and his host are greatly dismayed, 12. David, having been sent by his father with provisions to his brethren in the army ; hears the challenge ; enquires into all circumstances ; thinks it a reproach to Israel that no man can be found to accept the challenge ; is brought before Saul ; and proposes to undertake the combat, 13—32. Saul objects to his youth and inexperience, 33. David shews the grounds on which he undertakes it,

34—37. Saul arms him with his own armour, but David, judging that an armourer put them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath. 38—40. The Philistine draws near; despises, defies, and curses him, 41—44. David retorts his defiance, 45—47. They draw near to each other; and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword, 48—51. The Philistines flee, and are pursued by the Israelites, 52, 53. David brings the head of the Philistine to Jerusalem, 54. Conversation between Saul and Abner concerning David; who is, in consequence, brought before Saul, 55—58.

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An. Eccl. 1. 1.
12.
Amos ante 1.
Olymp. 87.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of

Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath of Gath.

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• Ch. 13. 5. — * Josh. 14. 5. — † Chron. 28. 18. — ‡ Or the coast of Damim, called Pasdamim, 1 Chron. 11. 15.

• Heb. rang 1 the battle. — † 2 Sam. 21. 19. — ‡ Jer. 41. 32.

NOTES ON CHAP. XVII.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened eight years after the anointing of David; and ten or twelve years after the war with the Amalekites. We have already seen that there was war between Saul and the Philistines all his days.—See chap. xiv. 52.

Shochoh and Azekah] Places which lay to the south of Jerusalem, and to the west of Bethlehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity; but it is not known where.—See Calmet.

Verse 2. *The valley of Elah*] Some translate this the turpentine valley, or the valley of the terebinth trees; and others, the valley of oaks. The situation of this valley is well known.

Verse 3. *The Philistines stood on a mountain*] These were two eminences, or hills, from which they could see and talk with each other.

Verse 4. *There went out a champion*] Our word champion comes from *campus*, the field: *Campio est enim ille qui pugnatur in campo, hoc est, in castris*; Champion is he, properly, who fights in the field; i. e. in camps. A man well skilled in arms, strong, brave, and patriotic.

But is this the meaning of the original אִישׁ הַבֵּינִים ish ha-benim; a middle man, the man between two; that is, a her, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties, by what was termed *camp-fight*: hence the *campio*, or champion. The Versions know not well what to make of this man. The Vulgate calls him *vir spurius*, a bastard; the Septuagint, ἀνὴρ μέγας, a strong, or powerful man; the Targum, גַּבְרָא מִבֵּינֵיהֶן gabra mibeyneyhon, “a man from between them;” the Arabic,

رجل جبار *rajil jibar*, “a great or gigantic man;” the Syriac is the same; and Josephus terms him ἀνὴρ μέγας, ἄνθρωπος, an immensely great man. The Vulgate has given him the notation of *spurius*, or *bastard*, because it considered the original as expressing a son of two; i. e. a man whose parents were unknown. Among all these, I consider our word *champion*, as explained above, the best and most appropriate to the original terms.

Whose height was six cubits and a span.] The word cubit signifies the length from cubitus, the elbow, to the top of the middle finger, which is generally rated at one foot six inches. The span is the distance from the tip of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain; this is ordinarily nine inches. Were we sure that these were the measures, and their extent, which are intended in the original words; we could easily ascertain the height of this Philistine: it would then be nine feet nine inches; which is a tremendous height for a man.

But the Versions are not all agreed in his height. The Septuagint read τεσσαρῶν πύχων καὶ σπῆταμις, four cubits and a span; and Josephus reads the same. It is necessary, however, to observe, that the Septuagint, in the Codex Alexandrinus, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; eighteen inches, twenty inches and a half, and twenty-one inches. If we take the first measurement, he was nine feet nine; if the second, and read palm instead of span, with the Vulgate and others, he was ten feet seven inches and a half; if we take the last, which is the estimate of Grævius, with the span, he was eleven feet three inches; or, if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at

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whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* ^a armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ^b target of brass between his shoulders.

7 And the ^c staff of his spear *was* like a

^a Heb. clothed.—^b Or, gorget.

21·888 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the *palm* instead of the span, then the height will be 11 feet 3·012 inches. But I still think that the *nine feet nine inches* is the most reasonable.

Verse 5. *He was armed with a coat of mail*] The words in the original שריון קשקשיון *shirion kaskassim*, means a *coat of mail*; formed of plates of brass, overlapping each other like the scales of a fish, or tiles of a house. This is the true notion of the original terms.

With thin plates of brass or iron, overlapping each other, were the ancient coats of mail formed in different countries: many formed in this way may be now seen in the Tower of London.

The weight—five thousand shekels] Following Bishop Cumberland's Tables, and rating the *shekel* at two hundred and nineteen grains, and the Roman ounce at four hundred and thirty-eight grains, we find that Goliath's coat of mail, weighing five thousand shekels, was exactly one hundred and fifty-six pounds four ounces, avoirdupois. A vast weight for a coat of mail; but not at all out of proportion to the man.

Verse 6. *Greaves of brass upon his legs*] This species of armour may be seen on many ancient monuments. It was a plate of brass, (though perhaps sometimes formed of lamina, or plates like the mail,) which covered the shin, or forepart of the leg, from the knee down to the instep; and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg. VEGETIUS, de Re Militari, says, "*Pedites Scutati etiam ferreas ocreas in dextris cruribus cogeantur accipere.*" The foot soldiers, called Scutati, from their particular species of shield, were obliged to use iron greaves on their right legs. One of these may be seen in the monument of the gladiator Buto, in Montfaucon; and another in the Mosaic pavement at Bognor, in Surrey.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their back; so that they appeared to rest or hang between the shoulders.

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weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye ^d servants to Saul? choose you a man for you, and let him come down to me.

^c 2 Sam. 21. 19.—^d Ch. 8. 17.

There are different opinions concerning this piece of armour; called here כרדון *kiddon*. Some think it was a covering for the shoulders; others, that it was a javelin, or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield ver. 41., and is translated a spear, Josh. viii. 18.

Verse 7. *The staff of his spear was like a weaver's beam*] Either like that on which the warp is rolled, or that on which the cloth is rolled. We know not how thick this was, because there were several sorts of looms; and the sizes of the beams very dissimilar. Our woollen, linen, cotton, and silk looms, are all different in the size of their beams. And I have seen several that I should not suppose too thick, though they might be too short, for Goliath's spear.

His spear's head weighed six hundred shekels of iron] That is, his spear's head was of iron, and it weighed six hundred shekels: this, according to the former computation, would amount to eighteen pounds twelve ounces.

And one bearing a shield] חצנה *ha-tsinnah*, from צן *tsan* pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the *umbo*, a sharp protuberance in the middle; with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre. Taking the proportions of things unknown to those known, the armour of Goliath is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces! Plutarch informs us, that the ordinary weight of a soldier's panoply, or complete armour, was one talent, or sixty pounds; and that one Alcimus, in the army of Demetrius, was considered as a prodigy, because his panoply weighed two talents, or one hundred and twenty pounds.

Verse 8. *I a Philistine*] The Targum adds much to this speech. This is the substance: "I am Goliath the Philistine, of Gath, who killed the two sons of Eli, Hophni and Phineas, the priests; and led into captivity the ark of the covenant of Jehovah, and placed it in the temple of Dagon my God; and it remained in the cities of the Philistines seven months. Also, in all our battles I have gone at the head of the army; and we conquered and cut down men,

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9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and ^aserve us.

10 And the Philistine said, I ^bdefy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was ^cthe son of that ^dEphrathite of Beth-lehem-judah, whose name was Jesse; and he had ^eeight sons: and the man went among men ^ffor an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the ^gnames of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul

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to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten ^hcheeses unto the captain of ⁱtheir thousand, and ^jlook how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took and went, as Jesse had commanded him; and he came to the ^ktrench, as the host was going forth to the ^lfight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left ^mhis carriage in the hand of the keeper of the carriage, and ran into the

^a Ch. 11. 1.—^b Ver. 26. ^c 2 Sam. 21. 21.—^d Ver. 58. Ruth 4. 22. ch. 16. 1, 18.—^e Gen. 35. 19.—^f Ch. 16. 10, 11. See 1 Chron. 2. 13, 14, 15.—^g Ch. 16. 6, 8, 9. 1 Chron. 2. 13.—^h Ch. 16. 19.

ⁱ Heb. *cheeses of milk*.—^j Heb. *captain of a thousand*.—^k Or, *place of the carriage*. ch. 20. Or, *battle array*.—^l Or, *place of fight*.—^m Heb. *the vessels from upon him*.

and laid them as low as the dust of the earth; and to this day the Philistines have not granted me the honour of being chief of a thousand men. And ye, men of Israel, what noble exploit has Saul, the son of Kish, of Gibeah, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me."

Verse 9. *Then will we be your servants*] Of this stipulation we hear nothing farther.

Verse 10. *I defy*] אני חרפתי *ani cherephati* "I strip and make bare" the armies of Israel; for none dared to fight him.

Verse 11. *Saul and all Israel—were dismayed*] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 31st inclusive, are wanting in the *Septuagint*; as also the 41st verse; and from the 54th to the end: with the *five* first verses of chap. xviii. and the 9th, 10th, 11th, 17th, 18th, and 19th, of the same.

All these parts are found in the *Codex Alexandrinus*: but it appears that the MS. from which the *Codex Alexandrinus* was copied had them not.—See Observations at the end of this chapter. Dr. *Kennicott* has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have

done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connection with the *thirty-second*, (leave out the *forty-first*,) and connect the *fifty-fourth* with the *sixth* of chap. xviii. and he will be perfectly convinced that there is nothing wanting to make the sense complete: to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text. At the end of the chapter I shall introduce some extracts from *Kennicott* and *Pilkington*; and leave the whole with the unprejudiced and discerning Reader.

Verse 18. *Carry these ten cheeses*] *Cheeses of milk*, says the margin. In the East they do not make what we call *cheese*: they press the milk but slightly; and carry it in rush baskets. It is highly salted, and little different from curds.

Verse 19. *Fighting with the Philistines*] See at the end of the chapter.

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army, and came and ^a saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ^b according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled ^c from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ^d will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away ^e the reproach from Israel? for who *is* this ^f uncircumcised Philistine, that he should ^g defy the armies of ^h the living God?

27 And the people answered him after this manner, saying, ⁱ So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's ^k anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart;

^a Heb. asked his brethren of peace, as Judg. 18. 15.—^b Ver. 8.—^c Heb. from his face.—^d Josh. 15. 16.—^e Ch. 11. 2.—^f Ch. 14. 6.—^g Ver. 10.—^h Deut. 5. 26.—ⁱ Ver. 25.—^k Gen. 37. 4, 8, 11. Matt. 10. 36.

Verse 29. *Is there not a cause?* ^{halo daber hu} I believe the meaning is what several of the Versions express: *I have spoken but a word*; and should a man be made an offender for a word?

Verse 32. *And David said*] This properly connects with verse the *eleventh*:—*Thou art but a youth*; supposed to be about *twenty-two or twenty-three* years of age.

Verse 34. *Thy servant kept his father's sheep*] He found it necessary to give Saul the *reasons* why he undertook this combat; and why he expected to be victorious.—1. I have *courage* to undertake it, and *strength* to perform it.—2. Both have been tried in a very signal manner.—1. A *lion* came upon my flock, and seized a lamb; I ran after him, he attacked me, I seized hold of him by his shaggy locks, smote and slew him, and delivered the lamb.—2. A *bear* came in the same way, and I attacked and slew him.—3. This, with whom I am to fight, is a *Philistine*, an *uncircumcised* man;

for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? ¹ *Is there not a cause?*

30 ¶ And he turned from him toward another, and ^m spake after the same ⁿ manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he ^o sent for him.

32 ¶ And David said to Saul, ^p Let no man's heart fail because of him; ^q thy servant will go and fight with this Philistine.

33 And Saul said to David, ^r Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ^s lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, ^t The LORD that delivered me out of the paw of the lion, and out of

¹ Ver. 17.—^m Ver. 26, 27.—ⁿ Heb. word.—^o Heb. took him.—^p Deut. 20. 1, 3.—^q Ch. 16. 18.—^r See Numb. 13. 31. Deut. 9. 2.—^s Or, *kild*.—^t Psal. 18. 16, 17. & 63. 7. & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.

one who is an enemy to God: God, therefore, will not be on *his* side. On that ground I have nothing to fear.—4. He has defied the armies of the Lord; and has, in effect, defied Jehovah Himself: therefore, the battle is the Lord's, and He will stand by *me*.—5. I have perfect confidence in His protection and defence; for they that trust in Him shall never be confounded.—6. I conclude, therefore, that the Lord who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine.

Verse 35.—The slaying of the lion and the bear, mentioned here, must have taken place at *two* different times: perhaps the verse should be read thus—*I went out after him, (the lion,) and smote him, &c. And when he, (the bear,) rose up against me, I caught him by the beard, and slew him.*

Verse 37. *Go, and the LORD be with thee.*] Saul saw

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the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David Go, and "the Lord be with thee.

38 ¶ And Saul "armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the "brook,

* Ch. 20. 15. 1 Chron. 22. 11, 16. — " Heb. clothed David with his clothes.
" Or, valleys. — " Heb. vessel.

that these were reasonable grounds of confidence; and, therefore, wished him success.

Verse 38. *Saul armed David*] He knew that, although the battle was the Lord's, yet prudent means should be used to secure success.

Verse 39. *I cannot go with these*] In ancient times, it required considerable *exercise* and *training* to make a man expert in the use of such heavy armour: armour which, in the present day, scarcely a man is to be found who is able to carry: and so it must have been *then*, until that *practice*, which arises from frequent use, had made the proprietor perfect. *I have not proved them*, says David: I am wholly unaccustomed to such armour, and it would be an incumbrance to me.

Verse 40. *He took his staff*] What we would call his *crook*.

Five smooth stones] Had they been *rough*, or *angular*—1. They would not have passed easily through the air; and their asperities would, in the course of their passage, have given them a *false direction*.—2. Had they not been *smooth*, they could not have been readily dispatched from the *sling*.

A shepherd's bag] That in which he generally carried his provisions, while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a most powerful offensive weapon.—See what has been said on Judg. xx. 16. It is composed of *two strings*, and a *leathern strap*: the strap is in the *middle*, and is the place where the *stone* or *bullet* lies. The string, on the right end of the strap, is firmly fastened to the hand: that on the *left*, is held between the thumb and middle joint of the fore-finger. It is then whirled two or three times round the head; and, when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where

and put them in a shepherd's "bag which he had even in a scrip, and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he "desdained him; for he was *but* a youth, and "ruddy, and of a fair countenance.

43 And the Philistine said unto David, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

* Psal. 126. 1. 3. 1 Sam. 17. 27. — " 1 Sam. 17. 42. — " Ch. 20. 11. 2 Sam. 1. 23. & 2. 18. 15. 2. 2 Kings 19. 34.

the bullet lies, from the shoulder joint. Hence the ancient *Balleares*, or inhabitants of *Majorca* and *Minorca*, are said to have had *three* slings of different lengths: the *longest* they used when the enemy was at the greatest distance; the *middle* one, on their nearer approach; and the *shortest*, when they came into the ordinary fighting distance in the field. The shortest is the most *certain*, though not the most *powerful*. The *Ballearians* are said to have had *one* of their slings constantly bound about their *head*; to have used the *second* as a *girdle*; and to have carried the *third* always in their *hand*.—See Diod. Sic. lib. v. c. 18. p. 286. Edit. Bipont.

In the use of the sling, it requires much *practice* to hit the mark; but, when once this dexterity is acquired, the sling is nearly as fatal as the musquet or bow.—See on ver. 49. David was evidently an expert marksman: and his sling gave him greatly the *advantage* over Goliath; an advantage of which the giant does not seem to have been aware. He could hit him within any speaking distance: if he missed once, he had as many *chances* as he had *stones*; and, after all, being unincumbered with armour, young and athletic, he could have saved his life by flight. Against him the Philistine could do but little, except in close fight: it is true he appears to have had a *javelin*, or *missile spear*; see on ver. 6.: but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 41. *The man that bare the shield*] See on ver. 7.

Verse 42. *He desdained him*] He held him in contempt: he saw that he was young; and, from his *ruddy complexion*, supposed him to be *effeminate*.

Verse 43. *Am I a dog, that thou comest to me with staves?*] It is very likely that Goliath did not perceive the *sling*, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parley between David and Goliath is quite in the stile of those times. Homer's heroes have generally

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44 And the Philistine ^a said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: ^b but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast ^c defied.

46 This day will the Lord ^d deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ^e the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^f that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the

^a 1 Kings 20. 10, 11.—^b 2 Sam. 22. 33, 35. Psa. 124. 8. & 125. 1.
² Cor. 10. 4. Heb. 11. 33, 34.—^c Ver. 10.—^d Heb. shut thee up.—
^e Deut. 28. 26.

an altercation before they engage; and sometimes enter into geographical and genealogical discussions; and vaunt and scold most contemptibly.

Verse 44. *Come to me, and I will give thy flesh*] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. *Thou comest to me WITH a sword*] *I come to thee WITH the name* (יְהוָה be shem) of Jehovah of hosts; the God of the armies of Israel. What Goliath expected from his arms, David expected from the ineffable name.

Verse 46. *This day will the Lord deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the Lord's*] It is the Lord's war: you are fighting against Him and his religion, as the champion of your party. I am fighting for God, as the champion of His cause.

Verse 48. *The Philistine arose*] This was an end of the parley: the Philistine came forward to meet David; and David, on his part, ran forward to meet the Philistine.

Verse 49. *Smote the Philistine in his forehead*] Except his face, Goliath was every where covered over with strong armour. Either he had no beaver to his helmet; or it was lifted up, so as to expose his forehead: but it does not appear that the ancient helmets had any covering for the face. The Septuagint, however, supposes that the stone passed through the helmet, and sunk into his forehead—Και διέδυ ἡ λίθος διὰ τῆς περικεφαλῆς αὐτοῦ καὶ ἐπέτατον αὐτοῦ; “and the stone passed through his helmet, and sunk in his skull.” To some this has appeared perfectly improbable: but we are assured, by ancient writers, that scarcely any thing could resist the force of the sling.

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LORD ^e saveth not with sword and spear: for ^b the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ⁱ David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

^f Josh. 4. 24. 1 Kings 8. 43. & 18. 36. 2 Kings 19. 19. Isa. 52. 10.—
^g Psa. 41. 6, 7. Hos. 1. 7. Zech. 4. 6.—^h 2 Chron. 20. 15.—ⁱ Ch. 21.
9. Eccus. 47. 4. 1 Mac. 4. 30. See Judg. 3. 31. & 15. 15. ch. 23. 21.

Diodorus Siculus, lib. v. c. 18. p. 287. Edit. Bipont, says, “The Balleares, in time of war, sling greater stones than any other people; and, with such force, that they seem as if projected from a catapult.” Διὸ καὶ κατὰ τὰς τειχνομαχίας ἐν ταῖς προσβολαῖς τυκτοντες τοὺς περὶ τῶν ἐπαλξεῶν ἐφεστωτάς, κατατραυματίζουσιν· ἐν δὲ ταῖς παρατάξεσι τοὺς τε ὕπερβους καὶ τὰ κράνη, καὶ πᾶν σκεπασματικὸν ἱπλὸν συντροιβουσι. Κατὰ δὲ τὴν εὐστοχίαν ὅτως ἀκρίβει εἶναι, ὥστε κατὰ τὸ πλεῖστον μὴ ἀμαρτανεῖν τοῦ προκειμένου σκοποῦ. “Therefore, in assaults made on fortified towns, they grievously wound the besieged: and in battle they break in pieces the shields, helmets, and every species of armour by which the body is defended. And they are such exact marksmen, that they scarcely ever miss that at which they aim.”

The historian accounts for their great accuracy and power in the use of the sling, from this circumstance:—Αἰτίαι δὲ τούτων, κ. τ. λ. “They attain to this perfection by frequent exercise, from their childhood; for, while they are young, and under their mothers’ care, they are obliged to learn to sling; for they fasten bread for a mark, at the top of a pole; and, till the child hit the bread, he must remain fasting; and when he has hit it, the mother gives it to him to eat.”—*Ibid.*

I have given these passages at large, because they contain several curious facts; and sufficiently account for the force and accuracy with which David slung his stone at Goliath—We find also, in the μὴ ἀμαρτανεῖν, not miss the mark, of the historian, the true notion of ἀμαρτανεῖν, to sin, which I have contended for elsewhere. He who sins, though he aims thereby at his gratification and profit, misses the mark of present and eternal felicity.

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51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to ^b Sha-araim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but

he put his armour in his tent. 55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I can not tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul ^d with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

^a Heb. 11. 34. — ^b Josh. 15. 36. — See ch. 16. 21, 22.

^c Ver. 54. — ^d Ver. 12.

Verse 51. *When the Philistines saw their champion was dead, they fled.* They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 54. *David took the head of the Philistine.* It has been already remarked that this, with the following verses, and the five first verses of the xviiith chapter, are omitted by the Septuagint.—See the Observations at the end.

Verse 58. *Whose son art thou, thou young man?* That Saul should not know David, with whom he had treated a little before, and even armed him for the combat; and, that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him, chap. xvi. 22., is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology, by assumed *anticipations*, will not account for this. I must honestly confess they do not satisfy me; and I must refer the Reader to what immediately follows, on the authenticity of the verses which concern this subject.

On the subject of that large omission in the Septuagint, of which I have spoken on ver. 12, I here subjoin the reasons of Mr. Pilkington and Dr. Kennicott, for supposing it to be an interpolation of some rabbinical writer; added at a very early period to the Hebrew text.

“Had every Version of the Hebrew text,” says Mr. Pilkington, “agreed to give a translation of this passage, as we now find, the attempts of clearing it from its embarrassments would have been attended with very great difficulties: but, as in several other cases before-mentioned, so here, the Providence of God seems to have so far secured

the credit of those who were appointed to be the penmen of the Oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now, happily, in possession of an ancient Version of these two chapters, which appears to have been made from a *Hebrew* copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places, which are here supposed to have been altered. This Version is found in the *Vatican* copy of the *Seventy*; which, whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the *Hebrew* text; in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation; which ought not to be laid merely upon the authority of any single Version.

“The first passage, which is not translated in the *Vatican* copy of the *Greek* Version, is from the 11th to the 32^d verse of the xviiith chapter, wherein we have an account—1. Of David's being sent to the camp to visit his brethren.—2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious.—3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry.—And, 4. Of Saul's being made acquainted with what David had said upon this occasion.

“It is obvious to remark upon this passage:—

“1. That, after David had been of so much service to the king, in causing the evil spirit to depart from him; after its being recorded how greatly Saul loved him, and that he

had made him his armour-bearer ; after the king had sent to Jesse, to signify his intention of keeping his son with him ; all of which are particularly mentioned in the latter part of the preceding chapter : the account of his keeping his father's sheep afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable.—2. That what is here said of the premium that Saul had offered to him who should conquer the *Philistine* is not well consistent with the accounts afterwards given ; of which we shall have occasion to take particular notice.—3. That *Eliab's* behaviour, as here represented, is not only remarkable, but unaccountable and absurd.—And, 4. That the enquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the *Philistine*, would scarcely have been related to the king. But now, if this passage be supposed to have been interpolated, we must see how the connection stands upon its being omitted.

“ Verse 11. ‘ When Saul and all Israel heard these words of the *Philistine*, they were dismayed, and greatly afraid.’

“ Verse 32. ‘ Then David said unto Saul, Let no man's heart fail because of him ; thy servant will go and fight with this *Philistine*.’

“ No connection can be more proper ; and in this view David is represented as being at that time an attendant upon the king : and, when we had been told just before, chap. xvi. 21. that Saul had made him his armour-bearer, we might justly expect to find him with him when the battle was set in array, chap. xvii. 2. In this connection David is also represented as fully answering the character before given of him ; ‘ A mighty valiant man, and a man of war,’ chap. xvi. 18. and ready to fight with the giant upon the first proposal ; (for the account of the *Philistine* presenting himself forty days is in this passage here supposed to have been interpolated, chap. xvii. 16.) I shall leave it to the critical *Hebrew* Reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses ; and let Jesse go for an old man amongst men in the days of Saul, &c.”—PILKINGTON'S Remarks upon several Passages of Scripture, p. 62.

“ The authorities,” says Dr. Kennicott, “ here brought to prove this great interpolation, are the internal evidence arising from the context, and the external arising from the *Vatican* copy of the Greek Version. But how then reads the *Alexandrian* MS. ? The remarks acknowledge that this MS. agrees here with the corrupted *Hebrew* ; and, therefore, was probably translated, (in this part,) from some late *Hebrew* copy, which had been thus interpolated : see pag. 72, 75. Now that these two MSS. do contain different readings, in some places, I observed in pag. 398—404. and 414. And in this xviii chapter of *Samuel*, ver. 4, the *Alexandrian* MS. says, (agreeably to the present *Hebrew*,) that the height of Goliath was six cubits and a span ; i. e. above eleven feet : but the *Vatican* MS. (agreeably to *Josephus*,) that it was four cubits and a span ; i. e. near eight feet.

“ And, in ver. 43, what the *Vatican* renders he cursed

David by his gods, the *Alexandrian* readers by his idols. But, though the *Hebrew* text might be consulted, and a few words differently rendered by the transcriber of one of these MSS., or by the transcribers of the MSS. from which these MSS. were taken ; yet, as these MSS. do contain in this chapter, as is almost universally the same (in verb, noun, and participle,) I presume, that they contain here the same translation with the designed alteration of a few words, and with the difference of the interpolated verses found in the *Alexandrian* MS.

“ But, after all, what if the *Alexandrian* MS., which now has these verses, should itself prove them interpolated ? What if the very words of this very MS. demonstrate that these verses were not in some former *Greek* MS. ? Certainly, if the *Alexandrian* MS. should be thus found, at last, not to contradict, but to confirm the *Vatican* in its omission of these twenty verses, the concurrence of these authorities will render the argument much more forcible and convincing.

“ Let us then state the present question ; which is, Whether the twenty verses, between ver. 11. and 32., which are now in the *Hebrew* text, are interpolated ? The *Vatican* MS. goes on immediately from the end of the 11th verse, (καὶ ἐδοξήσαν σφοδρά,) to ver. 32, which begins Καὶ εἰπε Δαυὶδ : whereas the 12th verse in the *Hebrew* begins not with a speech, but with David's birth and parentage. If, then, the *Alexandrian* MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, Whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse ; and, if so, then from a MS. which had not these intermediate verses. Now, that this is the fact, the case will at once appear upon examining the *Alexandrian* copy, where the 12th verse begins with ΚΑΙ ΕΙΠΕ ΔΑΥΙΔ ; exactly as the 32d verse begins, and as the 12th verse could not begin properly.

“ The case seems clearly to be, that the transcriber, having wrote what is now in the 11th verse, was beginning what is now the 32d verse ; when, after writing Καὶ εἰπε David, he perceived that either the *Hebrew*, or some other *Greek* copy, or the margin of his own copy, had several intermediate verses ; upon which, without blotting out the significant word ΕΙΠΕ, he goes on to write the addition : thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the *Alexandrian* was transcribed, it might be inserted by that transcriber ; but, if it was inserted either from the *Hebrew*, or from any other *Greek* copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that former MS. then the interpolation may be a hundred, or a hundred and fifty years older than the *Alexandrian* MS. Perhaps the earliest Christian writer who enlarges upon the strong circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul : so that it had then been long in some copies of the *Greek*

Version. The truth seems to be, that the addition of these twenty verses took its first rise from what *Josephus* had inserted in his variation and embellishment of this history; but that many circumstances were afterwards added to his additions.

For, (and it is extremely remarkable,) though *Josephus* has some, he has not half the improbabilities which are found at present in the Sacred History: as, for instance, Nothing of *the armies being fighting in the valley, or fighting at all*; when David was sent by his father, as in ver. 19.—Nothing of *the host going forth, and shouting for the battle*, at the time of David's arrival, as in ver. 20.—Nothing of *all the men of Israel fleeing from Goliath*, as in ver. 24.: on the contrary, *the two armies, (it should seem,) continued upon their two mountains*.—Nothing of *David's long conversation with the soldiers*, ver. 25.—27.; in seasons so very improper, as, whilst they were shouting for the battle, or whilst they were fleeing from Goliath; and *fleeing* from a man after they had seen him, and heard him *take* in every day for forty days together, ver. 16: the two armies, all this long while, leaning upon their arms, and looking very peaceably at one another.—Nothing of Goliath's repeating his challenge every morning and every evening, as in ver. 16. David, (it is said, ver. 23.) happened to hear one of these challenges; but, if he heard the evening challenge, it would have been then too late for the several transactions before, and the long pursuit after, Goliath's death; and David could not well hear the morning challenge, because he could scarce have arrived so early, after travelling from *Bethlehem* to the army, (about fifteen miles,) and bringing with him *an ephah of parched corn, and ten loaves, and ten cheeses*; as in ver. 17, 18.—Nothing of encouraging any man to fight Goliath, by *an offer of the king's daughter*, ver. 25.; which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army.—Nothing of Eliab's reprimanding David for *coming to see the battle*, as in ver. 28.; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future King of Israel, see chap. xvi. 1—13.—Nothing of a *second conversation* between David and the soldiers, as in ver. 30, 31.—Nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine, as in ver. 55.—Nothing of *David's being introduced to the king by Abner*, in form, after killing the Philistine, ver. 57.; at a time when the king and the captain of the host had no leisure for complimentary ceremony; but were set out, ver. 57. in *immediate and full pursuit of the Philistines*.—Nor, lastly, is any notice taken here by *Josephus*, of what now begins the xxviii. chapter, *Jonathan's friendship for David*, which is related elsewhere, and in a different manner: on the contrary, as soon as *Josephus* has mentioned Goliath's death, and told us that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head

of Goliath was carried by David into his own tent, (and he could have then no tent of his own, if he had not been then an officer in the army;) I say, as soon as *Josephus* has recorded these circumstances, he goes on to *Saul's* *only* *hatred of David*, arising from the *assassination* of his brother; exactly as these capital parts of the history are connected in the *Latin* MS. And with this circumstance I shall conclude these remarks; earnestly recommending the whole to the learned Reader's attentive examination.

It must not, however, be forgot, that the learned E. Higant has, in his Bible, placed these twenty verses, (from the 11th to the 32d.) between *books*, constituting a passage which comes in very improperly.

If it be inquired as to this interpolation in *Samuel*, when it could possibly be introduced into the text? It may be observed that, about the time of *Josephus*, the Jews seem to have been fond of enlarging, and, (as they vainly thought,) embellishing the Sacred History, by inventing speeches, and prayers, and hymns, and also new articles of history; and these of considerable length: witness the several additions to the Book of Esther; witness the long story concerning wine, women, and truth, inserted amidst parts of the genuine history of *Ezra* and *Nehemiah*, and worked up into what is now called the *First Book of Esdras*; witness the hymn of the three children in the fiery furnace, added to *Daniel*; and witness also, the many additions in *Josephus*. Certainly, then, some few remarks might be noted by the Jews, and some few of their historical additions might be inserted in the margin of their Hebrew copies: which might afterwards be taken into the text itself by injudicious transcribers.

The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the God of battle, against a blaspheming enemy. It is not, therefore, very strange that some fanciful Rabbins should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel: and David's cutting off the giant's head with the giant's own sword. And then, finding that *Josephus* has said that David came from the sheep to the camp, and happened to hear the challenge, the Rabbins might think it very natural that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David; and then, (to be sure,) this was the most lucky season to introduce the celebrated friendship of Jonathan for David: particularly when, (according to these additions,) Jonathan had seen *Abner* leading David in triumph to the king's presence: every one admiring the young hero, as he proudly advanced with the grim head of the Philistine in his hand. So that this multiform addition, and fanciful embellishment, of the Rabbins reminds one of the motley absurdity described by the poet in the famous lines—

Humano capiti cervicem pictor equinam

Jongers se, edit, et variis induta phyllis;

"The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion, and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies as the Jews then declared to be *genuine*, and which they delivered afterwards to Origen as such. And that Origen did refer to the Jews for such copies as *they held genuine*, he allows in his Epistle to Africanus; for there he speaks of *soothing* the Jews, in order to get *pure* copies from them."—KENNICOTT'S *Second Dissertation on the Hebrew Text*, p. 419.

In the *general dissertation* which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the *Septuagint*, and consequently not in the *Hebrew copy* used for that Version. Several MSS. in the royal library at Paris either omit these verses, or have them with *asterisks*, or notes of *dubiousness*. And the collation by Dr. Holmes, and his continuators, have brought farther proof of the fact. From the whole, there is considerable evidence that these verses were not in the *Septuagint* in the time of *Origen*; and, if they were not in the MSS. used by Origen, it is very probable they were not in that Version *at first*; and, if they were not in the *Septuagint* at first, it is very probable that they were not in the *Hebrew text* one hundred and fifty years before Christ; and, if not *then* in the Hebrew text, it is very probable they were not in that text *originally*.—See *Dissertation on Gen.* p. 9.; and *Remarks on Select Passages*, p. 104.

I have only to remark here, that the *historical books* of the Old Testament have suffered more by the carelessness, or infidelity, of transcribers, than any other parts of the sacred volume: and of this the two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*, give the most decided and unequivocal proofs. Of this, also, the Reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the *Divine inspiration* of those books as they had of those of the *Law* and the *Prophets*; and have, therefore, made no scruple to insert some of their own *traditions*, or the glosses of their doctors, in different parts: for, as the whole must evidently appear to them as a *compilation* from their *public records*, they thought it no harm to make

different alterations and additions from *popular statements* of the same facts, which they found in *general circulation*. This is notoriously the case in *Josephus*: this will account, and it does to me very satisfactorily, for many of the *various readings* now found in the Hebrew text of the *Historical Books*. They were held in less *reverence*, and they were copied with less *care*, and emended with less *critical skill*, than the *Pentateuch* and the *Prophets*; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of *zeal*, yet, with all the sincere and truly enlightened friends of Divine revelation, they will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a *blot* on the Divine records; let them who, in the Providence of God, are qualified for the task, wipe it off: and, while they have the thanks of all honest men, God will have the glory.

There have been many who have affected to deny the existence of *giants*. There is no doubt that the accounts given of several are either fabulous, or greatly exaggerated. But men of an extraordinary size are not uncommon even in our own day: I knew two brothers, of the name of *Knight*, who were born in the same township with myself, who were *seven feet six inches high*; and another, in the same place, *Charles Burns*, who was *eight feet six*! These men were well and proportionably made. I have known others of this height, whose limbs were out of all proportion; their knees bent in, and joints rickety.

Ireland, properly speaking, is the only nation on the earth that produces *GIANTS*: and let me tell the *poor*, that this is the only nation in the world that may be said to live on *potatoes*; with little *bread*, and less *flesh-meat*.

I have seen, and entertained in my house, the famous Polish dwarf, the *Count Boruzlaski*, who was about *thirty-six inches* high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of *Charles Burns*, and the astonishing diminutiveness of *Count Boruzlaski*, could not be properly estimated but by comparing both together. Each was a perfect man; and yet, in quantum, how disproportionate! *Man* is the only creature in whom the extremes of minuteness and magititude are so apparent; and yet the proportion of the parts in each strictly correlative.

CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts prudently with respect to Saul, 1—5. Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, endeavours to destroy him, 6—12. David is made captain over a thousand; and the people love and respect him, 13—16. Saul, in order to ensnare him, offers him his daughter in marriage, 17—24. And requires a hundred foreskins of the Philistines for dowry; hoping that, in endeavouring to procure them, David might fall by the hands of the Philistines, 25. David agrees to the conditions, fulfils them, and has Michal to wife, 26—30.

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AND it came to pass, when he had made an end of speaking unto Saul, that ^athe soul of Jonathan was knit with the soul of

David, ^band Jonathan loved him as his own soul.

2 And Saul took him that day, ^cand would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and ^dbehaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the

^ePhilistine, that ^fthe women came out of all cities of Israel, singing and dancing, to meet king Saul with tabrets, with joy, and with ^ginstruments of music.

7 And the women ^hanswered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'

8 And Saul was very wroth, and the saying ⁱ'displeased' him; and he said, 'They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ^jthe kingdom?'

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that ^k'the evil spirit from God came upon Saul,' and he prophesied in the midst of the house; and David played with his hand, as at other times: ^land *there was* a javelin in Saul's hand.

^a Gen. 11. 30. — ^b Ch. 19. 2 & 20. 17. — ^c 2 Sam. 1. 26. — Deut. 13. 6. — ^d Ch. 17. 15. — ^e Or, prospered: ver. 14, 15, 20. — ^f Or, Philistines. — ^g Exod. 15. 20. — Judg. 11. 34. — ^h Heb. three-stringed instru-

ments. — ⁱ Exod. 15. 21. — Ch. 21. 11. & 22. 1. — ^j Ch. 11. 4. — ^k Heb. new evil on his evil. — ^l Ch. 19. 24. — 1 Sam. 18. 2. — ^m Ch. 19. 24. — 1 Sam. 18. 2. — ⁿ Ch. 19. 24. — 1 Sam. 18. 2.

NOTES ON CHAP. XVIII.

Verse 1. *When he had made an end of speaking*] These *five first verses* are omitted by the *Septuagint*.—See the Notes on the preceding chapter.

Jonathan loved him as his own soul.] The most intimate friendship subsisted between them; and they loved each other with pure hearts fervently. No love was lost between them; each was worthy of the other. They had a friendship which could not be affected with changes or chances; and which exemplified all that the ancients have said on the subject: Τῆς ψυχῆς ὁμοιωμένη σὺν αὐτῷ, καὶ ὡς αὐτὸν ἑαυτοῦ, τὴν ψυχὴν ἑταρᾶν αὐτοῦ—"Friendship produces an entire sameness; it is one soul in two bodies: a friend is another self."

Verse 4. *Jonathan stripped himself*] Presents of clothes, or rich robes, as tokens of respect and friendship, are frequent in the East. And how frequently arms and clothing were presented by warriors to each other, in token of friendship, may be seen in Homer, and other ancient writers.

Verse 5. *Set him over the men of war*] Made him *generalissimo*; or what we would call *field-marshal*.

Verse 6. *When David was returned*] This verse connects well with the 54th verse of the preceding chapter; and carries on the narration without any break or interruption.—See the Notes there.

Verse 6. *The women came out*] It was the principal business of certain women to celebrate victories, sing at funerals, &c.

With instruments of music.] The original word שִׁשְׁלָשִׁים, *shalashim*, signifies instruments with *three strings*; and is,

I think, properly translated by the Vulgate, *canæ tres*, with *sistrums*. This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three*, (sometimes more,) brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. *Saul hath slain his thousands*] As it cannot literally be true that Saul had slain thousands, and David ten thousands: it would be well to translate the passage thus: *Saul hath smitten, or fought, against thousands; David, against tens of thousands.* "Though Saul has been victorious in all his battles; yet he has not had such great odds against him as David has had: Saul, indeed, has been opposed by thousands; David by ten thousands." We may here remark, that the Philistines had drawn out their whole forces at this time; and, when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Verse 10. *The evil spirit from God*] See chap. xvi. 14, &c.

He prophesied in the midst of the house] He was beside himself; made prayers, supplications, and incoherent imprecations: "God preserve my life." "Destroy my enemies;" or such like prayers; might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit; and that, through it, he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he

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11 And Saul ^a cast the javelin ; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was ^b afraid of David, because ^c the LORD was with him, and was ^d departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand ; and ^e he went out and came in before the people.

14 And David ^f behaved himself wisely in all his ways ; and ^g the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But ^h all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, ⁱ her will I give thee to wife : only be thou ^k valiant for me, and fight ^l the LORD's battles. For Saul said, ^m Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, ⁿ Who *am* I ? and what *is* my life, or my father's family in Israel, that I should be son in law to the king ?

19 But it came to pass at the time when

^a Ch. 19. 10. & 20. 33. Prov. 27. 4.—^b Ver. 15, 29.—^c Ch. 16. 13, 18.—^d Ch. 16. 14. & 28. 15.—^e Ver. 16. Numb. 27. 17. 2 Sam. 5. 2.—^f Or, prospered. Ver. 5.—^g Gen. 39. 2, 3, 33. Josh. 6. 27.—^h Ver. 5.—ⁱ Ch. 17. 25.—^k Heb. a son of valour.—^l Numb. 32. 20, 27, 29. ch. 25. 28.

prayed in his family, while David was playing on the harp ; and then suddenly threw his javelin, intending to have killed David. Let it be observed, that the word יַיִתְנָבֶה *vayethnabe*, is the third person singular of the future, *hithpael* ; the sign of which is not only to do an action on or for one's self, but also to *feign* or *pretend* to do it. The meaning seems to be : Saul *pretended* to be *praying* in his family, the better to conceal his murderous intentions, and render David unsuspecting ; who was, probably, at this time, performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Verse 11. *Saul cast the javelin*] The *javelin*, or *spear*, was the emblem of regal authority : kings always had it at hand ; and, in ancient monuments, they are always represented with it.

In ancient times, says *Justin*, kings used a *spear* instead of a *diadem* : *Per ea tempora reges hastas pro diademate habebant*, *Hist. lib. xliii.* And, as *spears* were the emblems of supreme power, hence they were reputed as attributes of the Divinity, and were worshipped as representatives of the gods. *Ab origine rerum, pro Diis immortalibus veteres*

Merab Saul's daughter should have been given to David, that she was given unto ^o Adriel the ^p Meholathite to wife.

20 ¶ ^q And Michal Saul's daughter loved David : and they told Saul, and the thing ^r pleased him.

21 And Saul said, I will give him her, that she may be ^s a snare to him, and that ^t the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ^u this day be my son in law in *the one* of the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee : now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a light thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed ?

24 And the servants of Saul told him, saying, ^x On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ^y dowry, but a

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^m Ver. 21, 25. 2 Sam. 12. 9.—ⁿ See ver. 23. ch. 9. 21. 2 Sam. 7. 18.—^o 2 Sam. 21. 8.—^p Judg. 7. 22.—^q Ver. 28.—^r Heb. *was right in his eyes*.—^s Exod. 10. 7.—^t Ver. 17.—^u See ver. 26.—^x Heb. according to these words.—^y Gen. 34. 12. Exod. 22. 17.

HASTAS coluerunt, ob cujus religionis memoriam, adhuc deorum simulachris HASTÆ adduntur.—*Ibid.*

Verse 13. *Made him his captain*] This was under pretence of doing him honour ; when it was, in effect, only to rid himself of the object of his envy.

Verse 15. *He was afraid of him.*] He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 17. *Fight the Lord's battles*] Mr. Calmet properly remarks that the wars of the Hebrews, while conducted by the express orders of God, were truly *the wars of the Lord* : but, when the spirit of worldly ambition and domination became mingled with them, they were no longer the wars of the Lord, but wars of lust and profanity.

Verse 21. *That she may be a snare to him*] Saul had already determined the condition on which he would give his daughter to David ; *viz.* that he *should slay one hundred Philistines* : this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt ; and thus Michal would become *a snare to him*.

Verse 25. *But a hundred foreskins*] That is, Thou shalt slay one hundred Philistines ; and thou shalt produce their

A. M. 2911.
B. C. 1063.
An. Exod. Ibr.
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Anno ante I.
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hundred foreskins of the Philistines, to be ^aavenged of the king's enemies. But Saul ^bthought to make David fall by the hand of the Phi-

listines.

26 And when his servants told David these words, it pleased David well to be the king's son in law; and ^cthe days were not ^dexpired.

27 Wherefore David arose and went, he and ^ehis men, and slew of the Philistines two hundred men; and ^fDavid brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave

him Michal his daughter to wife.

28 ^gAnd Saul saw and knew that the Lord ^hwas with David, and ⁱthat Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines ^jwent forth: and it came to pass, after they went forth, ^kthat David ^lbehaved himself more wisely than all the servants of Saul; so that his name was much ^mset by.

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^a Ch. 14. 24. — ^b Ver. 17. — ^c See ver. 21. — ^d Heb. *fulfilled*. — ^e Ver. 17. — ^f 2 Sam. 3. 14.

^g 2 Sam. 11. 1. — ^h Ver. 1. — ⁱ Heb. *perceived*. — ^j Ch. 29. 21. — ^k 2 Kings 1. 19. — ^l Ps. 119. 45.

foreskins, as a proof not only that thou hast killed one hundred men; but that these are of the *uncircumcised*.

Verse 27. *Slew two hundred men*] The Septuagint has only *one hundred men*. Saul covenanted with David for a *hundred*; and David himself says, 2 Sam. iii. 14., that he espoused Michal for a *hundred*; hence it is likely that *one hundred* is the true reading.

Verse 30. *Then the princes of the Philistines went forth*] Probably to avenge themselves on David and the Israelites: but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage; hence it is said, he behaved himself more wisely than all the servants of Saul.

CHAPTER XIX.

Jonathan pleads for David before Saul; who is, for the present, reconciled, 1—7. David defeats the Philistines; and Saul becomes again envious, and endeavours to slay him, but he escapes, 8—10. Saul sends men to David's house, to lie in wait for him; but Michal saves him by a stratagem, 11—17. David flees to Samuel, at Ramah, 18. Saul, hearing of it, sends messengers three several times to take him; but the Spirit of God coming upon them, they prophesy, 19—21. Saul, hearing of this, goes after David himself, and falls under the same influence, 22—24.

A. M. 2941.
B. C. 1063.
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AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son ^adelighted much in David: and Jonathan told Da-

vid, saying, Saul my father ^bseeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

A. M. 2941.
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^a Ch. 18. 1.

^b Ver. 18.

NOTES ON CHAP. XIX.

Verse 1. *That they should kill David.*] Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person,

and every soldier, had got positive orders to dispatch him.

Verse 2. *Take heed to thyself until the morning*] Perhaps the order was given to slay him the next day; and there-

A. M. 2941.
B. C. 1063.
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3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee ; and what I see, that I will tell thee.

4 ¶ And Jonathan ^a spake good of David unto Saul his father, and said unto him, Let not the king ^b sin against his servant, against David ; because he hath not sinned against thee, and because his works have been to theeward very good :

5 For he did put his ^c life in his hand, and ^d slew the Philistine, and ^e the LORD wrought a great salvation for all Israel : thou sawest it, and didst rejoice : ^f wherefore then wilt thou ^g sin against innocent blood, to slay David without a cause ?

6 And Saul hearkened unto the voice of Jonathan : and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, ^h as ⁱ in times past.

^a Prov. 31. 8, 9. — ^b Gen. 42. 22. — ^c Psal. 35. 12. & 109. 5. — ^d Prov. 17. 13. — ^e Jer. 18. 20. — ^f Judg. 9. 17. & 12. 3. — ^g ch. 28. 21. — ^h Psal. 119. 109. — ⁱ Ch. 17. 49, 50. — ^j 1 Sam. 11. 13. — ^k 1 Chron. 11. 14. — ^l Ch. 20. 32. — ^m Matt. 27. 4.

fore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. *Jonathan spake good of David*] It is evident that Jonathan was satisfied that David was an innocent man ; and that his father was most unjustly incensed against him.

Verse 5. *For he did put his life in his hand*] The pleadings in this verse, though short, are exceedingly cogent ; and the argument is such as could not be resisted.

Verse 6. *He shall not be slain.*] In consequence of this oath, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. *He was in his presence, as in times past.*] By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated : the king having sworn that he should not be slain, David resumes his place in the palace of Saul.

Verse 9. *And the evil spirit from the LORD*] His envy and jealousy again returned ; producing distraction of mind. which was exacerbated by diabolic influence.—See on chap. xvi. 14.

Verse 10. *But he slipped away*] He found he could not trust Saul ; and, therefore, was continually on his watch. His agility of body was the means of his preservation at this time.

8 ¶ And there was war again : and David went out, and fought with the Philistines, and slew them with a great slaughter ; and they fled from ^k him.

9 And ^l the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand : and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin ; but he slipped away out of Saul's presence, and he smote the javelin into the wall : and David fled, and escaped that night.

11 ¶ ^m Saul also sent messengers unto David's house, to watch him, and to slay him in the morning : and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal ⁿ let David down through a window : and he went, and fled, and escaped.

13 And Michal took an ^o image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

^k Ch. 16. 21. & 18. 2, 13. — ^l Heb. yesterday, third day. — ^m Heb. his face. — ⁿ Ch. 16. 14. & 18. 10, 11. — ^o Psal. 59. title. — ^p So Josh. 2. 15. — Acts 9. 24, 25. — ^q Heb. teraphim. — Gen. 31. 19. — Judg. 17. 5.

Verse 11. *And to slay him in the morning*] When they might be able to distinguish between him and Michal his wife ; for, had they attempted his life in the night season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a traitor ; and, consequently, an attack upon him was justifiable at any time, even in the fullest day-light.

Verse 12. *Let David down through a window*] As Saul's messengers were sent to David's house to watch him, they would naturally guard the gate, or lie in wait in that place by which David would come out : Michal, seeing this, let him down to the ground through a window, probably on the back part of the house ; and, there being neither entrance nor issue that way, the liers in wait were easily eluded.

Verse 13. *Michal took an image*] אֵת הַתְּרָפִים *et ha teraphim, the teraphim.* The Hebrew word appears to mean any kind of image, in any kind of form, as a representative of some reality. Here, it must have been something in the human form ; because it was intended to represent a man lying in bed indisposed.

A pillow of goats' hair] Perhaps she formed the appearance of a sick man's head, muffled up, by this pillow or bag of goats' hair. So, I think, the original might be understood. The goats' hair was merely accidental ; unless we

A. M. 2912.
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14 And when Saul sent messengers to take David, she said, *He is sick.*

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; ^a why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And ^b Saul sent messengers to take David: and when they saw the company of the pro-

phets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^c prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and ^e the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 ^f And he stripped off his clothes also, and prophesied before Samuel in like manner, and ^g lay down ^h naked all that day and all that night. Wherefore they say, *Is Saul also among the prophets?*

^a 2 Sam. 2. 22.—^b See John 7. 32, 45, &c.—^c 1 Cor. 14. 3, 21, 25. ch. 19. 3, 6.—^d Numb. 11. 26. Joel 2. 28.

^e Ch. 19. 10.—^f Isa. 29. 2.—^g Heb. *fell*. Numb. 24. 4.—^h Mic. 1. 8. See 2 Sam. 6. 14, 21.—ⁱ Ch. 19. 11.

could suppose that it was designed to represent the hair of David's head, which is not improbable.

Verse 17. *Let me go; why should I kill thee?* That is, if thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a wife she could do no less than favour the escape of her husband: being perfectly satisfied that there was no guilt in him. It is supposed that it was on this occasion that David wrote the lixth Psalm, *Deliver me from mine enemies, &c.*

Verse 18. *David fled and escaped to Samuel*] He, no doubt, came to this holy man to ask advice: and Samuel thought it best to retain him for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. *The company of the prophets prophesying*] Employed in religious exercises.

Samuel—appointed over them] Being head or president of the school at this place.

The Spirit of God was upon] They partook of the same influence, and joined in the same exercise; and thus were prevented from seizing David.

Verse 23. *He went on, and prophesied*] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that, *prophesying*, praying, singing praises, &c. till he came to Naioth.

Verse 24. *He stripped off his clothes*] Threw off his royal robes or military dress, retaining only his tunic; and continued so all that day and all that night; uniting with the sons of the prophets in *prayers, singing praises*, and other religious exercises; which were unusual to kings and warriors; and this gave rise to the saying, *Is Saul also among the prophets?* By bringing both him and his men thus under a Divine influence, he prevented them from injuring the person of David.—See the Notes on ch. x. 6. &c.; and see a Sermon on *The Christian Prophet and his Work*.

CHAPTER XX.

David complains to Jonathan of Saul's enmity against him; Jonathan comforts him, 1—10. They walk out into the field, and renew their covenant, 11—17. David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father towards him, 18—25. David hides himself; is missed by Saul; Jonathan is questioned concerning his absence; makes an excuse for David,

Saul is enraged, and endeavours to kill Jonathan, 24—33. Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life, 34—39. He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting, 40—42.

A. M. 2942.
B. C. 1062.
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429.
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AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ^a shew it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but ^a step between me and death.

4 Then said Jonathan unto David, ^b Whatsoever thy soul ^c desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the ^d new moon, and I should not fail to sit with the king at meat: but let me go, that

^a Heb. uncover mine ear. ver. 12. ch. 9. 15.—^b Or, Say what is thy mind, and I will do, &c.—^c Heb. speaketh, or, thinketh.—^d Numb. 10. 10. & 28. 11.—^e Ch. 19. 2.

NOTES ON CHAP. XX.

Verse 1. *David fled from Naioth*] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. *My father will do nothing*] Jonathan thought that his father would have no evil design against David, because of the oath which he had sworn to himself, ch. xix. 6. and, at any rate, that he would do nothing against David, without informing him.

Verse 3. *There is but a step between me and death.*] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

The same figure used here, *there is but a step between me and death*, may be found in *Juvenal*, who, satirizing those who risk their lives for the sake of gain, in perilous voyages, speaks thus:—

*I nunc .t. ventis aniram committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tellus.*

SAT. XII. v. 57.

I may ^e hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run ^f to Beth-lehem his city: for there is a yearly ^g sacrifice there for all the family.

7 ^h If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, then be sure that ⁱ evil is determined by him.

8 Therefore thou shalt ^k deal kindly with thy servant; for ^l thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^m if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

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ⁱ Ch. 16. 4.—^j Or, feast. ch. 9. 12.—^k See Deut. 1. 23. 2 Sam. 17. 4.—^l Ch. 25. 17. Esth. 7. 7.—^m Josh. 2. 14.—ⁿ Ver. 16. ch. 18. 3. & 23. 18.—^o 2 Sam. 14. 32.

“Go now, and commit thy life to the winds, trusting to a hewn plank, four or seven fingers thick, if the beam out of which it has been cut, have been large enough.”

Verse 5. *To-morrow is the new moon*] The months of the Hebrews were lunar months, and they reckoned from new moon to new moon. And, as their other feasts, particularly the pass-over, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast, as we learn from Numb. x. 10. xxviii. 11. And we may suppose that the families, on such occasions, sacrificed and feasted together. To this David seems to refer: but the gathering together all the families of a whole tribe seems to have taken place only once in the year. *There is a yearly sacrifice there for all the family*, ver. 6.

Verse 8. *If there be in me iniquity*] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. *Who shall tell me?*] Who shall give me the

A. M. 5942.
B. C. 1062.
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11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have ^asounded my father about to-morrow any time, or the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and ^bshew it thee;

13 ^cThe LORD do so and much more to Jonathan: but if it please my father *to do thee evil*, then I will shew it thee, and send thee away, that thou mayest go in peace: and ^dthe LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the LORD, that I die not:

15 But *also* ^ethou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan ^fmade a covenant with the house of David, saying, ^gLet the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, ^hbecause he loved him: ⁱfor he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, ^kTo-morrow *is* the new moon: and thou shalt be missed, because thy seat will be ^lempty.

19 And *when* thou hast stayed three days, *then* thou shalt go down ^mquickly, and come to ⁿthe place where thou didst hide thyself, ^owhen the business was *in hand*, and shalt remain by the stone ^pEzel.

20 And I will shoot three arrows on the *side thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them: then come thou, for *there is* peace to thee, and ^qno hurt; ^ras the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* ^sthe matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* ^tnot clean; surely he *is* not clean.

^a Heb. searched.— ^b Heb. uncover thine ear. ver. 2.— Ruth 1, 17. — ^c Josh. 1, 9. ch. 17, 37. 1 Chron. 22, 14, 16. — ^d 2 Sam. 9, 1, 3, 7, & 21, 7. — ^e Heb. cut.— Ch. 23, 22. See ch. 31, 2. 2 Sam. 4, 7, & 21, 8. — ^f Or, by his love toward him.

^g Ch. 18, 1. — ^h Ver. 15. — Heb. ⁱloved.— Or, ^jloved.— Heb. ^kgreatly.— Ch. 19, 2. — Heb. ^lcut.— Or, ^mthat is, the new moon.— Heb. ⁿnot.— Or, ^othat is, the new moon.— Ver. 14, 16. See ver. 12. — Lev. 7, 26, & 1, 1, 8.

necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. *Come, and let us go out into the field*] In answer to David's question, he now shews him how he shall convey this intelligence to him.

Verse 12. *Jonathan said—O LORD God of Israel*] There is, most evidently, something wanting in this verse. The Septuagint has, *The Lord God of Israel doth know*. The Syriac and Arabic, *The Lord God of Israel is witness*. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word *in chai*, "liveth;" and the text reads thus, *As the Lord God of Israel LIVETH, when I have sounded my father,—if there be good, and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan*. This makes a still better sense.

Verse 13. *The LORD be with thee, as he hath been with my father*.] From this, and other passages here, it is very evident that Jonathan knew that the Lord had appointed David to the kingdom.

Verse 14. *Shew me the kindness of the LORD*] When thou comest to the kingdom, if I am alive, thou shalt shew kindness to me; and thou shalt continue that kindness to my family after me.

Verse 20. *I will shoot three arrows*] Jonathan intended that David should stay at the stone Ezel, where probably there was some kind of *cave*, or *hiding-place*; that, to prevent all suspicion, he would not go to him, himself, but take his servant into the fields, and pretend to be exercising himself in archery; that he would shoot three arrows, the better to cover his design; and, that if he should say to his servant, who went to bring back the arrows, "The arrows are on this side of thee," this should be a sign to David that he might safely return to Court, no evil being designed to him. But if he should say, "The arrows are beyond thee;" then David should escape for his life, Saul having determined his destruction.

Verse 23. *The king sat upon his seat*] It seems that there was one table for Saul, Jonathan, David, and Abner:

A. M. 2942.
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27 And it came to pass on the morrow, *which was the second day* of the month, that David's place was empty: and Saul said unto Jonathan

than his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan ^a answered Saul, David earnestly asked *leave* of me to go to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ^bThou ^cson of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ^dshall surely die.

32 And Jonathan answered Saul his father, and said unto him, ^eWherefore shall he be slain? What hath he done?

^a Ver. 6.—^b Or, *thou perverse rebel*.—^c Heb. Son of perverse rebellion.
^d Heb. is the son of death.

Saul having the chief seat, that *next to the wall*. As only *four* sat at this table, the absence of any one would soon be noticed.

Verse 29. *Our family hath a sacrifice*] Such sacrifices were undoubtedly *festal* ones; the beasts slain for the occasion were first *offered to God*, and their *blood poured out before him*: afterwards, all that were bidden to the feast, ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Verse 30. *Thou son of the perverse rebellious woman*] This clause is variously translated, and understood. The *Hebrew* might be translated, *Son of an unjust rebellion*: that is, "Thou art a rebel against thy own father." The *VULGATE*, *Fili mulieris virum ultro rapientis*: "Son of the woman, who, of her own accord, forces the man." The *SEPTUAGINT* is equally curious, *Υιου κορασίων αυτομολουστων*: "Son of the damsels who came of their own accord." Were these the meaning of the *Hebrew*, then the bitter reflection must refer to some *secret* transaction betwixt Saul and Jonathan's mother; which certainly reflects more dishonour on

33 And Saul ^fcast a javelin at him to smite him: ^gwhereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran he shot an arrow ^hbeyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his ⁱartillery unto ^khis lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of a *place* toward the south, and fell

A. M. 2942.
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^f Ch. 19. 5. Matt. 27. 23. Luke 23. 22.—^g Ch. 18. 11.—^h Ver. 7.
ⁱ Heb. to pass over him.—^j Heb. instruments.—^k Heb. that was his.

himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Verse 34. *Jonathan arose—in fierce anger*] We should probably understand this rather of Jonathan's *grief* than of his *anger*, the latter clause explaining the former; *for he was grieved for David*. He was grieved for his father; he was grieved for his friend.

Verse 38. *Make speed, haste, stay not*] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

Verse 40. *Jonathan gave his artillery*] I believe this to be the only place in our language where the word *artillery* is not applied to *cannon* or *ordnance*. The original *כלי* *keley*, signifies simply *instruments*; and here means the bow, quiver, and arrows.

Verse 41. *Until David exceeded*] David's distress must, in the nature of things, be the *greatest*. Besides his friend

A. M. 2912.
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on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, ^a Go in peace, ^b forasmuch as we have sworn both of us in

^a Ch. I. 17.

Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own mal-administration. He did not humble himself before God; and, therefore, became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had every thing to fear; and, therefore, he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means which were so much

the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

^b Or, the LORD be witness in that day, &c. See ver. 25.

in his power. But, as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in, by such means, at such a way, and in such a time, as was most suited to His godly wisdom. He that believeth shall not make haste: God's *way* and *time* are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without Divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom: though he encompass himself with his own sparks, yet this hath he at the Lord's hand; he shall lie down in sorrow.

CHAPTER XXI.

David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1—9. He leaves Nob, and goes to Achish, king of Gath, 10. But on being recognized as the vanquisher of Goliath, by the servants of Achish, he feigns himself deranged, and Achish sends him away, 11—15.

A. M. 2912.
B. C. 1062.
An. Exod. Ibr.
429.
Anno ante I.
Olymp. 286.

THEN came David to Nob to ^a Ahimelech the priest: and Ahimelech was ^b afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech, the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and

^a Ch. 14. 3, called *Ahiab*, called also *Abiathar*, Mark 2. 26.—^b Ch. 16. 4.

NOTES ON CHAP. XXI.

Verse 1. *Then came David to Nob.*] There were two places of this name; one on this side, the second on the other side, of Jordan: but it is generally supposed that Nob, near Gibeah of Benjamin, is the place here intended; it was about twelve miles from Jerusalem.

Why art thou alone] Ahimelech probably knew nothing

what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five loaves of bread in mine hand, or what there is ^c present.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is ^d hallowed bread; ^e if the young*

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^c Heb. *found*.—^d Exod. 25. 30. Lev. 24. 5. Matt. 12. 4.—^e Exod. 19. 10. Zech. 7. 5.

of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. *The king hath commanded me a business*] All said here is an untruth, and could not be dictated by the Spirit of the Lord: but there is no reason to believe that David was under the influence of Divine inspiration at this

A. M. 2942.
B. C. 1062.
An. Exod. 1st.
429.
Anno ante I.
Olymp. 286.

men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^a vessels of the young men are holy, and *the bread is* in a manner common, ^b yea, though it were sanctified this day ^c in the vessel.

6 So the priest ^d gave him hallowed bread: for there was no bread there but the shew-bread, ^e that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD: and his name was ^f Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my

weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^g the valley of Elah, ^h behold, it is *here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to ⁱ Achish the king of Gath.

11 And ^k the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, ^l Saul hath slain his thousands, and David his ten thousands?

12 And David ^m laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And ⁿ he changed his behaviour before them, and feigned himself mad in their hands, and

A. M. 2942.
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^a 1 Thess. 4. 4.—^b Or, especially when this day there is other sanctified in the vessel.—^c Lev. 8. 26.—^d Matt. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.—^e Lev. 24. 8, 9.

^f Ch. 22. 9. Psa. 52, title.—^g Ch. 17. 2, 50.—^h See ch. 31. 10.—ⁱ Or, Abimelech, Psa. 34, title.—^k Psa. 36, title.—^l Ch. 18. 7. & 29. 5. Ecclus. 47. 6.—^m Luke 2. 19.—ⁿ Psa. 34, title.

time. It is well known that, from all antiquity, it was held no crime to tell a lie in order to save life. Thus *Diphilus*:

Υπολαμβάνω το ψεύδος επι σωτηρία
Λεγόμενον, ουδεν περιποιεσθαι ουσχέρες.

“I hold it right to tell a lie, in order to procure my personal safety: nothing should be avoided in order to save life.”

A Heathen may say or sing thus: but no Christian can act thus, and *save his soul*; though he, by doing so, may save his life.

Verse 6. *So the priest gave him hallowed bread*] To this history our Lord alludes, Mark ii. 25. in order to shew that, in cases of *absolute necessity*, a breach of the ritual law was no sin. It was lawful for the priests only to eat the shew-bread: but David and his companions were starving; no other bread could be had at the time; and, therefore, he and his companions ate of it without sin.

Verse 7. *Detained before the Lord*] Probably, fulfilling some vow to the Lord; and, therefore, for a time was resident at the tabernacle.

And his name was Doeg] From chap. xxii. 9. we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests. We learn from its title, that the liid. Psalm was made on this occasion: but these titles are not to be implicitly trusted.

Verse 9. *The sword of Goliath*] It has already been conjectured, see ch. xvii. that the sword of Goliath was laid up as a trophy in the tabernacle.

Verse 10. *Went to Achish the king of Gath.*] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place.

Verse 13. *And he changed his behaviour.*] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of *phrenzy*, accompanied with *epileptic fits*. This opinion is countenanced by the *Septuagint*, who render the passage thus: *Ιδου ιδετε ανδρα επιληπτον*, “Behold, ye see an epileptic man. Why have ye introduced him to me?” *Μη ελατουμεν επιληπτων εγω*; “Have I any need of epileptics, that ye have brought him to have his fits before me?” (*επιληπτουσθαι προς με*). It is worthy of remark, that the *spittle falling upon the beard*, i. e. *slavering or frothing at the mouth*, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct; and that he acted the part of a lunatic or madman, in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David: but if *mocking be catching*, according to the proverb, he who *feigns* himself to be mad may, through the just judgment of God, become so. I dare not be the apologist of *insincerity*, or *lying*. Those who wish to look farther into this subject, may consult Dr

A. M. 2912.
B. C. 1062.
An. Exod. 18.
429.
Anno ante I.
Olymp. 286.

* scrabbled on the doors of the gate,
and let his spittle fall down upon
his beard.

14 Then said Achish unto his ser-
vants, Lo, ye see the man ^b is mad: wherefore

^a Or, made marks.

Chandler, Mr. Saurin; and Ortolan, in the first volume of
Dissertation, at the end of the Dutch edition of the *Critica*
Sacra.

Verse 15. *Shall this fellow come into my house?* I
will not take into my service a man who is liable to so griev-
ous a disease. Chandler, who vindicates David's *feigning*
madness, concludes thus: "To deceive the deceiver."

then have ye brought him to me?

15 Have I need of mad men, that
ye have brought this *fellow* to play
the mad man in my presence? shall
this *fellow* come into my house?

A. M. 2912.
B. C. 1062.
An. Exod. 18.
429.
Anno ante I.
Olymp. 286.

Or, shall this fellow come.

in more violent transports; in more criminal. And
what so happy to observe at the very reverse of that charac-
ter, which they had so much feared? He was undone as a
wise man, he had a chance to escape as a *madman*; he tried,
and the experiment succeeded. "I confess I can neither feel
the force, nor the *credulity*, of this. Decent and happy may
never be pleasing in the sight of God."

CHAPTER XXII.

David flees to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1, 2. He
goes afterwards to Moab; and, by the advice of the prophet Gad, to the forest of Hareth, 3—5. Saul suspecting
his servants of infidelity, upbraids them, 6—8. Doeg informs him of David's coming to Nob; of his being
entertained by Ahimelech; on which Saul slays Ahimelech and all the priests, to the number of eighty-five, and
destroys the city of Nob, 9—19. Abiathar, the son of Ahimelech, only escapes; he joins with David, by whom
he is assured of protection, 20—23.

A. M. 2942.
B. C. 1062.
An. Exod. 18.
429.
Anno ante I.
Olymp. 286.

D AVID therefore departed
thence, and ^a escaped ^b to the
cave Adullam: and when his bre-
thren and all his father's house
heard *it*, they went down thither to him.

2 ^c And every one *that was* in distress, and

every one that ^a *was* in debt, and
every one *that was* ^c discontented,
gathered themselves unto him; and
he became a captain over them:
and there were with him about four hundred men.

3 ^d And David went thence to Mizpeh of

A. M. 2942.
B. C. 1062.
An. Exod. 18.
429.
Anno ante I.
Olymp. 286.

^a Psa. 57, title, and 112, title. — ^b 2 Sam. 23. 14. — ^c Judg. 11. 3.

^d Heb. *had a sister* — ^e Heb. *latter of Gad*

NOTES ON CHAP. XXII.

Verse 1. *The cave Adullam*] This was in the tribe of
Judah; and, according to Eusebius and Jerom, ten miles
eastward of what they call *Eleutheropolis*.

Verse 2. *And every one that was in distress—debt—dis-
contented*] It is very possible that these several disaffected
and exceptionable characters might, at first, have supposed
that David, unjustly persecuted, would be glad to avail him-
self of their assistance, that he might revenge himself upon
Saul; and so they, in the mean time, might profit by plun-
der, &c. But if this were their design, they were greatly
disappointed; for David never made any improper use of

them. They are never found plundering or murdering:
on the contrary, they always appear under good discipline;
and are only employed in services of a beneficent nature,
and in defence of their country. Whatever they were be-
fore they came to David, we find that he succeeded in civil-
izing them, and making profitable to the state those who
were before unprofitable. It is not necessary to strain the
words of the original, in order to prove that these were
oppressed people, and not exceptionable characters, as some
have done.

Verse 3. *He said unto the king at Moab*] David could
not trust his parents within the reach of Saul, and he found

A. M. 2942.
B. C. 1062.
An. Exod. 1st.
429.
Anno ante I.
Olymp. 286.

Moab : and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab : and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet ^a Gad said unto David, Abide not in the hold ; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ^b tree in Ramah, having his spear in his hand, and all his servants *were* standing about him ;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites ; will the son of Jesse ^c give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds ;

8 That all of you have conspired against me, and *there is* none that ^d sheweth me that ^e my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day ?

^a 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.—^b Or, *grove in a high place*.—^c Ch. 8. 14.—^d Heb. *uncovereth mine ear*. ch. 20. 2.—^e Ch. 18. 3. & 20. 30.

it very inconvenient to them to be obliged to go through all the fatigues of a military life ; and, therefore, begs the king of Moab to give them shelter. The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect *friendship*, if not considerable *services*.

Verse 5. *Get thee into the land of Judah*] God saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeah*] Saul and his men were in pursuit of David ; and had here, as is the general custom in the East, encamped on a *height*, for so *Ramah* should be translated, as in the margin. His *spear*, the ensign of power, (see on ch. xviii. 11.) was at his hand ; that is, stuck in the ground where he rested, which was the *mark* to the soldiers, that *there* was their general's tent.

And all his servants were standing about him] That is, they were encamped around him ; or perhaps here there is a reference to a sort of council of war, called by Saul, for the purpose of delivering the speech recorded in the following verses.

A. M. 2942.
B. C. 1062.
An. Exod. 1st.
429.
Anno ante I.
Olymp. 286.

9 ¶ Then answered ^f Doeg the Edomite which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^g Ahimelech the son of ^h Ahitub.

10 ⁱ And he enquired of the Lord for him, and ^k gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob : and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, ^l Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait as at this day ?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house ?

15 Did I then begin to enquire of God for him ? be it far from me : let not the king impute *any* thing unto his servant, *nor* to all

^f Ch. 21. 7. Psa. 52, title ; & ver. 1, 2, 3.—^g Ch. 21. 1.—^h Ch. 14. 3.—ⁱ Numb. 27. 21.—^k Ch. 21. 6, 9.—^l Heb. *Behold me*.

Verse 8. *There is none that sheweth me*] He conjectured that Jonathan had made a league with David, to dethrone him ; and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now, it was impossible for any of them to shew what did not exist ; no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was set over the servants of Saul*] In ch. xxi. 7. he is said to be the *chiefest of the herdsmen that belonged to Saul* ; and the *Septuagint* intimate that he was *over the mules of Saul*. Probably he was what we call the king's *equerry*, or *groom*.

Verse 10. *And he enquired of the Lord for him*] This circumstance is not related in the history : but it is probably true ; as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. *And who is so faithful*] The word נאמן *Nee-man*, which we here translate *faithful*, is probably the name of an *officer*.—See the Note on Numb. xii. 7.

Verse 15. *Did I then begin to enquire of God*] He probably means, that his enquiring *now* for David was no *new*

A. M. 2942.
B. C. 1092.
An. Exod. 1st.
429.
Anno ante 1.
Olymp. 286.

the house of my father: for thy servant knew nothing of all this, ^a less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the "footmen" that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king ^a would not put forth their hand to fall upon the priests of the Lord.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ^a slew on that day fourscore and five persons that did wear a linen ephod.

^a Heb. little or great.—^b Or, guard.—^c Heb. runners.—^d See Exod. 1. 17.—^e See ch. 2. 31.

thing, having often done so before; and without ever being informed it was either wrong in itself, or displeasing to the king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David. He knew him to be the king's son-in-law, and he treated him as such.

Verse 17. *But the servants of the king would not*] They dared to disobey the commands of the king, in a case of such injustice, inhumanity, and irreligion.

Verse 18. *And Doeg—fell upon the priests*] A ruthless Edomite, capable of any species of iniquity.

Fourscore and five persons] The Septuagint read τριακοντος και πεντε οντας, three hundred and five men; and Josephus has three hundred and eighty-five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

That did wear a linen ephod.] That is, persons who did actually administer, or had a right to administer, in sacred

19 ^a And Nob the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep, with the edge of the sword.

20 ^a And one of the sons of Ahimelech the son of Abitub, named Abiathar, ^b escaped and fled after David.

21 And Abiathar shewed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite *was* there: that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: ^c for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

^a Ver. 9, 11.—^b Ch. 23. 6.—^c Ch. 2. 32.—^d 1 Kings 2. 26.

things. The *linen ephod* was the ordinary clothing of the priests.

Verse 19. *And Nob—smote he with the edge of the sword*] This is one of the worst acts in the life of Saul: his malice was implacable; and his wrath was cruel: and there is no motive of justice or policy by which such a barbarous act can be justified.

Verse 20. *Abiathar, escaped*] This man carried with him his sacerdotal garments, as we find from ch. xxiv. 6, 9.

Verse 22. *I knew it that day*] When I saw Doeg there, I suspected he would make the matter known to Saul.

I have occasioned the death of all the persons] I have been the innocent cause of their destruction.

Verse 23. *He that seeketh my life seeketh thy life*] The enmity of Saul is directed against thee, as well as against me; and thou canst have no safety but in being closely attached to me: and I will defend thee, even at the risk of my own life. This he was bound in duty and conscience to do.

CHAPTER XXIII.

David succours Keilah, besieged by the Philistines; defeats them; and delivers the city, 1—6. Saul hearing that David was at Keilah, determines to come and seize him, 7, 8. David enquires of the Lord concerning the fidelity of the men of Keilah towards him; is informed that if he stays in the city, the men of Keilah will betray him to Saul, 9—12. David and his men escape from the city, and come to the wilderness of Ziph, 13—15. Jonathan meets him in the wood of Ziph; strengthens his hand in God; and they renew their covenant, 16—18.

The Ziphites endeavour to betray David to Saul, but he and his men escape to Maon, 19—24. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they must inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines, 25—27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to Engedi, 28, 29.

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante I.
Olymp. 286.

THEN they told David, saying, Behold, the Philistines fight against ^a Keilah, and they rob the threshing-floors.

2 Therefore David ^b enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

^a Josh. 15. 44.—^b Ver. 4, 6, 9. ch. 30. 8. 2 Sam. 5. 19, 23.

NOTES ON CHAP. XXIII.

Verse 1. *The Philistines fight against Keilah*] Keilah was a fortified town in the tribe of Judah, near to Eleutheropolis, on the road to Hebron.

Rob the threshing-floors.] This was an ancient custom of the Philistines, Midianites, and others.—See Judges, v. 4. When the corn was ripe and fit to be threshed, and they had collected it at the threshing-floors, which were always in the open field; then their enemies came upon them, and spoiled them of the fruits of their harvest.

Verse 2. *Therefore David enquired of the Lord*] In what way David made this inquiry we are not told: but it was probably by means of Abiathar; and, therefore, I think, with Houbigant, that the sixth verse should be read immediately after the first. The adventure mentioned here was truly noble. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judea, as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases, a man, with David's wrongs, would have joined with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

6 And it came to pass, when Abiathar the son of Ahimelech ^c fled to David to Keilah, that he came down with an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and ^d he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel thy servant hath certainly heard that Saul seeketh to come to Keilah, ^e to destroy the city for my sake.

11 Will the men of Keilah deliver me up into

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante I.
Olymp. 286.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante I.
Olymp. 285.

^c Ch. 22. 20.—^d Numb. 27. 21. ch. 30. 7.—^e Ch. 22. 19.

The Lord said—Go and smite] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. *David enquired of the Lord yet again*] This was to satisfy his men; who made the strong objections mentioned in the preceding verse.

Verse 5. *Brought away their cattle*] The forage and spoil which the Philistines had taken; driving the country before them round about Keilah.

Verse 6. *Came down with an ephod*] I think this verse should come immediately after verse the first.—See the Note there.

Verse 8. *Saul called all the people together*] That is, all the people of that region or district; that they might scour the country, and hunt out David from all his haunts.

Verse 9. *Bring hither the ephod*] It seems as if David himself, clothed with the ephod, had consulted the Lord; and the 10th, 11th, and 12th verses contain the words of the consultation, and the Lord's answer. But see on ver. 2.

Verses 11, 12.—In the next verses we find the following questions and answers: David said, *Will Saul come down to Keilah?*—And the Lord said, *He will come down. Will the men of Keilah deliver me, and my men into the hand of Saul?*—And the Lord said, *They will deliver thee up.* In this short history we had an ample proof that there is such a

A. M. 2943.
B. C. 1061
An. Exod. 1st.
4th.
Anno ante I.
Olymp. 285.

his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said,

He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

13 ¶ Then David and his men, ^b which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in ^c a mountain in the wilderness of ^d Ziph. And Saul ^e sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be

next unto thee; and ^f that the Lord Saul my father knoweth.

18 And they two ^g made an covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then ^h came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is ⁱ on the south of ^j Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and ^k our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord: for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his ^l haunt is, and who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilder-

^a Heb. shut up.—^b Ch. 22, 2. & 25, 13.—^c Psal. 11, 1.—^d Job, 15, 50.—^e Psal. 54, 3, 4.—^f Ch. 21, 20.—^g Ch. 18, 3. & 20, 16, 42.

2 Sam. 21, 7.—^h See ch. 20, 1. Psal. 54, 13.—ⁱ Heb. on the right hand.—^j Or, the wilderness.—^k Psal. 4, 5.—^l Heb. fast shall be.

thing as *contingency* in human affairs: that is, God has poised many things between a possibility of being and not being; leaving it to the will of the creature to turn the scale. In the above answers of the Lord, the following *conditions* were evidently implied: If thou *continue* in Keilah, Saul will certainly come down; and, if *Saul come down*, the men of Keilah *will deliver thee* into his hands. Now, though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah;—but had he staid, Saul would have come down, and the men of Keilah would have betrayed David. We may observe, from this, that, however positive a declaration of God may appear, that refers to any thing in which man is to be employed: the prediction is not intended to *suspend*, or *destroy*, *free-agency*, but always comprehends in it some particular condition.

Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

Verse 16. *And Jonathan—strengthened his hand in God.*]

It is probable that there was always a secret intercourse between David and Jonathan; and that, by this most trusty friend, he was apprised of the various designs of Saul to take away his life. As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High; and to assure him that the hand of Saul should not prevail against him: and at this interview they renewed their covenant of friendship. Now, all this Jonathan could do, consistently with his *duty* to his father and his king. He knew that David had delivered the kingdom: he saw that his father was ruling unconstitutionally; and he knew that God had appointed David to succeed Saul. This he knew would come about in the order of Providence; and neither he nor David took one step to hasten the time. Jonathan, by his several interferences, prevented his father from embruing his hands in innocent blood: a more filial, and a more loyal part, he could not have acted; and, therefore, in his attachment to David, he is wholly free of blame.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante I.
Olymp. 285.

ness ^a of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down ^b into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^c and David made haste to get away for fear of Saul; for Saul and his men ^d com-

^a Josh. 15. 55. ch. 25. 2.—^b Or, *from the rock*.—^c Psal. 31. 22.—^d Psal. 17. 9.—^e See 2 Kings 19. 9.

Verse 25. *The wilderness of Maon*] Maon was a mountainous district, in the most southern parts of Judah. Calmet supposes it to be the city of *Menois*, which Eusebius places in the vicinity of Gaza; and the *Mænæmi Castrium*, which the Theodosian code places near to Beer-sheba.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! David and his men are almost surrounded by Saul and his army, and on the point of being taken, when a messenger arrives, and informs Saul that the Philistines had invaded the land! But behold the workings of Providence! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power: but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just in the nick of time to prevent it! Here, David was delivered by God; and, in such a manner too, as rendered the Divine interposition visible.

Verse 28. *They called that place Sela-hammahlekoth.*] That is, *the rock of divisions*; because, says the Targum, *the heart of the king was divided to go hither and thither*. Here Saul was obliged to *separate* himself from David, in order to go and oppose the invading Philistines.

Verse 29. *Strong-holds at En-gedi.*] En-gedi was situated near to the western coast of the *Dead Sea*, not far from Jeshimon: it literally signifies the *kid's well*; and was celebrated for its *vineyards*, Cant. i. 14. It was also celebrated for its *balm*. It is reported to be a mountainous territory, filled with caverns; and, consequently, proper for David in his present circumstances.

How *threshing-floors* were made among the ancients, we learn from CATO, *De Re Rusticâ*, chap. xci. and cxxix.—And, as I believe it would be an excellent method to make

passed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ^f invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ^g Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong-holds at ^h En-gedi.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante I.
Olymp. 285.

^f Heb. *spread themselves upon*, &c.—^g That is, *the rock of divisions*.—^h 2 Chron. 20. 2.

the most durable and efficient *barn-floors*, I will set it down.

Aream sic facito. Locum ubi facies confodito; postea amurca conspergito bene, sinitoque combibat. Postea comminuito glebas bene. Deinde coæquato, et paviculis verberato. Postea denuo amurca conspergito, sinitoque arescat. Si ita feceris neque formicæ nocebunt, neque herbæ nascentur: et cum pluerit, lutum non erit. “Make a threshing-floor thus: dig the place thoroughly; afterwards sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine; make it level, and beat it well down with a paviour's rammer. When this is done, sprinkle it afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface to raise mud.”

The directions of COLUMELLA are nearly the same; but, as there are some differences of importance, I will subjoin his account.

Area quoque si terrena erit, ut sit ad trituram satis habilis, primum radatur, deinde confodiatur, permixtis paleis cum amurcâ, quæ salem non accepit, extergatur: nam ea res a populatione murium formicarumque frumenta defendit. Tum æquata paviculis, vel molari lapide condensetur, et rursus subjectis paleis inculcetur, atque ita solibus siccanda relinquitur.—De Re Rusticâ, lib. ii. c. 20. “If you would have a threshing-floor made on the open ground; that it may be proper for the purpose, first pare off the surface, then let it be well digged, and mixed with lees of oil, unsalted, with which chaff has been mingled, for this prevents the mice and ants from burrowing and injuring the corn. Then level it with a paviour's rammer, or press it down with a mill-stone. Afterwards, scatter chaff over it, tread it down, and leave it to be dried by the sun.”

This may be profitably used within doors, as well as in the field: and a durable and solid floor is a matter of very great consequence to the husbandman, as it prevents the flour from being injured by sand or dust.

CHAPTER XXIV.

Saul is informed that David is at En-gedi; and goes to seek him with three thousand men, 1, 2. He goes into a cave to repose, where David and his men lay hid; and, observing this, without David's taking any notice, David refuses, and contents himself with privately cutting off Saul's skirt, 3-7. While Saul is sleeping, and knowing what was done, David called after him; and told him that his life had been in his power; respectfully addressing him; and appeals to God, the Judge of his success, 8-10. Saul excuses David's uprightness; acknowledges his obligation to him for sparing his life; and swears him to observe that, when he should come to the kingdom, he would not destroy his seed, 11-21. Saul returns home; and David and his men stay in the land, 22.

A. M. 3111.
B. C. 1041.
An. 1. vol. 1. c.
1041.
Anno dom. 1.
Olymp. 104.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and

his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and

4 Saul went in to cover his feet: and David and his men remained in the sides of the cave.

A. M. 3111.
B. C. 1041.
An. 1. vol. 1. c.
1041.
Anno dom. 1.
Olymp. 104.

* Ch. 23. 28. — Heb. *qtr.* — Ps. 18. 1. — Ps. 141. 6.

* Job. 31. 24. — Ps. 77. 16. — Job. 31. 24.

NOTES ON CHAP. XXIV.

Verse 1. *Saul was returned*] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders; and this invasion was soon suppressed.

Verse 2. *Rocks of the wild goats.*] The original *טְּרֵי הַיְעָלִים* *tsurey ha-yelim*, is variously understood. The *VULGATE* makes a paraphrase; *Super abruptissimas petras que solis ibibus perire solent*; "On the most precipitous rocks, over which the ibexes alone can travel." The *Targum* calls them *caverns of the rocks*; the *SEPTUAGINT* make the original a proper name; for, out of *טְּרֵי הַיְעָלִים* *tsurey ha-yelim*, they make *Σαυιλαί*, *Saul's lair*; and in some copies *Ακιάμειν*, *Aciamain*; which are evidently corruptions of the Hebrew.

Verse 3. *The sheep-cotes*] Caves in the rocks; in which it is common, even to the present time, for shepherds and their flocks to lodge. According to *Strabo*, there are caverns in Syria, one of which is capable of containing *two thousand men*: *ὁ δὲ καὶ τῶν ἀνθρώπων ἀριθμὸς ἐν αὐτῇ δύναμενον*, lib. xvi. p. 1096.—Edit. 1707.

Saul went in to cover his feet] Perhaps this phrase signifies exactly what the *LXX* have rendered it, *ἐκκαλύψαι τὴν κοιλίαν* *ventrem*. The *Septuagint*, the *Targum*, and the *Arabic*, understand it in the same way. It is likely, that when he had performed this act of necessity, that he lay down to repose himself; and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security:—"God, foreseeing that Saul would

come to this cave, caused a spider to weave her web over the mouth of it; which, when Saul perceived, he took for granted that no person had lately been there; and, consequently, he entered it without suspicion." This may be literally true: and we know that even a spider, in the hand of God, may be the instrument of a great salvation. This is a Jewish tradition; and one of the most elegant and instructive in their whole collection.

David and his men remained in the sides of the cave.] This is no hyperbole: we have not only the authority of *Strabo*, as above-mentioned, but we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Dr. Pocock observes, "Beyond the valley (of Tekoa,) there is a very large grotto, which the Arabs call *El Maamah*, a hiding place: the high rocks on each side of the valley are almost perpendicular; and the way to the grotto is by a terrace formed in the rock, which is very narrow.—There are two entrances into it; we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars: the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of *thirty thousand*, retired into this grotto, to avoid a bad air. This place is so strong, that one would imagine it to be one of the strong-holds of *En-gedi*, to which David and his men fled from Saul: and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men were left with great ease, he laid down, and was not seen by him."—*Pocock's Travels*, Vol. II. part i. p. 41.

A. M. 2943.
B. C. 1081.
An. Exod. Isr.
439.
Anno ante I.
Olymp. 285.

4 ^a And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of ^b Saul's robe privily.

5 And it came to pass afterward, that ^c David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, ^d The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David ^e stayed ^f his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also rose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind

him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, ^g Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see that *there is* ^h neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ⁱ huntest my soul to take it.

12 ^k The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients,

^a Ch. 26. 8. — ^b Heb. *the robe which was Saul's*. — ^c 2 Sam. 24. 10. — ^d Ch. 26. 11. — ^e Heb. *cut off*. — ^f Psa. 7. 4. Matt. 5. 44. Rom.

12. 17, 19. — ^g Psa. 141. 6. Prov. 16. 28. & 17. 9. — ^h Psa. 7. 3. & 35. 7. — ⁱ Ch. 26. 20. — ^k Gen. 16. 5. Judg. 11. 27. ch. 26. 10. Job 5. 8.

Verse 4. *And the men of David said*] We know not to what promise of God the men of David refer: they, perhaps, meant no more than to say, "Behold, the Lord hath delivered thine enemy into thy hand; now do to him as he wishes to do to thee."

Then David arose] Though I have a high opinion of the character of David, yet the circumstances of the case seem to indicate that he arose to take away the life of Saul; and that it was in reference to this that his heart smote him. It appears that he rose up immediately, at the desire of his men, to slay his inveterate enemy, and one whom he knew the Lord had rejected: but, when about to do it, he was prevented by the remonstrance of God in his conscience; and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to shew Saul how much he had been in his power.

Verse 6. *The LORD's anointed*] Howsoever unworthily Saul was now acting, he had been appointed to his high office by God Himself; and he could only be removed by the authority which placed him on the throne. Even David, who knew he was appointed to reign in his stead, and whose life Saul had often sought to destroy, did not conceive that he had any right to take away his life: and he grounds the reasons of his forbearance on this, *He is my master; I am his subject*. He is the *Lord's anointed*; and therefore *sacred*,

as to his *person*, in the Lord's sight. It is an awful thing to kill a king; even the most untoward, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors *king-killing*. Had David taken away the life of Saul at this time, he would, in the sight of God, have been a *murderer*.

Verse 7. *Suffered them not to rise against Saul*] As he could restrain them, it was his duty to do so: had he *connived* at their killing him, David would have been the *murderer*. In praying for the king, we call God *the only Ruler of princes*; for this simple reason, that their authority is the *highest* among men, and next to that of God Himself: hence, He alone is above them. We find this sentiment well expressed by an elegant poet:—

*Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis.*

HORACE, *Odar.* l. iii. Od. i. ver. 5.

Kings are supreme over their own subjects;
Jove alone is supreme over kings.

Verse 13. *Wickedness proceedeth from the wicked*] This proverb may be thus understood: he that does a wicked act gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed: he who is wicked, will add one act of iniquity to another. Had I conspired to de-

A. M. 3941.
B. C. 1061.
An. Exod. 18.
449.
Anno ante I.
Olymp. 289.

Wickedness proceedeth from the wicked : but mine hand shall not be upon thee.

14 After whom is the king of Israel come out ? after whom dost thou pursue ? after a dead dog, after ¹ a flea.

15 The Lord therefore be Judge, and judge between me and thee ; and ² see, and ³ plead my cause, and ⁴ deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ⁵ Is this thy voice, my son David ? And Saul lifted up his voice, and wept.

17 ⁶ And he said to David, Thou art ⁷ more righteous than I : for ⁸ thou hast rewarded me good, whereas I have rewarded thee evil.

¹ Ch. 17. 43. ² Sam. 9. 8. — ³ Ch. 26. 29. — ⁴ Ver. 12. — ⁵ 2 Chron. 21. 22. — ⁶ Psal. 36. 1. & 137. 1. & 119. 151. Mic. 7. 9. — ⁷ Heb. *judex*. — ⁸ Ch. 26. 17. — ⁹ Ch. 26. 21.

throne you, I would have taken your life when it was in my power ; and thus added *wickedness to wickedness*.

Verse 14. *After a dead dog*] A term used among the Hebrews to signify the most sovereign contempt.—See 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul, and the troops of Israel. The same idea is expressed in the term *flea*. The *Targum* properly expresses both thus : *one who is weak, one who is contemptible*.

Verse 15. *The Lord therefore be judge*] Let God determine who is guilty.

Verse 16. *My son David*] David had called Saul his master, lord, and king. Saul accosts him here as his son, to shew that he felt perfectly reconciled to him, and wished to receive him, as formerly, into his family.

Verse 19. *If a man find his enemy, will he let him go well away*] Or, rather, *Will he send him in a good way ?* But Houbigant translates the whole clause thus : *Si quis inimicum suum reperiens, dimittit eum in viam bonam, redditur ei à domino sua merces*—"If a man finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in *italic*, are not in the *Hebrew text* ; but they are found, at least in the sense,

A. M. 3941.
B. C. 1061.
An. Exod. 18.
449.
Anno ante I.
Olymp. 289.

18 And thou hast shewed this day how that thou hast dealt well with me : forasmuch as when ¹ the Lord had ² delivered me into thine hand, thou killedst me not.

19 For, if a man find his enemy, will he let him go well away ? wherefore the Lord reward thee good for that thou hast done unto me this day.

20 And now, behold, ³ I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the Lord, ⁴ that thou wilt not cut off my seed after me ; and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home ; but David and his men gat them up unto ⁵ the hold.

¹ Gen. 38. 26. — ² Matt. 5. 44. — ³ Ch. 26. 23. — ⁴ Heb. *didst up* ch. 21. 12. & 26. 6. — ⁵ Ch. 21. 17. — ⁶ Gen. 21. 24. — ⁷ 2 Sam. 21. 3. — ⁸ Ch. 23. 29. — ⁹ Eccles. 12. 13, 11.

in the *Septuagint*, *Syriac*, and *Arabic* ; and seem necessary to complete the sense : therefore, adds Saul, *the Lord will reward thee good for what thou hast done unto me*.

Verse 20. *I know well that thou shalt surely be king*] Hebrew, *Reigning, thou shalt reign*. He knew this before ; and yet he continued to pursue him with the most deadly hatred.

Verse 21. *Swear now*] Saul knew that an *oath* would bind David, though it was insufficient to bind himself : see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain ; and yet sought by all means in his power to destroy him !

Verse 22. *Saul went home*] Confounded at a sense of his own baseness ; and overwhelmed with a sense of David's generosity.

David and his men gat them up unto the hold.] Went up to Mizpeh, according to the *Syriac* and *Arabic*. David could not trust Saul with his life : the utmost he could expect from him was, that he should cease from persecuting him ; but even this was too much to expect from a man of such a character as Saul. He was no longer under the Divine guidance ; an evil spirit had full dominion over his soul. What God fills not, the devil will occupy.

CHAPTER XXV.

The death of Samuel. 1. The history of Nabal, and his churlishness towards David and his men, 2—12. David, determining to punish him, is appeased by Abigail, Nabal's wife, 13—35. Abigail returns, and tells Nabal of the danger that he had escaped; who, on hearing it, is thunder-struck, and dies in ten days, 36—38. David, hearing of this, sends and takes Abigail to wife, 39—42. He marries also Ahinoam of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Laish, 43, 44.

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante I.
Olymp. 281.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish

and evil in his doings; and he was of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us,

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante I.
Olymp. 281.

^a Ch. 28. 3.—^b Numb. 20. 29. Deut. 34. 8.—^c Gen. 21. 21. Psa. 120. 5.—^d Ch. 23. 24.—^e Or, business.—^f Josh. 15. 55.

^g Gen. 28. 13. 2 Sam. 13. 23.—^h Heb. ask him in my name of peace. ch. 17. 22.—ⁱ 1 Chron. 12. 18. Psa. 122. 7. Luke 10. 5.

NOTES ON CHAP. XXV.

Verse 1. *And Samuel died*] Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but, according to Calmet and others, two years. But all this is very uncertain: how long he died before Saul cannot be ascertained. For some account of his character, see the end of the chapter.

Buried him in his house] Probably, this means not his dwelling-house, but the house or tomb he had made for his sepulture: and thus the Syriac and Arabic seem to have understood it.

David—went down to the wilderness of Paran.] This was either on the confines of Judea, or in Arabia Petræa, between the mountains of Judah and Mount Sinai: it is evident, from the history, that it was not far from Carmel, on the south confines of Judah.

Verse 3. *The name of the man was Nabal*] The word נָבָל *nabal*, signifies to be foolish, base, or villainous; and hence the Latin word *nebulo*, knave, is supposed to be derived.

The name of his wife Abigail] The joy or exultation of my father. A woman of sense and beauty, married to the

hog mentioned above; probably because he was rich. Many women have been thus sacrificed.

Of the house of Caleb.] עֲבֵדֵי הַכֶּלֶב *ve hu Calebi*, “he was a Calebite.” But as the word *caleb* signifies a dog, the Septuagint have understood it as implying a man of a canine disposition, and translated it thus: καὶ ὁ ἄνθρωπος κυνικός, *he was a doggish man*. It is understood in the same way by the Syriac and Arabic.

Verse 6. *Peace be both to thee*] This is the ancient form of sending greetings to a friend: *Peace to THEE, Peace to thy HOUSEHOLD*, and *Peace to all that THOU HAST*. That is, may both thyself, thy family, and all that pertain unto thee, be in continual prosperity!

Perhaps David, by this salutation, wished Nabal to understand that he had acted so towards him and his property, that nothing had been destroyed, and that all had been protected: see ver. 15, 16, 17.

Verse 7. *Thy shepherds which were with us, we hurt them not*] It is most evident that David had a claim upon Nabal, for very essential services performed to his herdsmen at Carmel. He not only did them no hurt, and took none of their flocks for the supply of his necessities, but he protected them from the rapacity of others: *they were a WALL unto us*, said Nabal's servants, *both by night*

A. M. 2441.
B. C. 1000.
An. Exod. 1st.
Anno ante I.
Olymp. 281.

we ^a hurt them not, ^b neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes; for we come in ^c a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ^d ceased.

10 ^e And Nabal answered David's servants, and said, "Who is David?" and who is the son of Jesse? there be many servants now a days that break away every man from his master.

11 ^f Shall I then take my bread, and my water, and my ^g flesh that I have killed for my shearers, and give ^h it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword; and there went up after David about

four hundred men; and two hundred ⁱ abode by the still.

14 ^j But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15 But the men ^k were very good unto us, and ^l we were not hurt, neither missed us any thing, as long as we were conversant with them, when we were in the fields:

16 They were ^m a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for ⁿ evil is determined against our master, and against all his household: for he is ^o such a son of Belial, that a man cannot speak to him.

18 ^p Then Abigail made haste, and ^q took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched ^r corn, and an hundred ^s clusters of raisins, and two hundred cakes of figs, and laid ^t them on asses.

19 And she said unto her servants, ^u Go on before me; behold, I come after you. But

^a Heb. *shamed*. — ^b Ver. 15, 21. — ^c Neh. 8, 11. — Esth. 2, 10.
^d Heb. *rested*. — Judg. 9, 28. — Psal. 13, 7. — 8, 100, 11. — Job, 8, 6. — Heb. *slaughter*. — Ch. 20, 21. — Heb. *they are of us*.

^e Ver. 7. — Heb. *they are of us*. — Exod. 11, 10. — Ch. 10, 2. — Deut. 1, 1. — Job, 10, 20. — Gen. 12, 11. — Prov. 18, 21, 11. — Or, *they are of us*. — Gen. 1, 1, 2.

and day. In those times, and to the present day, wandering hordes of Arabs, under their several *chiefs*, think they have a right to exact contributions of provisions, &c. wherever they come: David had done nothing of this kind, but protected them against those who would.

Verse 8. *Whatsoever cometh to thine hand*. As they are making a great feast for thy servants, and I and my men, as having essentially served thee, would humbly come in for a share, were we present: send a portion by my two young men, for me and my men, that we may dine with you. Certainly this was a very reasonable, and a very modest request.

Verse 10. *Who is David*. Nabal's answer shows the *surliness* of his disposition. It was unjust to refuse so reasonable a request; and the *manner* of the refusal was highly insulting. It is true what his own servants said of him, *He is such a son of Belial that one cannot speak to him* ver. 17.

Verse 18. *Took two hundred loaves*. The *loaves* here are ordinarily both *thin* and *small*; and *measures* to our *cakes*.

Two bottles of wine. That is, two great skins, &c. The *hide* is pulled off the animal without *ripping up*; the places where the legs, &c. were, are sewed up, and from the skin appears one *large bag*. This is properly the scripture and eastern *bottle*.

Five sheep. Not one sheep to one hundred men.

Clusters of raisins. Raisins dried in the sun.

Cakes of figs. Figs cured, and then pressed together. We receive the former in jars, and the latter in small *barrels*; and both articles answer the description here given.

Now all this provision was a matter of little worth; and, had it been granted in the first instance, it would have perfectly satisfied David, and secured the good offices of him and his men. Abigail shewed both her wisdom and prudence in making this provision. Out of *three thousand* sheep Nabal could not have raised *any*; and, as this claim was made only in the time of sheep-shearing, it could not have been made more than once in the year; and it certainly was a small price for such important services.

A. M. 2944.
B. C. 1090.
An. Exod. Isr.
431.
Anno ante I.
Olymp. 284.

she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, ^a Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that *pertain* unto him: and he hath ^b requited me evil for good.

22 ^c So and more also do God unto the enemies of David, if I ^d leave of all that *pertain* to him by the morning light ^e any that pisseth against the wall.

23 And when Abigail saw David, she hasted, ^f and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine ^g audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, ^h regard this man of Belial, *even* Nabal: for as his name is, so is he; ⁱ Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, ^k as the LORD liveth, and *as* thy soul liveth, seeing the LORD hath ^l withholden thee from coming to *shed* blood, and from ^m avenging ⁿ thyself with thine own hand, now ^o let thine enemies, and they that seek evil to my lord, be as Nabal.

^a Eccles. 12. 1. — ^b Psa. 109. 5. — ^c Prov. 17. 13. — ^d Ruth 1. 17. — ^e ch. 3. 17. & 20. 13, 16. — ^f Ver. 31. — ^g 1 Kings 14. 10. & 21. 21. — ^h 2 Kings 9. 8. — ⁱ Josh. 15. 18. — ^j Jer. 1. 14. — ^k Heb. ears. — ^l Heb. lay a to his heart. — ^m That is, for. — ⁿ 2 Kings 2. 2. — ^o Gen. 30. 6. — ^p Ver. 33. — ^q Heb. saving herself. — ^r Rom. 12. 19. — ^s 2 Sam. 18. 32.

Verse 20. *She came down—and David—came down*] David was coming down Mount Pharan: Abigail was coming down from Carmel.—*Carmel*.

Verse 22. *So and more also do God*] Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had sinned, properly speaking, no wrongs; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously towards him, was abominable and cruel; not to say diabolic. He who attempts to vindicate this conduct of David, is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil, ver. 32, &c.

27 And now ^t this ^u blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that ^v follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for ^w the LORD will certainly make my lord a sure house; because my lord ^x fighteth the battles of the LORD, and ^y evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ^z sling out, ^a as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ^b no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, ^c Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast ^d kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel

^t Gen. 33. 11. — ^u ch. 30. 26. — ^v 2 Kings 3. 15. — ^w Or, present. — ^x Heb. walk at the feet of. — ^y See ver. 42. — ^z Judg. 1. 10. — ^a 2 Sam. 7. 11, 27. — ^b 1 Kings 9. 3. — ^c 1 Chron. 17. 10, 25. — ^d Ch. 18. 17. — ^e Ch. 24. 11. — ^f Jer. 10. 18. — ^g Heb. in the midst of the heart of — ^h Heb. no staggering, or, stumbling. — ⁱ Gen. 24. 27. — ^j Exod. 18. 1. — ^k Psa. 11. 15. & 72. 18. — ^l Luke 1. 68. — ^m Ver. 26.

Any that pisseth against the wall.] This expression certainly means either *men* or *dogs*; and should be thus translated, *if I leave—any male*: and this will answer both to *men* and *dogs*, and the offensive mode of expression be avoided. I will not enter farther into the subject: *Bochart* and *Cabnet* have done enough, and more than enough; and in the plainest language too.

Verse 28. *And evil hath not been found in thee*] Thou hast not committed any act of this kind hitherto.

Verse 29. *Shall be bound in the bundle of life*] Thy life shall be precious in the sight of the Lord: it shall be found in the *bundle of life*; it shall be supported by Him who is the *Spring and Fountain of life*; and ever be

A. M. 2944.
B. C. 1060.
An. Exod. 14.
141.
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Olymp. 281.
liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had ^b not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, ^c Go up in peace to thine house; see, I have hearkened to thy voice, and have ^d accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, ^e he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the Lord smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, ^f Blessed *be* the Lord, that hath

pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath ^g returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* ^h thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went ⁱ after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ^j of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given ^k Michal his daughter, David's wife, to ^l Phalti the son of Laish, which *was* of ^m Gallim.

^a Ver. 26. — ^b Ver. 22. — ^c Ch. 20. 12. — ^d 2 Sam. 15. 9. — ^e 2 Kings 5. 19. — ^f Luke 7. 50. & 8. 18. — ^g Gen. 19. 21. — ^h 2 Sam. 13. 23. — ⁱ Ver. 32. — ^j Prov. 22. 23. — ^k Ver. 26, 34.

^l 1 Kings 2. 41. — ^m Psal. 7. 16. — ⁿ Ruth 2. 10, 11. — ^o Prov. 1. 17. — ^p Heb. *at her feet*. — ^q ver. 27. — ^r Josh. 11. 16. — ^s Ch. 27. & 28. — ^t 2 Sam. 5. 14. — ^u Phaltiel. — ^v 2 Sam. 3. 16. — ^w Gen. 1. 10.

found *united* to those who are most favoured by the Almighty.

Them shall he sling out] Far from being *bound* and *kept together* in union with the Fountain of life, He will cast them off from Himself as a stone is cast out from a sling. This betokens both *force* and *violence*.

Verse 37. *His heart died within him, and he became as a stone*] He was thunder-struck, and was so terrified at the apprehension of what he had escaped, that the fear overcame his mind; he became insensible to all things around him; probably refused all kinds of nourishment; and died in ten days.

Verse 39. *To take her to him to wife.*] It is likely that he had heard before this that Saul, to cut off all his pretensions to the throne, had married Michal to Phalti; and this justified David in taking Abigail, or any other woman: and, according to the then custom, it was not unlawful for David to take several wives. By his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.

Verse 43. *David also took Ahinoam*] Many think that this was his wife before he took Abigail: she is always mentioned first in the list of his wives; and she was the mother of his eldest son Amnon.

Of Jezreel] There were two places of this name; one in the tribe of Issachar, the other in the tribe of Judah.

Verse 44. *Phalti*] Called also *Phaltiel*, 2 Sam. iii. 15.

Of Gallim.] Probably, a city or town in the tribe of Benjamin: see Isaiah x. 30. It is likely, therefore, that Saul chose this man because he was of his own tribe.

In this chapter we have the account of the death of Samuel; who, from his infancy, had been devoted to God, and the service of His people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and *no open vision*; scarcely any revelation from God. Those who might be called *prophets*, had no regular ministry of God's word: they were extraordinary messengers, sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established *academies*, or *schools*, for *prophets*; at least we do not hear of them before his time: and it is granted that they continued till the Babylonish captivity. This was a wise institution: and no doubt contributed much to the maintenance

of pure religion, and the prevention of idolatry, among that people.

Samuel reformed many abuses in the Jewish state; and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honour of God; and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was *chief magistrate* in Israel before the appointment of a king; and afterwards he acted as *prime minister* to Saul; though without being chosen, or formally appointed, to that station. Indeed, he seems, on the whole, to have been the *civil and ecclesiastical governor*; Saul being little more than *general of the Israelitish forces*.

In his office of *minister* in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reproved both the people and the king for their transgressions, with a boldness which nothing but his sense of the Divine *authority* could inspire; and yet he tempered it with a sweetness which shewed the interest he felt in their welfare, and the deep and distressing concern he felt for their backslidings and infidelities.

He was incorrupt; he received no man's *bribe*; he had no *pension* from the state; he *enriched* none of his *relatives* from the *public purse*; left no *private debts* to be discharged by his country. He was among the Hebrews what *Aristides* is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him: *justice* was by him duly and impartially administered; and oppression and wrong had no existence.

If there ever was a *heaven-born minister*, it was Samuel; in whose public and private conduct there was no blemish; and whose parallel cannot be found in the ancient or modern history of any country in the universe.

Let ministers of state, who have sought for nothing but their own glory, and have increased the public burthens by their

improvident expenditure; who have endeavoured, by their wordy representations, to dazzle and delude the people, and impose *false grandeur* in the place of *true greatness* and *solid prosperity*; who have *oppressed the many*, and *enriched the worthless few*; fall down at the feet of *this heaven-born man*, and learn from this immaculate judge of Israel what a faithful servant to his king, and an incorruptible *minister of state*, means: and, in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! witness against me before the Lord, and before His anointed, Whose ox have I taken? whose ass have I seized, and whom have I defrauded? Whom have I oppressed (by the imposition of heavy taxes for the support of *needless expences*, and the payment of *venal men*?) Or of whose hand have I taken any bribe to blind my eyes? Scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration; and see if you can find aught in my hands:" see chap. xii. 1, &c.

Oh, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken aught of any man's hand." This voice can be heard from Gilgal: but of what other minister can this be spoken but of *Samuel the seer*, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be entrusted to public monuments, but stands, and alas, almost *unique*, in the Book of God! Of *Daniel*, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God, and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration.—See the Notes on ch. xii. and on ch. xxiv. 6.

CHAPTER XXVI.

The Ziphites inform Saul of David's hiding-place, 1. Saul, with three thousand men, goes in pursuit of him, 2, 3. David sends out spies; and finds where Saul had pitched his camp; and he and Abishai come to the camp by night, find all asleep, and bring away Saul's spear, and the cruse of water that was at his head, 4—12. David goes to the opposite hill; awakes Abner, captain of Saul's host; chides him for being so careless of his master's life; and calls on Saul to send one of his servants for the spear; and severely chides him for his continued hostility to him, 13—24. Saul humbles himself to David; promises to persecute him no more; and returns to his own place, 25.

A. M. 2441.
B. C. 1063.
Au. Evod. Ter.
171.
Anno ante I.
Olymp. 281.

AND the Ziphites came unto Saul to Gibeah, saying, ' Doth not David hide himself in the hill of Hachilah, *which is before Jeshimon?*

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is before Jeshimon*, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^b Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai ^a the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within

the trench: and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, As the Lord liveth, ^b the Lord shall smite him; or ^c his day shall come to die; or he shall ^d descend into battle, and perish.

11 ¶ The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster: and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because ^m a deep sleep from the Lord was fallen upon them.

^a Ch. 23. 19. — Psa. 54, title. — ^b Ch. 14. 50. & 17. 55. — ^c Or, midst of his carriages. — ch. 17. 20. — ^d 1 Chron. 2. 16. — ^e Judg. 7. 10, 11. — ^f Heb. shut up. — ch. 24. 18. — ^g Ch. 24. 6, 7. — 2 Sam. 1. 16.

^h Ch. 25. 38. — Psa. 94. 1, 2, 24. — Luke 18. 7. — Rom. 12. 19. — ⁱ See Gen. 47. 29. — Deut. 3. 13. — Job 7. 1. — N. B. — Psa. 55. 12. — ^j Ch. 31. 6. — ^k Ch. 24. 6, 12. — ^l Gen. 2. 21. & 15. 12.

NOTES ON CHAP. XXVI.

Verse 1. *The Ziphites came*] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul.—See ch. xxiii. 19.

Verse 2. *Three thousand chosen men*] Though they knew that David was but six hundred strong, yet Saul thought it was not safe to pursue such an able general with a less force than that mentioned in the text: and, that he might the better depend on them, they were all *elect* or *picked men* out of the rest of his army.

Verse 5. *David arose*] As David and his men knew the country, they had many advantages of Saul and his men; and no doubt could often watch them without being discovered.

Saul lay in the trench] The word *ḥayma* *bammargol*, which we translate *in the trench*; and in the margin, in the midst of his carriages; is rendered by some in a ring of carriages; and by others, in the circle; i. e. which was formed by his troops. Luther himself translates it *wagenburg*, a fortress formed of waggons or carriages.

As *ḥay ḡgal* signifies any thing round, it may here refer to a round pavilion, or tent, made for Saul; or else to the form

of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Verse 6. *Abishai the son of Zeruiah*] She was David's sister; and, therefore, Abishai and Joab were nephews to David.

Verse 8. *God hath delivered thine enemy into thine hand*] Here Abishai uses the same language as did David's men, when Saul came into the cave at En-gedi; (see ch. xxv. 4, &c.) and David uses the same language in reply.

Verse 10. *The Lord shall smite him*] He shall die by a stroke of the Divine judgment:—or, his day shall come to die; he shall die a natural death: which, in the course of things, must be before mine; and thus I shall get rid of mine enemy:—or, he shall descend into the battle and perish; he shall fall by the enemies of his country. These are the three ordinary ways by which man accomplishes, as a hireling, his day. Murder David could not consider to be lawful: this would have been taking the matter out of God's hand; and thus David would not do.

Verse 12. *David took the spear and the cruse*] The spear, we have already seen, was the emblem of power and regal

A. M. 2914.
B. C. 1060.
An. Exod. 18.
431.
Anno ante I.
Olymp. 284.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them :

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. As the LORD liveth, ye *are* ^aworthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, ^b*Is* this thy voice, my son David. And David said, *It is* my voice, my lord, O king.

18 And he said ^cWherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

^a Heb. *the sons of death*. 2 Sam. 12. 5.—^b Ch. 24. 16.—^c Ch. 24. 9, 11.—^d 2 Sam. 16. 11. & 24. 1.—^e Heb. *smell*. Gen. 8. 21. Lev. 26. 31.

dignity. But it is usual, in Arab camps, for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment. The cruse of water resembled, in some measure, the *canteens* of our soldiers. In such a climate, where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

A deep sleep from the LORD] It is the same word which is used, Gen. ii. 21., to describe the *sleep* which God caused to fall upon Adam, when he formed Eve out of his side.

Verse 15. *Art not thou a valiant man*] This is a strong irony: *ye are worthy to die; ye are sons of death; ye deserve death* for this neglect of your king. And had not Saul been so deeply affected with David's generosity, in preserving his life, he had doubtless put Abner and his chief officers to death; though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. *Let him accept an offering*] If God have stirred thee up against me, why, then, let Him deliver my life into thy hand, and accept it as a sacrifice. But as the word is מנחה *minchah*, a gratitude-offering, perhaps the sense may be this: Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity; for, were I not such, God would never stir thee up against me.

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ^astirred thee up against me, let him ^eaccept an offering: but if *they be* the children of men, cursed *be* they before the LORD; ^ffor they have driven me out this day from ^gabiding in the ^hinheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ⁱa flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, ^kI have sinned: return, my son David: for I will no more do thee harm, because my soul was ^lprecious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 ^mThe LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would

A. M. 2914.
B. C. 1060.
An. Exod. 18.
431.
Anno ante I.
Olymp. 284.

^f Deut. 4. 28. Psal. 120. 5.—^g Heb. *cleaving*.—^h 2 Sam. 14. 16. & 20. 19.—ⁱ Ch. 24. 11.—^k Ch. 15. 24. & 21. 17.—^l Ch. 18. 30.—^m Psal. 7. 8. & 18. 20.

But if they be the children of men] If men have, by false representations, lies, and slanders, stirred thee up against an innocent man, then *let them be cursed before the Lord*. If I am guilty, I deserve to die; if not, those who seek my life should be destroyed.

Saying, Go, serve other gods] His being *obliged* to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among *idolaters*, said, in effect, *Go, and serve other gods*.

Verse 20. *As when one doth hunt a partridge*] It is worthy of remark, that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him.—See Harmer.

Verse 21. *I have sinned*] Perhaps the word חטאתי *chatati*, “I have sinned,” should be read, *I have erred*, or, *have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, *sinned* against his life.

A. M. 2944.
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Anno ante I.
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not stretch forth mine hand against the Lord's ^a anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

^a Ch. 24. 6.

Verse 25. *Thou shalt both do great things, and also shalt still prevail*] The Hebrew is *גַּם יַעֲשֶׂה גְדוֹלִים וְגַם יִשְׁתַּבֵּחַ* *gam isch גדולות, ve gam yishtabach*. "Also in doing thou shalt do; and being able thou shalt be able." Which the Targum translates, *also in reigning thou shalt reign; and in prospering thou shalt prosper*; which, in all probability, is the meaning.

There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts; but refers the whole matter to God, as the Judge and Vindi-

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still ^b prevail. So David went on his way, and Saul returned to his place.

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^b Gen. 22. 28.

cator of oppressed innocence. Saul himself is spotless, except in the simple acknowledgment of sinning; and in the behalf of their king, not one of his officers have one word to say! It is strange that none of them offered now to injure the person of David! But they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by Him. Saul invites David to *return*; but David knew the uncertainty of Saul's character too well, to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When He undertakes to save, who can destroy? And who can deliver out of His hands?

CHAPTER XXVII.

David flies to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months, 1—7. David invades the Geshurites and Amalekites, and leaves neither man nor woman alive, 8, 9. He returns to Achish, and pretends that he had been making inroads on the Israelites, and Achish believes it, 10—12.

A. M. 2946.
B. C. 1058.
An. Exod. Ibr.
433.
Anno ante I.
Olymp. 282.

AND David said in his heart, I shall now ^a perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any

^a Heb. be consumed.

more in any coast of Israel: so shall I escape out of his hand.

A. M. 2946.
B. C. 1058.
An. Exod. Ibr.
433.
Anno ante I.
Olymp. 282.

2 And David arose, ^b and he passed over with the six hundred men that were with him ^c unto Achish, the son of Maach, king of Gath.

^b Ch. 20. 13. — ^c Ch. 21. 10.

NOTES ON CHAP. XXVII.

Verse 1. *I shall now perish one day by the hand of Saul*. This was a very hasty conclusion: God had so often interposed in behalf of his life, that he was authorized to believe the reverse. God had hitherto confounded all Saul's stratagems; and it was not at all likely that he would now abandon him: there was now no additional reason why He should withdraw from David His helping hand.

Verse 2. *David arose, and he passed over* — unto Achish.

There is not one circumstance in this transaction that is not blameable. David joins the enemies of his God, and of his country; acts a most inhuman part against the Geshurites and Amalekites, without even the pretence of a Divine authority; tells a most deliberate falsehood to Achish, his protector, relative to the people against whom he had perpetrated this cruel act; giving him to understand that he had been destroying the Israelites, his enemies. I undertake to defend of this conduct of David: it is all bad.

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3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David, ^a with his two wives, Abinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath : and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there : for why should thy servant dwell in the royal city with thee ?

6 Then Achish gave him Ziklag that day : wherefore ^b Ziklag pertaineth unto the kings of Judah unto this day.

7 And ^c the time that David dwelt in the country of the Philistines was ^d a full year and four months.

8 ¶ And David and his men went up, and invaded ^e the Geshurites, ^f and the ^g Gezerites, and the ^h Amalekites : for those *nations were of*

old the inhabitants of the land, ⁱ as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ^k Whither have ye made a road to day ? And David said, Against the south of Judah, and against the south of ^l the Jerahmeelites, and against the south of ^m the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ⁿ utterly to abhor him ; therefore he shall be my servant for ever.

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B. C. 1056.
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435.
Anno ante I.
Olymp. 280.

^a Ch. 25. 43.—^b See Josh. 15. 31. & 19. 5.—^c Heb. *the number of days*.—^d Heb. a year of days : See ch. 29. 3, till 1056.—^e Josh. 15. 2.—^f Josh. 16. 10. Judg. 1. 29.

^g Or, *Gervites*.—^h Exod. 17. 16. See ch. 15. 7, 8.—ⁱ Gen. 25. 18.
^k Or, *Did you not make a road*, &c.—^l See 1 Chron. 2. 9, 25.—^m Judg. 1. 6.—ⁿ Heb. *to stink*.

all defenceless ; God vindicates him not. The inspired penman tells what he did, but passes no *eulogium* upon his conduct : and it is false to say that, because these things are *recorded*, therefore, they are *approved*. In all these transactions David was, in no sense, a man after God's own heart. Chandler attempts to vindicate all this conduct : those who can receive his saying, let them receive it.

Verse 3. *Every man with his household*] So it appears that the men who consorted with David had wives and families. David and his company resembled a tribe of the wandering Arabs.

Verse 5. *Why should thy servant dwell in the royal city*] He seemed to intimate that *two princely establishments*, in the same city, were too great. Achish appears to have felt the propriety of his proposal ; and, therefore, appoints him Ziklag.

Verse 6. *Achish gave him Ziklag*] Ziklag was at first given to the tribe of Judah ; but afterwards it was ceded to that of Simeon, Josh. xv. 31. & xix. 5. The Philistines had, however, made themselves masters of it, and held it till the time here mentioned : it then fell into the tribe of Judah again ; and continued to be the property of the kings of

Judah. This verse is a proof that this Book was written long after the days of Samuel : and that it was formed by a later hand, out of materials which had been collected by a contemporary author.—See the *Preface*.

Verse 9. *David smote the land*] Here was a complete extirpation of all these people ; not one being left alive, lest he should carry tidings of the disasters of his country ! The *spoils* which David took consisted in *sheep, oxen, asses, camels, and apparel*.

Verse 10. *Whither have ye made a road to-day ?*] He had probably been in the habit of making predatory excursions. This seems to be implied in the question of Achish.

Verse 12. *He hath made his people—utterly to abhor him*] This deception which, Dr. Delaney says, “ *did harm to nobody, and to the account of which he is at an utter loss what degree of guilt to charge,*” imposed upon Achish, had the most direct tendency to make him imagine himself secure, while in the utmost danger : and to have a faithful friend and able ally in David ; while he was the veriest enemy he could possibly have. Shame on him who becomes the apologist of such conduct.

CHAPTER XXVIII.

The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle, 1, 2. Saul, unable to obtain any answer from God, applies to a witch at En-dor to bring up Samuel, that he may converse with him on the issue of the war, 3—11. Samuel appears, 12—14. He reproaches Saul with his misconduct, and informs him of his approaching ruin, 15—19. He is greatly distressed, but, at the solicitations of the woman, and his own servants, he takes some food, and departs the same night, 20—25.

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AND ^a it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And

Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now ^b Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ^c those

that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in ^d Shunem: and Saul gathered all Israel together, and they pitched in ^e Gilboa.

5 And when Saul saw the host of the Philistines, he was ^f afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, ^g the Lord answered him not, neither by ^h dreams, nor ⁱ by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may

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^a Ch. 29. 1.—^b Ch. 25. 1.—^c Ver. 9. Exod. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11.—^d Josh. 19. 18. 2 Kings 1. 8.

^e Ch. 31. 4.—^f Job 18. 11.—^g Ch. 14. 37. Prov. 1. 28. Lam. 2. 2. ^h Numb. 12. 6.—ⁱ Exod. 28. 30. Numb. 27. 21. Deut. 33. 2.

NOTES ON CHAP. XXVIII.

Verse 1. *The Philistines gathered their armies together*] Sir Isaac Newton conjectures, that the Philistines had got a great increase to their armies by vast numbers of men, which Amasis had driven out of Egypt. This, with Samuel's death, and David's disgrace, were no inconsiderable motives to a new war, from which the Philistines had now every thing to hope.

Thou shalt go out with me to battle] This he said, being deceived by what David had told him.

Verse 2. *Surely thou shalt know what thy servant can do*] This was another equivocal answer; and could only be understood by his succeeding conduct. It might imply what he could do in favour of the Philistines against Israel; or in favour of Israel, against the Philistines. Achish understood it in the former sense; and, therefore, he said to David, *I will make thee keeper of my head for ever*: i. e. Thou shalt be captain of my life guards.

Verse 3. *Samuel was dead*] And there was no longer a public accredited prophet to consult.

Those that had familiar spirits, and the wizards] See the Note on Lev. xx. 31. and Exod. xxii. 18.

Verse 5. *When Saul saw*] He saw, from the superiority of his enemies, from the state of his own army, and espe-

cially from his own state towards God, that he had every thing to fear.

Verse 6. *The Lord answered him not*] He used the three methods by which supernatural intelligence was ordinarily given:—

1. *Dreams*.—The person prayed for instruction; and begged that God would answer by a significant dream.

2. *Urim*.—This was a kind of oracular answer, given to the high-priest, when clothed with the ephod; on which were the Urim and Thummim. How these communicated the answer is not well known.

3. *Prophets*.—Who were requested by the party concerned to consult the Lord on the subject in question; and to report His answer. The prophets, at that time, could only be those in the schools of the prophets, whom Samuel had established at Naioth and Gilgal. These were the only successors of Samuel, that we know.

Verse 7. *Seek me a woman that hath a familiar spirit*] Literally, Seek me a woman. *שׂוֹמֵרָה לְרוּחַ חַיִּים* *she who is mistress of the Ob, or Pythian spirit*; one who had a familiar spirit, whom she could invoke when so pleased, and receive answers from him relative to futurity.

Strange that a man, who had banished all such from the land, as dangerous to the state, as impostors and deceivers,

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go to her, and enquire of her. And his servants said to him, Behold, *there is a woman that hath a familiar spirit at En-dor.*

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^a he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he ^b hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring

^a Deut. 18. 11. 1 Chron. 10. 13. Isa. 8. 19. — ^b Ver. 3. — ^c Exod. 22. 28. — ^d Heb. *What is his form?*

should now have recourse to them, as the only persons in whom he could safely put his confidence, in the time in which *Jehovah* had refused to help him!

At En-dor] This was a city in the valley of Jezreel, at the foot of Mount Gilboa, where the army of Saul had now encamped.

Verse 8. *Saul disguised himself*] That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. *Whom shall I bring up*] The woman certainly meant no more than making her *familiar* personify whomsoever the querist should wish. In the evocation of spirits, this is all that, according to the professed rules of their art, such persons pretend to: for over human souls in *Paradise*, or in the *infernal regions*, they have no power. If we allow that there is such an art, founded on true principles, all it can pretend to is, to bring up the *familiar*; cause him, when necessary, to assume the *form* and *character* of some particular person; and to give such notices, relative to *future*, as he is able to collect. And this, even in the cases to which authenticity is generally allowed, is often scanty, vague, and uncertain; for fallen spirits do not abound in *knowledge*: this is an attribute of God; and rays of this perfection are imparted to pure and holy intelligences; and even *Satan* himself, as may be seen from most of his temptations, is far from *excelling in knowledge*. He may be *cunning* and *insidious*, but he certainly is not *wise* and *prudent*: we, in general, give this fallen spirit credit for much more wisdom than he possesses.

Verse 12. *When the woman saw Samuel*] That *Samuel* and a *spirit* on this occasion, is most evident from the text; nor

up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice:

and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ^c gods ascending out of the earth.

14 And he said unto her, ^d What form is he of? And she said, An old man cometh up; and he is covered with ^e a mantle. And Saul perceived that it *was* ^f Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, ^g I am sore distressed; for the Phi-

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[•] Ch. 15. 27. 2 Kings 2. 8, 13. — ^f Eccles. 46. 20. — ^g Prov. 5. 11, 12, 13. & 14. 14.

can this be denied from any legitimate mode of interpretation: and it is as evident, that he was neither raised by the power of the devil, nor the incantations of the witch, for the appearances which took place at this time were such as she was wholly unacquainted with. Her *familiar* did not appear; and, from the confused description she gives, it is fully evident that she was both surprised and alarmed at what she saw; being so widely different from what she expected to see.

Verse 13. *I saw gods ascending out of the earth.*] The word אֱלֹהִים *elohim*, which we translate *gods*, is the word which is used for the Supreme Being throughout the Bible: but all the *Versions*, the *Chaldee* excepted, translate it in the *plural* number, as we do. The *Chaldee* has, *I see מלאכא דיאי* *malacca diyai*, an *angel of the Lord*.—*Ascending from the earth*: This sight alarmed the woman; it was what she did not expect; in this she could not recognize her *familiar*, and she was terrified at the appearance.

Verse 14. *An old man cometh up; and he is covered with a mantle*] This seems to have been a *second* apparition; she cannot mean that she had seen *gods* ascending out of the earth, and these *gods* were like an *old man with a mantle*. The angelic appearance first mentioned prepared the way for Samuel; and the whole was done so as to shew to the woman that her art had not prevailed in the present instance; and that what was now taking place was wholly independent of her incantations.

Saul perceived that it was Samuel] The description was suitable to his person and clothing.

Verse 15. *Why hast thou disquieted me*] The complaint is not directed against the *woman*, but against *Saul*. In-

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listines make war against me, and
* God is departed from me, and ^han-
swereth me no more, neither ^a by
prophets, nor by dreams : therefore

I have called thee, that thou mayest make known
unto me what I shall do.

16 ^a Then said Samuel, Wherefore then dost
thou ask of me, seeing the LORD is departed
from thee, and is become thine enemy ?

17 And the LORD hath done ^b to him, ^c as he
spake by ^d me : for the LORD hath rent the
kingdom out of thine hand, and given it to thy
neighbour, *even* to David :

18 ^b Because thou obeyedst not the voice of the
LORD, nor executedst his fierce wrath upon
Amalek, therefore hath the LORD done this thing
unto thee this day.

19 Moreover the LORD will also deliver Israel
with thee into the hand of the Philistines : and

to morrow shalt thou and thy sons ^e
be with me : the LORD also shall ^f
deliver the host of Israel into the ^g
hand of the Philistines.

20 Then Saul ^h fell straightway all along on the
earth, and was sore afraid, because of the words
of Samuel : and there was no strength in him ;
for he had eaten no bread all the day, nor all the
night.

21 ^a And the woman came unto Saul, and say-
that he was sore troubled, and said unto him, Be-
hold, thine handmaid hath obeyed thy voice, and I
have ^b put my life in my hand, and have hearken-
ed unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou
also unto the voice of thine handmaid, and let
me set a morsel of bread before thee ; and eat,
that thou mayest have strength when thou goest
on thy way.

^a Ch. 18. 12. — ^b Ver. 6. — ^c Heb. *by the hand of prophets*. —
^d Eccles. 46. 10. — ^e Or, *for herself*. Prov. 16. 4. — ^f Ch. 13. 28. —
^g Heb. *mine hand*.

^h Ch. 13. 9. 1 Kings 22. 42. 1 Chron. 10. 11. Jer. 48. 18. — ⁱ Heb.
made haste, and fell with the joints of his thighs. — ^j Job. 12.
ch. 19. 5. Job 13. 14.

deed, her incantations had no influence in the business ; and
it does not appear that she had commenced her operations
before the *angels* had prepared the way of the prophet ;
and before the *prophet* himself had made his appearance.

That thou mayest make known unto me what I shall do.
In his former difficulties, and when pressed by his enemies,
he was in the habit of consulting Samuel ; and now he ap-
plies to him as his former preceptor. God, he knew, might
answer by such a man as Samuel, when he would answer by
no other means.

Verse 16. *Wherefore then dost thou ask of me*] Was
ever I wont to give answers that were not dictated by the
Lord ? It is His counsel alone that I communicate.

Verse 17. *The LORD hath done to him*] I believe these
words are spoken of Saul ; and as they are spoken to him, it
seems evident that *him* should be *thee*. The Vulgate has
tibi, the Septuagint *ἐν, to thee* ; and this is the reading of
five of Kennicott's and De Rossi's MSS. as well as of both
the Bibles printed at Venice, in 1518, where we read *ἑ-
λεα, to thee*, instead of *ἐν, to him*.

As he spake by me] Here was no illusion : none but
Samuel could say this.

Verse 18. *Nor executedst his fierce wrath upon Amalek*]
See ch. xv. and the Notes there.

Verse 19. *To-morrow shalt thou and thy sons be with me*]
What an awful message ! in the course of the ensuing day
thou shalt be slain ; thy three sons shall be slain ; and the
armies of Israel shall be delivered into the hands of the
Philistines ! Can any person read this, properly considering
the situation of this unfortunate monarch, the triumph of

the enemies of God, and the speedy ruin in which the god-
like Jonathan is about to be involved, without feeling the
keenest anguish of heart ?

But Samuel says " he and his sons should be *with him*."
Does not this mean that they were to go to *Paradise* ? I
suppose it means no more than that they should all *die*. Yet
the paraphrase of the Rev. C. Wesley is beautiful : —

" What do these solemn words portend ?
A ray of hope when life shall end.
Thou and thy sons, though slain, shall be
To-morrow in repose with me.
Not in a state of hellish pain,
If Saul with Samuel do remain :
Not in a state of damned despair,
If loving Jonathan be there."

Saul had committed *the sin unto death* ; the sin to be visited
with a violent death, while the mercy of God was extended
to the soul. Thus say my *faith*, my *hope*, and my *charity* :
—and doth not the *mercy* of God say the same ?

Verse 20. *Then Saul fell straightway all along on the
earth*] Literally, *he fell with his own length*, or *with the
fulness of his stature*. He was so overwhelmed with this
most dreadful message, that he swooned away, and thus *fell
at his whole length upon the ground*. The woman, being ter-
rified, had probably withdrawn to some distance at the first
appearance of the prophet ; and Saul was left alone with
Samuel. After some short time, the woman came again to
Saul, found him *sore troubled*, and offered him those suc-
cours which humanity dictated.

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23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice.

So he arose from the earth, and sat upon the bed.

24 And the woman had a ^a fat calf in the house ;

^a Gen. 18. 6, 7, 8.

Verse 23. *I will not eat*] It is no wonder that not only his *strength*, but also his *appetite*, had departed from him.

And sat upon the bed] *Beds*, or *couches*, were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf*] The ancients used great dispatch in their cookery. In hot countries they could not keep flesh meat by them any length of time: hence they generally kept young animals, such as *calves*, *lumps*, and *kids*, ready for slaughter; and when there was occasion, one of them was killed, and dressed immediately.

Unleavened bread] There was not time to bake *leavened bread*: that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night.*] The transactions of this chapter occupy one night only. 1. Saul came by night to *En-dor*, ver. 8. 2. He consulted the woman, and had his conference with Samuel the same night; for no time whatever appears to have been lost after his arrival at *En-dor*. 3. He was overcome by the heavy tidings which he heard; and which, for a time, appear to have deprived him of all power. 4. The woman kills a calf; dresses a part; makes and bakes bread; and Saul and his servants eat. And, 5. They rose and went away *that night*, ver. 25. The next day, in all probability, the battle happened, in which Israel was defeated, and Saul and his sons lost their lives.

There is a considerable diversity of opinion, both among learned and pious men, relative to the subject mentioned in this chapter, that of *raising of Samuel from the dead*. Some deny the *possibility* of the thing, and say that it was the *devil* that personified *Samuel*: and others, that the whole was the *imposition* of this cunning woman; and that there was no *supernatural* agency in the business. This is not a

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and she hasted, and killed it, and took flour, and kneaded *it*, and did bake ^b unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

^b Gen. 19. 3.

proper place to argue the point. I have given my opinion in the Notes. I may sum up in a few particulars.

1. I believe there is a *supernatural* and *spiritual* world, in which *HUMAN spirits*, both good and bad, live in a state of consciousness.

2. I believe there is an *invisible world*, in which various orders of *spirits*, not *human*, live and act.

3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, not *HUMAN*; and to employ, in a certain limited way, their power and influence.

5. I believe that the woman of *En-dor* had no power over *Samuel*; nor that *any incantation* can avail over any *departed saint of God*; nor indeed over any *human spirit*.

6. I believe *Samuel did actually appear to Saul*; and that he was sent, by the especial *mercy of God*, to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.

7. I believe that the woman found, from the *appearances*, that her *real* or *pretended charms* had no effect; and that what now took place, came from a totally different disposition of things from those with which she was conversant.

8. I believe that direct, circumstantial, and unequivocal oracles were now delivered, concerning things which neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God Himself; and that no *dæmon* or bad spirit could be employed in such a transaction.

CHAPTER XXIX.

The Philistines gather their armies together against Israel, and encamp at Aphek; while the Israelites encamp at Jezreel. 1. *The lords of the Philistines refuse to let David go to battle with them, lest he should betray them,* 2—5. *Achish expresses his confidence in David; but begs him to return,* 6—10. *David and his men return,* 11.

A. M. 2948.
B. C. 1095.
An. Lavol. Ist.
159.
Anno ante I.
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NOW ^a the Philistines gathered together all their armies ^b to Aphek : and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands : but David and his men passed on in the re-re-ward ^c with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is not this David, the servant of Saul the king of Israel, which hath been with me* ^d these days, or these years, and I have ^e found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him ; and the princes of the Philistines said unto him, ' Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest ^f in the battle he be an adversary to us : for wherewith should he reconcile himself unto his master? *should it not be* with the heads of these men?

5 *Is not this David, of whom they sang one to another in dances, say-* ing, ^g Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as the Lord liveth*, thou hast been upright, and ^h thy going out and thy coming in with me in the host *is good* in my sight : for ⁱ I have not found evil in thee since the day of thy coming unto me unto this day : nevertheless ^j the lords favour thee not.

7 Wherefore now return, and go in peace, that thou ^k displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been ^l with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art good* in my sight, ^m as an angel of God : notwithstanding ⁿ the princes of the Philistines have said, He shall not go up with us to the battle.

^a Ch. 28. 1.—^b Ch. 4. 1.—^c Ch. 28. 1, 2.—^d See ch. 27. 7.—^e Dan. 6. 5.—^f 1 Chron. 12. 19.—^g As ch. 14. 21.—^h Ch. 18. 7. & 21. 11.—ⁱ 2 Sam. 3. 25. ^j 2 Kings 19. 27.

^k Ver. 3.—^l Heb. *thou art not good to the eyes of the lords*.—^m Heb. *do not evil in the eyes of the lords*.—ⁿ Heb. *because they*.—^o 2 Sam. 14. 17, 20. & ch. 26.—^p Ver. 4.

NOTES ON CHAP. XXIX.

Verse 1. *To Aphek*] This was a place in the valley of Jezreel, between Mount Tabor and Gilboa.

Pitched by a fountain] To be near a *fountain*, or *copious spring of water*, was a point of great importance to an army in countries such as these, where water was so very scarce. It is supposed that it was at this *same fountain* that, William of Tyre says, Saladin pitched his camp, while Baldwin, king of Jerusalem, pitched his by another fountain, between Nazareth and Sephoris ; each being anxious to secure that without which it was impossible for their armies to subsist.

Verse 2. *By hundreds, and by thousands*] They were probably divided, as the Jewish armies, by *fifties, hundreds, and thousands* ; each having its proper officer or captain.

Verse 3. *These days, or these years*] I suppose these words to mark no *definite* time ; and may be understood thus : " Is not this David, who has been with me for a considerable time?"

Verse 4. *The princes of the Philistines were wroth*] It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gezrites, and Amalekites, chap. xxvii. Had they heard of this, they would have seen much more cause for suspicion.

Verse 6. *Thou hast been upright*] So he thought ; for, as yet, he had not heard of the above transaction ; David

having given him to understand that he had been fighting against Israel.

Verse 8. *David said—what have I done?* Dr. Chandler, and others, may say what they will to make David act a *consistent* part in this business ; but it is most evident, whatever his *intentions* might be as to the part he was to take in the approaching battle, he did intend to persuade Achish that he would fight *against Israel* ; and affects to feel his reputation injured by not being permitted, on this occasion, to shew his fidelity to the king of Gath.

It was in the order of God's gracious Providence that the Philistine lords refused to let David go with them to this battle. Had he gone, he had his choice of two things. *First*, If he had fought *for the Philistines*, he would have fought *against God*, and his country. *Secondly*, If he had in the battle *gone over to the Israelites*, he would have *deceived*, and become a *traitor* to the hospitable Achish. God, therefore, so ordered it, in His mercy, that he was not permitted to go to a battle in which he was sure to be disgraced, whatever side he took, or with what success soever he might be crowned.

Verse 9. *As an angel of God*] There is some reason to think that Achish had actually embraced, or was favourably disposed towards, the Jewish religion. He speaks here of the *angels of God*, as a Jew might be expected to speak ; and, in ver. 6., he appeals to, and swears by, *Jehovah* ;

A. M. 2948.
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An. Exod. Isr.
435.
Anno ante I.
Olymp. 280.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: ^a and as soon as ye be up early in the morning, and have light, depart.

^a Gen. 44. 3.

which, perhaps, no Philistine ever did. It is possible that he might have learned many important truths from David, during the time he sojourned with him.

Verse 10. *With thy master's servants*] Who were these? has been very properly asked; and, to this question, there can be but two answers:—

1. The *six hundred Israelites* which were with him; and

A. M. 2948.
B. C. 1056.
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Anno ante I.
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11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ^b And the Philistines went up to Jezreel.

^b 2 Sam. 4. 4.

who might still be considered the *subjects of SAUL*, though now residing in a foreign land.

2. The servants of *ACHISH*; *i.e.* David's men thus considered; because, on his coming to Gath, he had, in effect, given up himself and his men to Achish. But Saul may be the master to whom Achish refers, and the words convey a delicate information to David that he is no vassal, but still at liberty.

CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire, and carry away captive David's wives, and those of his men, 1, 2. David and his men return; and, finding the desolate state of their city, are greatly affected, 3—5. The men mutiny, and threaten to stone David, who encourages himself in the Lord, 6. David enquires of the Lord, and is directed to pursue the Amalekites; with the promise that he shall recover all, 7, 8. He and his men begin the pursuit; but two hundred, through fatigue, are obliged to stay behind, at the brook Besor, 9, 10. They find a sick Egyptian, who directs them in their pursuit, 11—15. David finds the Amalekites secure, feasting on the spoils they had taken; he attacks, and destroys the whole host, except four hundred, who escape on camels, 16, 17. The Israelites recover their wives, their families, and all their goods, 18—20. They come to the two hundred who were so faint as not to be able to pursue the enemy, with whom they divide the spoil; and this becomes a statute in Israel, 21—25. David sends part of the spoil which he had taken to different Jewish cities, which had suffered by the incursion of the Amalekites; and where David and his men had been accustomed to resort, 26—31.

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
Anno ante I.
Olymp. 280.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the ^a Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

^a See ch. 15. 7. & 27. 8.

A. M. 2948.
B. C. 1056.
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435.
Anno ante I.
Olymp. 280.

2 And had taken the ^b women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city,

^b Ver. 5, 6.

travelling predatory *horde*; who, availing themselves of the war between the Philistines and Israelites, plundered several unprotected towns, and among them Ziklag. It is likely they had not heard of what David did to some of their tribes, else they would have avenged themselves by slaying all they found in Ziklag.

NOTES ON CHAP. XXX.

Verse 1. *On the third day*] This was the third day after he had left the Philistine army at Aphek. *Calmet* supposes that Aphek was distant from Ziklag more than thirty leagues.

The Amalekites had invaded] These were, doubtless, a

A. M. 2918; B. C. 1006
 An. Exod. 17.
 Anno ante 1.
 Olymp. 280

and behold, *it was burned with fire*; and then wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's ^atwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; ^bfor the people spake of stoning him, because the soul of all the people was ^cgrieved, every man for his sons and for his daughters: ^dbut David encouraged himself in the Lord his God.

7 ^eAnd David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 ^fAnd David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 ^gSo David went, he and the six hundred men that were with him, and came to the brook

Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: ^hfor two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and ⁱwhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of ^jthe Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of ^kCaleb; and we burned Ziklag with fire.

A. M. 2918.
 B. C. 1006.
 An. Exod. 17.
 Anno ante 1.
 Olymp. 280.

^a Ch. 25, 12, 13. ^b 2 Sam. 9, 2. ^c Exod. 17, 4. ^d Heb. *tebe*.
 Judg. 18, 26. ^e ch. 1, 13. ^f 2 Sam. 17, 8. ^g 2 Kings 4, 27. ^h Ps. 12, 3 &
 56, 3, 11. ⁱ Heb. 3, 17, 18.

^j Ch. 27, 1, 2. ^k Ch. 23, 2, 4. ^l Ver. 21. ^m So Judg. 13, 19.
 ch. 14, 25. ⁿ Ver. 16. ^o 2 Sam. 8, 18. ^p 1 King 4, 38, 44. ^q Ezek. 25, 15.
 Zeph. 2, 5. ^r Josh. 14, 13. & 15, 12.

Verse 1. *Wept, until they had no more power to weep.* This marks great distress; they wept, as says the *Fulgate*, till their tears failed them.

Verse 6. *The people spake of stoning him.* David had done much to civilize those men: but we find, by this, of what an unruly and ferocious spirit they were: and yet they strongly felt the ties of natural affection; they grieved every man for his sons and for his daughters.

David encouraged himself in the Lord. He found he could place very little confidence in his men; and, as he was conscious that this evil had not happened either through his neglect or folly, he saw he might the more confidently expect succour from his Maker.

Verse 7. *Bring me hither the ephod.* It seems as if David had put on the ephod, and enquired of the Lord for himself: but it is more likely that he caused Abiathar to do it.

Verse 9. *The brook Besor.* This had its source in the mountain of Idumea, and fell into the Mediterranean sea beyond Gaza. Some suppose it to have been the same with the river of the wilderness, or the river of Egypt. The sense of this, and the following verse, is, that when they came to the brook Besor, there were found *two hundred* out

of his *six hundred* men so spent with fatigue, that they could proceed no farther. The baggage, or *stuff*, was left there, ver. 24.; and they were appointed to guard it.

Verse 12. *A piece of a cake of figs.* See on chap. xxv. 18.

Verse 13. *My master left me, because three days ago I fell sick.* This was very inhuman; though they had booty enough, and no doubt asses plenty to carry the invalids, yet they left this poor man to perish: and God visited it upon them; as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

Verse 14. *Upon the south of the Cherethites.* Calmet and others maintain that the *כרתים cerethi*, which, without the points, might be read *Creti*, were not only at this time *Philistines*, but that they were *Aborigines of Crete*, from which they had their name *Cerethites*, or *Cretans*; and are the same of whom Zephaniah speaks, chap. ii. 5. *Woe to the inhabitants of the sea coasts, the nation of the Cherethites.* And by *Ezekiel*, chap. xxv. 15. *Behold, I will stretch out mine hand upon the Philistines, and will cut off the Cherethim.* In 2 Sam. xv. 18. we find that the *Cherethites* formed a part of David's guards.

A. M. 2948.
B. C. 1056.
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15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^a eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of ^b the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: ^c David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, *This is* David's spoil.

^a 1 Thess. 5. 3.—^b Heb. *their morrow*.—^c Ver. 8.—^d Ver. 10.—
^e Or, *asked them how they did*. Judg. 18. 15.

South of Caleb] Somewhere about Kirjath-arba, or Hebron, and Kirjath-Sepher; these being in the possession of Caleb and his descendants.

Verse 15. *Swear unto me*] At the conclusion of this verse, the *Vulgate*, *Syriac*, and *Arabic*, add, that *David swore to him*. This is not expressed in the *Hebrew*, but is necessarily implied.

Verse 16. *Out of the land of the Philistines*] That these *Amalekites* were enemies to the Philistines is evident; but it certainly does not follow from this that *those* whom David destroyed were enemies also. This, I think, has been too hastily assumed by Dr. Chandler, and others, in order to vindicate, the better, the character of David.

Verse 17. *There escaped not a man of them*] It is well known to every careful reader of the Bible, that the *Amalekites* were a proscribed people, even by God Himself; and that, in extirpating them, it has been supposed David fulfilled the express will of God. But all this depends on whether *he* had an express commission to do so, received from God Himself, as Saul had.

Verse 20. *And David took all the flocks*] He and his men not only recovered all their own property, but they re-

A. M. 2948.
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21 And David came to the ^d two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ^e saluted them.

22 ¶ Then answered all the wicked men and *men* ^f of Belial, of ^g those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the **LORD** hath given us, who hath preserved us, and delivered the company that came against us into our hand

24 For who will hearken unto you in this matter? but ^h as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike,

25 And it was *so* from that day ⁱ forward, that he made it a statute and an ordinance for Israel unto this day.

^f Deut. 13. 13. Judg. 19. 23.—^g Heb. *men*.—^h See Numb. 31. 27. Josh. 22. 8. 2 Mac. 8. 28.—ⁱ Heb. *and forward*.

covered all the spoil which these Amalekites had taken from the south of Judah, the Cherethites, and the south of Caleb. When this was separated from the rest, it was given to David, and called *David's spoil*.

Verse 22. *Men of Belial*] This is a common expression; to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane*.

Verse 23. *That which the Lord hath given us*] He very properly attributes this victory to God; the numbers of the Amalekites being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance for Israel*] Nothing could be more just and proper than this law; he who stays at home to defend house and property, has an equal right to the booty taken by those who go out to the war. There was a *practice* of this kind among the Israelites long before this time, see Numb. xxxi. 27. and Josh. xxii. 8., and the Note on this latter verse.

Unto this day.] This is another indication that this Book was composed long after the facts it commemorates.—See the Hypothesis in the *Preface*.

Verse 26. *Unto the elders of Judah*] These were the persons

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26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a *present for you of the spoil of the enemies of the Lord;

27 To them which were in Beth-el, and to them which were in ^b south Ramoth, and to them which were in ^c Jattir,

28 And to them which were in ^d Aroer, and to them which were in Siphmoth, and to them which were in ^e Eshtemoa,

* Heb. blessing. Gen. 33. 11. ch. 25. 27.—† Josh. 19. 8.— Josh. 15. 18.—‡ Josh. 13. 16.

among whom he sojourned during his exile; and who had given him shelter and protection. Gratitude required these presents.

Verse 27. To them which were in Beth-el] This was in the tribe of Ephraim.

South Ramoth] So called to distinguish it from Ramoth Gilead, beyond Jordan. This Ramoth belonged to the tribe of Simeon, Josh. xix. 8.

In Jattir] Supposed by Calmet to be the same as Ether, Josh. xv. 42; but more probably Jattir, ver. 48. It was situated in the mountains, and belonged to Judah.

Verse 28. In Aroer] Situated beyond Jordan, on the banks of the river Arnou, in the tribe of Gad.

Siphmoth] Supposed to be the same with Shepham, Numb. xxxiv. 10. on the eastern border of the Promised Land.

Eshtemoa] Another city in the tribe of Judah.—See Josh. xv. 50.

Verse 29. Them which were in Rachal] We know not where this place was; it is mentioned no where else in the Bible. Calmet conjectures that Hachilah, chap. xxiii. 19. may be the same place: here we know David did conceal himself for some time, till the Ziphites endeavoured to betray him to Saul.

The cities of the Jerahmeelites] See before, chap. xxvi. 10.

And—the cities of the Kenites] A very small tract on the southern coast of the Dead Sea.

Verse 30. Hormah] The general name of those cities

29 And to them which were in Rachal, and to them which were in the cities of ^f the Jerahmeelites, and to them which were in the cities of the ^g Kenites.

30 And to them which were in ^h Hormah, and to them which were in Chor-ashan, and to them which were in Athach,

31 And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

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* Josh. 13. 16.—† Josh. 19. 8.—‡ Josh. 15. 18.—§ Josh. 13. 16.—|| Josh. 13. 16.—¶ Josh. 13. 16.—

which belonged to Ared, king of Canaan; and were devoted to destruction by the Hebrews: and thence called *Hormah*.—See Numb. xxi. 4—3.

In Chor-ashan] Probably the same as Ashan in the tribe of Judah: see Josh. xv. 12. It was afterwards called to Simeon, Josh. xix. 7.

To them which were in Athach] Probably the same as Ether, Josh. xix. 7.

Verse 31. To them which were in Hebron] This was a place strongly attached to David, and David to it; and the place where he was proclaimed king; and where he reigned more than seven years, previously to the death of Ishbosheth, Saul's son, who was, for that time, his competitor in the kingdom.

David's having sent presents to all these places, not only shews his sense of gratitude, but that the booty which he took from the Amalekites must have been exceedingly great. And we learn from this also, that David sojourned in many places which are not mentioned in the preceding history; for these are all said to be places where David and his men were wont to haunt.

We are not to suppose that the transactions mentioned here, and in the preceding chapter, took place after Saul's interview with the woman of En-dor; they were considerably antecedent to this, but how long we do not know. What is recorded in the following chapter must have taken place the next day after Saul left En-dor.

CHAPTER XXXI.

A battle in Mount Gilboa, between Israel and the Philistines; in which the former are defeated, and Saul's three sons slain, 1, 2. Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to despatch him; which he refusing, Saul falls on his sword, and his armour-bearer does the same, 3—6. The Israelites on the other side of the valley forsake their cities, and the Philistines come and

dwell in them, 7, The Philistines, finding Saul and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroath, cut off their heads, send the news to all the houses of their idols, and fasten the bodies of Saul and his three sons to the walls of Beth-shan, 8—10. Valiant men of Jabesh Gilead go by night, and take away the bodies ; burn them at Jabesh ; bury their bones under a tree ; and fast seven days, 11—13.

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
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NOW ^a the Philistines fought against Israel : and the men of Israel fled from before the Philistines, and fell down ^b slain in mount ^c Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons ; and the Philistines slew ^d Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And ^e the battle went sore against Saul, and the ^f archers ^g hit him ; and he was sore wounded of the archers.

4 ^h Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith ; lest ⁱ these uncircumcised come and thrust me through, and ^k abuse me. But his armour-

bearer would not ; ^l for he was sore afraid. Therefore Saul took a sword, and ^m fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled ; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow,

^a 1 Chron. 10. 1—12.—^b Or, wounded.—^c Ch. 28. 4.—^d Ch. 14. 19. 1 Chron. 8. 33.—^e See 2 Sam. 1. 6, &c.—^f Heb. shooters, men

with bows.—^g Heb. found him.—^h So Judg. 9. 54.—ⁱ Ch. 14. 6. & 17. 26.—^k Or, mock me.—^l 2 Sam. 1. 14.—^m 2 Sam. 1. 10.

NOTES ON CHAP. XXXI.

Verse 1. *Now the Philistines fought*] This is the continuation of the account given in chap. xxviii.

The men of Israel fled] It seems as if they were thrown into confusion at the first onset, and turned their backs upon their enemies.

Verse 2. *Followed hard upon Saul and upon his sons*] They, seeing the discomfiture of their troops, were determined to sell their lives as dear as possible ; and, therefore, maintained the battle till the three brothers were slain.

Verse 3. *He was sore wounded of the archers.*] It is likely that Saul's sons were slain by the archers ; and that Saul was now mortally wounded by the same. Houbigant translates, *The archers rushed upon him, from whom he received a grievous wound.* He farther remarks that, had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to despatch him ; as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the Versions render it, *He FEARED the archers greatly* ; but this is by no means likely.

Verse 4. *Draw thy sword, and thrust me through*] Dr. Delaney has some good observations on this part of the subject : “ Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so ; and that Saul perished by the same sword is sufficiently evident. *Draw thy*

sword, says he to him, and thrust me through ; which, when he refused, *Saul, says the text, took THE sword* את החרב *ath ha chereb, (the very sword,) and fell upon it.* What sword ? Not his own, for then the text would have said so ; but, in the plain natural grammatical construction, the *sword before-mentioned* must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now, it is the established tradition of all the Jewish nation, that this armour-bearer was *Doeg* ; and I see no reason why it should be discredited ; and, if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So *Brutus* and *Cassius* killed themselves with the same swords with which they stabbed *Cæsar* ; and *Calippus* was stabbed with the same sword with which he stabbed *Dio*.”

Verse 6. *And all his men*] Probably meaning those of his troops which were his *life* or *body guards* : as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that were on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed *Beth-shan*, situated near to *Jordan*, the people on the *other side* of that river, fearing for their safety, fled also.

Verse 8. *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day, to strip and plunder the slain.

A. M. 2918.
B. C. 1036.
An. Evol. 48r.
415.
Anno ante 1.
Olymp. 280.

when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to ^a publish *it* in the house of their idols, and among the people.

10 ^b And they put his armour in the house of ^c Ashtaroath: and ^d they fastened his body to the wall of ^e Beth-shan.

^a 2 Sam. 1. 20. — ^b Ch. 21. 9. — ^c Judg. 2. 13. — ^d 2 Sam. 21. 12. — ^e Josh. 17. 11. — ^f Judg. 1. 27. — ^g Ch. 11. 3. 9. 11. — ^h Or, concerning him.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise: for, although only *his head* is said to be cut off, and *his body* only to be fastened to the walls of Beth-shan, yet we find that the men of Jabesh-gilead found both *his body*, and the *bodies of his three sons*, fastened to the walls, ver. 12.

Perhaps they only took off Saul's head, which they sent about to their temples, as a trophy of their victory, when they sent the news of the defeat of the Israelites through all their coasts; and at last placed it in the temple of Dagon, 1 Chron. x. 10.

Verse 10. *They put his armour in the house of Ashtaroath*] As David had done, in placing the sword of Goliath in the tabernacle. We have already seen, that it was common for the conquerors to consecrate armour and spoils, taken in war, to those who were the objects of religious worship.

They fastened his body to the wall] Probably by means of iron hooks: but it is said, 2 Sam. xxi. 12, that these bodies were fastened in the *street* of Beth-shan. This may mean, that the place where they were fastened to the wall, was the main *street* or *entrance* into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of Jabesh-gilead was an act of gratitude due to Saul, who, at the very commencement of his reign, rescued them from Nahash, king of the Ammonites; (see ch. xi. 1, &c.) and, by his timely succours, he saved them from the deepest degradation, and the most oppressive tyranny. This heroic act, with the seven days' *fast*, shewed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there*] It has been denied that the Hebrews burnt the bodies of the dead; but that they buried them in the earth, or embalmed them; and often burnt spices around them, &c. These, no doubt, were the common forms of sepulture; but neither of these could be conveniently practised in the present case. They could not have buried them about Beth-shan, without being discovered; and as to embalming, that was most likely out of all question;

11 ^a And when the inhabitants of Jabesh-gilead heard ^b of that which the Philistines had done to Saul;

12 ^c All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^d burnt them there.

13 And they took their bones, and ^e buried them under a tree at Jabesh, and ^f fasted seven days.

^a See ch. 11. 1. 11. — ^b 2 Sam. 2. 4. 7. — ^c 2 Chron. 10. 14. — ^d 21. 11. — ^e 1 Sam. 31. 13. — ^f 2 Sam. 2. 3. 6. 8. 23. 12. 13. 14. — ^g Gen. 50. 10.

as, doubtless, the bodies were now too putrid to bear it. They, therefore, burnt them, because there was no other way of disposing of them at that time, so as to do them honour, and the bones and ashes they collected, and buried under a tree, or in a grove at Jabesh.

Verse 13. *And fasted seven days*] To testify their sincere regret for his unfortunate death; and the public calamity that had fallen upon the land.

Thus ends the troublesome, and I had almost said, the useless, reign of Saul. A king was chosen in opposition to the will of the Most High; and the government of God, in effect, rejected, to make way for this king.

Saul was, at first, a very humble young man, and conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct, and in his political measures. His natural temper was not good: he was peevish, fretful, and often outrageous; and these bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence, he seems at times to have been wholly carried away, and deranged: and this derangement appears to have been occasionally greatly exacerbated by diabolical influence. This led him to take his friends for his foes, so that, in his paroxysms, he strove to imbrue his hands in their blood; and more than once to attempt to assassinate his own son! and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. This was the worst act in his whole life.

Saul was but ill qualified for a proper discharge of the regal functions. The Reader will remember that he was chosen rather as *general* of the armies, than as *civil governor*. The administration of the affairs of the state was left chiefly to Samuel; and Saul led forth the armies to battle.

As a *general*, he gave proof of considerable capacity: he was courageous, prompt, decisive, and persevering; and, ex-

cept in the last unfortunate battle, in which he lost his life, generally led his troops to *victory*.

Saul was a weak man, and very capricious: this is amply proved by his unreasonable jealousy against David, and his continual suspicion that all were leagued against him. It is also evident, in his foolish adjuration relative to the matter of the honey, (see ch. xiv.) in which, to save his rash and nonsensical oath, he would have sacrificed Jonathan his son!

The question, "Was Saul a good king?" has already, in effect, been answered. He was, on the whole, a good man, as far as we know, in private life; but he was a *bad king*; for he endeavoured to reign independently of the Jewish constitution: he, in effect, assumed the sacerdotal office and functions, and thus even changed what was essential to that constitution. He not only offered sacrifices which belonged to the priests alone; but, in the most positive manner, went opposite to the orders of that God whose *vicegerent* he was.

Of his conduct, in visiting the woman at *En-dor*, I have already given my opinion; and to this I must refer. His desperate circumstances imposed on the weakness of his mind; and he did, in that instance, an act which, in his jurisprudential capacity, he had disapproved by the edict

which banished all witches, &c. from Israel. Yet, in this act, he only wished to avail himself of the counsel and advice of his *friend* Samuel.

To the question, "Was not Saul a *self-murderer*?" I scruple not to answer, "No." He was, to all appearance, mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might *abuse* his body, if they found him alive; and we can scarcely say how much of *indignity* is implied in this *word*; and his falling on his sword was a fit of desperation, which, doubtless, was the issue of a mind greatly agitated, and full of distraction. A few minutes longer; and his life would, in all probability, have ebbed out: but, though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before; and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement*; while the pious and the humane would every where have consoled themselves with the hope, that God had extended mercy to his soul.

MILLBROOK,

June 11, 1818.

INTRODUCTION TO THE SECOND BOOK

OF

S A M U E L,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

AS this is a continuation of the preceding history, without any interruption, it can scarcely be called *another* Book. Originally this and the preceding made but one book; and they have been separated without reason or necessity. For a general account of both, see the *Preface* to the *First Book* of Samuel.

It is generally allowed that this Book comprehends a period of 40 years, from about A. M. 2949 to 2989. See the prefixed Chronological account.

It has been divided into *three* parts: in the *first*, we have an account of the happy commencement of David's reign, chap. i—x. In the *second*, David's unhappy fall, and its miserable consequences, chap. xi—xviii. In the *third*, his restoration to the Divine favour, the re-establishment of his kingdom, and the events which signalized the latter part of his reign, chap. xix—xxiv.

THE SECOND BOOK

OF

SAMUEL.

Year from the Creation, 2949.—Year before the Incarnation, 1055.—Year before the first Olympiad, 279.—Year before the building of Rome, 302.—Year of the Julian Period, 3639.—Year of the Dionysian Period, 481.—C, 10 of the Sun, 19.—Cycle of the Moon, 11.

CHAPTER I.

An Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1—4. And pretends that he himself had dispatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David, 5—10. David and his men mourn for Saul and his sons, 11, 12. He orders the Amalekite to be slain, who professed that he had killed Saul, 13—16. David's funeral song for Saul and Jonathan, 17—27.

A. M. 2949.
B. C. 1055.
An. Exod. 1sr.
436.
Anno ante I.
Olymp. 279.

NOW it came to pass after the death of Saul, when David was returned from ^a the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, ^b a man came out of the camp from Saul ^c with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, ^d How went the

matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon ^e mount Gilboa, behold, ^f Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

A. M. 2949.
B. C. 1055.
An. Exod. 1sr.
436.
Anno ante I.
Olymp. 279.

^a 1 Sam. 30. 17, 25.—^b Ch. 1. 10.—^c 1 Sam. 4. 12.—^d Heb. *what*

was, &c.—1 Sam. 4. 13.—^e 1 Sam. 31. 1.—^f See 1 Sam. 31. 2, 3, 4.

NOTES ON CHAP. I.

Verse 2. *A man came out of the camp*]. The whole account which this young man gives is a fabrication: in many of the particulars it is grossly *self-contradictory*. There is no *fact* in the case but the bringing of the *crown* or

diadem, and *bracelets* of Saul: which, as he appears to have been a plunderer of the slain, he found on the field of battle: and he brought them to David, and told the lie of having dispatched Saul, merely to ingratiate himself with David.

A. M. 2949.
B. C. 1053.
An. Exod. Isr.
436.
Anno ante I.
Olymp. 279.

7 And when he looked behind him, he saw me, and called unto me. And I answered, ^a Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ^banguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and ^cslew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and ^drent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, ^eHow wast thou not ^fafraid to ^gstretch forth thine hand to destroy the LORD's anointed?

15 And ^hDavid called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, ⁱThy blood be upon thy head; for ^kthy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamen-

^a Heb. Behold me.—^b Or, my coat of mail, or, my embroidered coat bindereth me, that my, &c.—^c Judg. 9. 54.—^d Ch. 5. 31. & 13. 51.—^e Numb. 12. 8.—^f 1 Sam. 31. 4.—^g 1 Sam. 24. 6. & 26. 9. Psal. 103. 15. Ch. 4. 10, 12.—^h 1 Sam. 26. 9. 1 Kings 2. 32, 33, 37.—ⁱ Ver. 10. Luke 19. 22.—^j 1 Sam. 31. 3.—^k Josh. 10. 33.—^l Or, of the upright.

Verse 8. *I am an Amalekite*] Dr. Delaney remarks that an Amalekite took that crown from off the head of Saul, which he had forfeited by his disobedience in the case of Amalek.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal fillet, or diadem, both being the ensigns of royalty. It is sometimes customary in the East, for a sovereign prince to give a crown and bracelets, when investing others with dominion or authority over certain provinces. Had Saul these in token of his being God's viceroy? and that he held the kingdom from Him alone?

tation over Saul and over Jonathan his son:

18 (¹Also he bade them teach the children of Judah the use of the bow: behold, it is written ^min the book ⁿof Jasher.)

19 The beauty of Israel is slain upon thy high places: ^ohow are the mighty fallen!

20 ^pTell it not in Gath, publish it not in the streets of Askelon; lest ^qthe daughters of ^rthe Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye ^smountains of Gilboa, ^tlet there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been ^uanointed with oil.

22 From the blood of the slain, from the fat of the mighty, ^vthe bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and ^ypleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were ^zstronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: ^athy love to me was wonderful, passing the love of women.

27 ^bHow are the mighty fallen, and the weapons of war perished!

^o Ver. 27. 1 Mac. 9. 21.—^p 1 Sam. 31. 9. Mic. 1. 10. See Judg. 16. 23.—^q See Exod. 15. 20. Judg. 11. 34. 1 Sam. 18. 6.—^r 1 Sam. 31. 4.—^s 1 Sam. 31. 1.—^t So Judg. 5. 23. Job 3. 8, 4. Jer. 20. 14.—^u 1 Sam. 10. 1.—^v 1 Sam. 18. 4.—^y Or, sweet.—^z Judg. 14. 18.—^a 1 Sam. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16.—^b Ver. 19.

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death: at that time it was not known to the contrary; and this man was executed on his own confession.

Verse 17. *David lamented*] See this lamentation, and the Notes on it, at the end of this chapter.

Verse 18. *The use of the bow*] *The use of* is not in the Hebrew; it is simply *the bow*, that is, a song thus intitled. See the observations at the end.

Verse 21. *As though he had not been*] Instead of כִּי בִלִּי *beli*, NOT, I read כִּלֵּי *keley*, INSTRUMENTS.

Anointed with oil.] See the observations at the end.

Chap. i. ver. 18, &c.—*He bade them teach the children of Judah the use of the bow*, קשׁת *kasheth*.

The word *kasheth* is to be understood of the title of the song which immediately follows, and not of the use of the bow, as our translation intimates.

Many of David's Psalms have titles prefixed to them: some are termed *Shosannon*, some *Maschal*, *Nehloth*, *Neginoth*, &c. and this one here *Kasheth*, or *The Bow*, because it was occasioned by the Philistine archers. 1 Sam. xxxi. 1—3, “And the archers hit him.”

But especially respecting the *bow* of Jonathan, “which returned not back from the blood of the slain,” as the song itself expresses. And David could not but remember the *bow* of Jonathan, out of which “the arrow was shot beyond the lad,” 1 Sam. xx. 36. It was the time when that covenant was made, and that affection expressed between them, “which was greater than the love of women.”

On these accounts the song was intitled *Kasheth*; or, *The Song of the Bow*; and David commanded the chief musicians, Ethan, Heman, and Jeduthun, to teach the children of Judah how to sing it.

“It is written in the Book of Jasher,” שׁוֹרֵשׁ הַיָּשָׁר *Sept.* “In the Book of the upright.”

סִפְרָא דִּיאוֹרִיתָא *Siphra diorutha*, “The Book of the Law.” Jonathan.

The *Arabic* says, “Behold it is written in the Book of Ashee; this is the Book of Samuel;” the interpretation of which is, “book of songs, or canticles.”

This lamentation is justly admired as a picture of distress, the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as Nature could pour them forth from a mind interrupted by the alternate recurrence of the most lively images of *love* and *greatness*.

His reverence for Saul, and his love for Jonathan, have their strongest colourings; but their *greatness* and *bravery* come full upon him, and are expressed with peculiar energy.

Being himself a *warrior*, it is in that character he sees their greatest excellence; and, though his imagination hurries from one point of recollection to another, yet we hear him at first, at last, every where, lamenting—*How are the mighty fallen!*

It is almost impossible to read the noble original without finding every word *swollen* with a *sigh*, or *broken* with a *sob*. A heart pregnant with distress, and striving to utter expressions descriptive of its feelings, (which are repeatedly interrupted by an excess of grief,) is most sensibly painted throughout the whole. Even an *English* reader may be convinced of this, from the following specimen, in European characters:—

19. *Hatsbi Yishrael ù' bamothcha chala!*
Eich naphelu Gibborim!

20. *Al taggidu begaith,*
Al tebussru bechutsoth Ashkelon;
Pen tismachnah benoth Pelishtim,
Pen taileznah benoth ha'arelin.

21. *Hare baghillbad al tal,*
Ve-al matai abken ù' lide terumoth;
Ke sham me'at me'at Gibborim.
Ma'en Shaul kele, Ma'atzen ba'elhamen!

22. *Moldam Chebatan, melolch Gibborim,*
Kesheth Yehonathan li'nechaz achaz;
Ve-cherub Shaul lo' tashah napham.

23. *Shaul Vihonathan,*
Hanne haba'achemimim bechayyhem,
U'hematam lo' naphadim.
Minnesharim kallu, me-arayoth gaberu!

24. *Beneh Yishrael el Shaul bel'nah;*
Hammatbaskem shana ba'ad'nan,
Hammatbich ù'de zahab al'lib'nan.

25. *Eich naphelu Gibborim betoch Eimulshannah!*
Yehonathan ù' bamotecha chalal!

26. *Tsar li'alecha achi*
Yehonathan, na'anta li' mead,
Niphleathah ahavtecha li' meahabath nashim!

27. *Eich naphelu Gibborim,*
Vayobedu kele Milchamah!

The three last verses in this sublime lamentation have *sense* and *sound* so connected as to strike every reader.

Dr. Kennicott, from whom I have taken several of the preceding remarks, gives a fine Latin version of this song, which I here subjoin:—

O decus Israelis, super excelsa tua MILES!

Quomodo ceciderunt FORTES!

Nolite indicare in Gath,

Nolite indicare in plateis Ascalonis:

Ne lætentur filie Philistæorum,

Ne exultent filie incircumisorum.

Montes Gilboani, super vos

Nec ros, nec pluvia, neque agri primitiarum;

Ibi enim abjectus fuit clypeus fortium,

Clypeus Saulis, arma inuncti oleo!

Sine sanguine MILITUM,

Sine adipe FORTIUM,

Arcus Jonathanis non retrocesserat;

Gladius-que Saulis non rediêrat incassum.

Saul et Jonathan

Amabiles erant et jucundi in vitis suis,

Et in morte suâ non separati.

Præ aquilis veloces!

Præ leonibus fortes!

Filie Israelis delere Sautem:

Qui cecidit cum deliens vos vestivit,

Qui vestitus vestris ornamenta imposuit aurea!

Quomodo ceciderunt FORTES, in medio belli!

O Jonathan, super excelsa tua MILES!

Versor in angustis, tui crusa,

Frater mi, Jonathan!

Mini fusti admodum jucundu!

Mini tuus amor admodum mirabilis,

Mulierum exuperans amorem!
Quomodo ceciderunt fortes,
Et perierunt arma belli!

DISSERTATION I. pag. 122.

In verse 21, I have inserted כלי *keley*, for בלי *beli*. Dr. Delancy rightly observes that the particle בלי *beli*, is not used in any part of the Bible in the sense of *quasi non*, as though not; in which sense it must be used here, if it be retained as a genuine reading: the shield of Saul *as though it had not been* anointed with oil.

In a MS. written about the year 1200, numbered 30 in Kennicott's Bible, כלי *keley*, is found; and also in the first edition of the whole Hebrew Bible, printed Soncini 1488. Neither the Syriac nor Arabic versions, nor the Chaldee paraphrase, acknowledge the negative particle בלי *beli*, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between ב *beth*, and כ *caph*; the line, therefore, should be read thus—'The shield of Saul, *weapons* anointed with oil.

In ver. 22, נשגו *nashog*, to obtain, attain, seems to have been written for נסגו *nasog*, to recede, return. The former destroys the sense; the latter, which our translation has fol-

lowed, and which is supported by the authority of 30 MSS. makes it not only intelligible but beautiful.

In verses 19, 22, and 25, חלל *challal* and חללי *challim* occur, which we translate the SLAIN, but which Dr. Kennicott, I think, from good authority, renders *soldier*, and *soldiers*; and thus the Version is made more consistent and beautiful.

חלל *challal*, signifies to bore, or pierce through; and this epithet might be well given to a soldier—q. d. the PIERCER, because his business is to transfix, or pierce his enemies with sword, spear, and arrows.

If it be translated *soldiers*, in the several places of the Old Testament, where we translate it SLAIN, or WOUNDED, the sense will be much mended: See Judg. xx. 31, 39. Psal. lxxxix. 11. Prov. vii. 26. Jer. li. 4, 47, 49. Ezek. xi. 6, 7, xxi. 14. In several others it retains its radical signification of piercing, wounding, &c.

After these general observations, I leave the particular beauties of this inimitable song to be sought out by the intelligent Reader. Much has been written upon this, which cannot, consistently with the plan of these Notes, be admitted here.—See Delaney, Kennicott, Lowth, &c.; and, above all, let the Reader examine the Hebrew text.

CHAPTER II.

David, by the direction of God, goes up to Hebron, and is there anointed king over the house of Judah, 1—4.

He congratulates the inhabitants of Jabesh Gilead on their kindness in rescuing the bodies of Saul and his sons from the Philistines, 5—7. Abner anoints Ishbosheth, Saul's son, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel; over whom he reigned two years, 8—10. David reigns over Judah, in Hebron, seven years and six months, 11. Account of a battle between Abner, captain of the Israelites, and Joab, captain of the men of Judah; in which the former are routed, with the loss of three hundred and sixty men: but Asahel, the brother of Joab, is killed by Abner, 12—32.

A. M. 2949.
B. C. 1093.
An. Exod. Isr.
436.
Anno ante I.
Olymp. 279.

AND it came to pass after this, that David ^aenquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron.

^a Judg. 1. 1. 1 Sam. 23. 2, 4, 5. & 30. 7, 8. — ^b 1 Sam. 30. 31. Ver. 11. Ch. 5. 1, 3. 1 Kings 2. 11.

NOTES ON CHAP. II.

Verse 1. David [enquired of the LORD] By means of Abiathar, the priest; for he did not know whether the different tribes were willing to receive him, though he was fully persuaded that God had appointed him king over Israel.

2 So David went up thither, and his ^atwo wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

A. M. 2949.
B. C. 1093.
An. Exod. Isr.
436.
Anno ante I.
Olymp. 279.

3 And ^dhis men that were with him did David bring up, every man with his household:

^a 1 Sam. 30. 5. — ^d 1 Sam. 27. 2, 3. & 30. 1. 1 Chron. 12. 1.

Unto Hebron] The metropolis of the tribe of Judah, one of the richest regions in Judea. The mountains of Hebron were famed for fruits, herbage, and honey; and many parts were well adapted for vines, olives, and different kinds of grain, abounding in springs of excellent water, as the most accurate travellers have asserted.

A. M. 2919.
B. C. 1035.
An. Exod. 1st. 446.
And they dwelt in the cities of Hebron.

4 ^a And the men of Judah came ; and there they anointed David king over the house of Judah. And they told David, saying, *That* ^b the men of Jabesh-gilead were they that buried Saul.

5 ^c And David sent messengers unto the men of Jabesh-gilead, and said unto them ^d Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now ^e the Lord shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and ^f be ye valiant : for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ^g But ^h Abner the son of Ner, captain of

Saul's host, took ⁱ Ish-bosheth the son of Saul, and brought him over to Mahanaim ;

9 And made him king over Gilead and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And ^j the ^k time that David was king in Hebron over the house of Judah was seven years and six months.

12 ^l And Abner, the son of Ner, and the servants of Ish-bosheth, the son of Saul, went out from Mahanaim ^m to Gibeon.

13 And Joab, the son of Zeruiah, and the servants of David went out, and met ⁿ toge-

^a Ver. 11. ch. 5. 5. 1 Mac. 2. 27. — ^b 1 Sam. 31. 11, 13. — ^c Ruth 2. 20. & 3. 10. — ^d Psal. 115. 13. — ^e 2 Tim. 1. 10, 18. — ^f Heb. *be ye the sons of valour.* — ^g 1 Sam. 14. 30.

^h Heb. *the host which was Saul's.* — ⁱ Or, *Ephraim.* 1 Chron. 8. 33. & 9. 39. — ^j Ch. 5. 5. 1 Kings 2. 11. — ^k Heb. *number of days.* — ^l Josh. 18. 25. — ^m Heb. *them together.*

Verse 4. *Anointed David king*] He was anointed before by Samuel, by which he acquired *jus ad regnum*, a right to the kingdom : by the present anointing he had *jus in regno*, authority over the kingdom. The other parts of the kingdom were, as yet, attached to the family of Saul.

Verse 5. *David sent messengers unto—Jabesh-gilead*] This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul as his once legitimate sovereign : he loved Jonathan as his most intimate friend. The former had greatly injured him, and sought his destruction ; but even this did not cancel his respect for him as the anointed of God, and as the king of Israel. This brings to my remembrance that fine speech of M. Saurin, when speaking of the banishment of the Protestants from France, by the revocation of the edict of Nantes. He thus at the Hague apostrophizes Lewis XIV., their persecutor : *Et toi, prince redoutable, que j'honorai jadis comme mon roi, et que j'y respecte encore comme le fleau du Seigneur.* " And thou, O formidable prince, whom I once honoured as my king, and whom I still reverence as the scourge of the Lord !"

Verse 7. *Now let your hands be strengthened*] David certainly wished to attach the men of Jabesh to his interest : he saw that they were generous and valiant ; and must be of great service to him whose part they espoused, and he was, no doubt, afraid that they would attach themselves to the house of Saul, in consideration of the eminent services Saul had rendered them, in rescuing them from Nahash, king of the Ammonites.

Verse 8. *Abner the son of Ner*] This man had long been one of the chief captains of Saul's army, and commander-in-chief on several occasions : he was probably envious of David's power, by whom he had often been outgeneraled in the field.

Verse 9. *Made him king over Gilead*] These were places beyond Jordan ; for, as the Philistines had lately routed the Israelites, they were, no doubt, in possession of some of the principal towns ; and were now enjoying the fruits of their victory. Abner was, therefore, afraid to bring the new king to any place where he was likely to meet with much resistance, till he had got his army well recruited.

Who the *Ashurites* were, is not generally agreed ; probably, men of the tribe of Ashur.

Verse 10. *Ish-bosheth—reigned two years*] It is well observed, that Ish-bosheth reigned *all the time that David reigned in Hebron* ; which was seven years and six months. Perhaps the meaning of the writer is this : Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think, that Abner in effect reigned the five last years of Ish-bosheth, who had only the name of king after the two first years. Or, the text may be understood thus : *When Ish-bosheth had reigned two years over Israel, he was forty years of age.*

Houbigant, dissatisfied with all the common modes of solution, proposes to read ששית שנה *shoshith shanah*, six years ; for the שנים שתיים, *shetim shanim*, *two years*, of the text, which, he contends, is a *solecism* ; for, in pure Hebrew, the words would be ששית שנה, as they are every where read in

<sup>A. M. 2951.
B. C. 1053.
An. Exod. Isr.
438.
Anno ante I.
Olymp. 277.</sup> ther by ^a the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called ^b Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were ^c three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* ^d as light ^e of foot ^f as ^g a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left ^h from following Abner.

^a Jer. 41. 12.—^b That is, *The field of strong men.*—^c 1 Chron. 2. 16.
^d 1 Chron. 12. 8.—^e Heb. *of his feet.*—^f Heb. *as one of the roes that is*

the first Book: and שנה is the reading of eleven of Ken-nicott's MSS. and nine of De Rossi's; but the number *two* is acknowledged by all the ancient Versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses, is that to which the writer refers, and from which he *dates*. Ish-bosheth had reigned two years without any rupture with David, or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Verse 14. *Let the young men—play before us.*] This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four, (twelve on each side,) fell down dead together! but this was the signal for that sanguinary skirmish which immediately took place.

Verse 16. *Caught every one his fellow by the head*] Probably by the beard, if these persons were not too young to have one; or by the hair of the head. Alexander ordered all the Macedonians to shave their beards: and being asked by Parmenio, why they should do so? answered, "Dost

<sup>A. M. 2951.
B. C. 1053.
An. Exod. Isr.
438.
Anno ante I.
Olymp. 277.</sup> 20 Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ⁱ armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ^k under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner; and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became

in the field—^g Psa. 18. 33. Cant. 2. 17. & 8. 14.—^h Heb. *from after Abner.*—ⁱ Or, *spoil.* Judg. 14. 19.—^k Ch. 3. 27. & 4. 6. & 20. 10.

thou not know, that in battle there is no better hold than the beard?"

Helkath-hazzurim] "The portion of the mighty;" or, "The inheritance of those who were slain," according to the *Targum*.

Verse 18. *Asahel was as light of foot as a wild roe.*] To be *swift of foot*, was deemed a great accomplishment in the heroes of antiquity: ποδας ωκυς Αχιλλεύς, the *swift-footed Achilles*, is an epithet which Homer gives to that hero no less than thirty times in the course of the *Ilias*. It was a qualification also among the Roman soldiers: they were taught both to *run swiftly*, and to *swim well*.

Verse 21. *Take thee his armour*] It seems Asahel wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but, as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill, or be killed; and therefore he *turned his spear*, and ran it through the body of Asahel. This *turning about*, that he might pierce him, is what we translate the hinder end of his spear. This slaying of Asahel cost Abner his life; as we shall find in the next chapter.

A. M. 2051.
B. C. 1053.
An. Exod. 18.
18.
Annuaire I.
Olymp. 27.

one troop, and stood on the top of a hill

26 Then Abner called to Joab and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless I thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that

* Ver. 14. Prov. 17. 14.

Verse 27. *And Joab said*] The meaning of this verse appears to be this: If Abner had not provoked the battle, (see ver. 14) Joab would not have attacked the I-rachite that day; as his orders were probably to act on the defensive. Therefore, the blame fell upon Israel.

night through the plain, and passed over Jordan, and went through all Bethron, and they came to Mahanaim.

A. M. 2051.
B. C. 1053.
An. Exod. 18.
18.
Annuaire I.
Olymp. 27.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

† Heb. from the morning.— Or, gone away.

Verse 29. *They came to Mahanaim.*] So they returned to the place whence they set out.—See ver. 12. This was the commencement of the civil wars between Israel and Judah: and properly the commencement of the division of the two kingdoms; through which both nations were deluged with blood.

CHAPTER III.

Account of the children born to David in Hebron, 1—5. Abner being accused by Ish-bosheth of familiarity with Rizpah, Saul's concubine, he is enraged; offers his services to David; goes to Hebron, and makes a league with him, 6—22. Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return, 23—25. He follows Abner, and treacherously slays him, 26, 27. David hearing of it, is greatly incensed against Joab, and pronounces a curse upon him, and upon his family, 28, 29. He commands a general mourning for Abner, and himself follows the bier weeping, 30—32. David's lamentation over Abner, 33, 34. The people solicit David to take meat; but he fasts the whole day; and complains to them of the insolence and intrigues of Joab and his brothers; the people are pleased with his conduct, 35—39.

A. M. 2051.
B. C. 1053.
An. Exod. 18.
18.
Annuaire I.
Olymp. 27.

NOW there was long war between the house of Saul and the house of David; but David waxed stronger and stronger,

and the house of Saul waxed weaker and weaker.

A. M. 2051.
B. C. 1053.
An. Exod. 18.
18.
Annuaire I.
Olymp. 27.

2 ¶ And unto David were sons born in Hebron: and his firstborn

* 1 Chron. 3. 1—4.

* 1 Chron. 29. 27.

NOTES ON CHAP. III.

Verse 1. *There was long war*] Frequent battles and skirmishes took place between the followers of David and

the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which Ish-bosheth was slain by Rechab and Baanah.

A. M. 2951.
B. C. 1053.
An. Exod. 1st.
438.
Anno ante I.
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was Amnon, ^a of Ahinoam the Jezreelitess ;

3 And his second, ^b Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of ^c Geshur;

4 And the fourth, ^d Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was ^e Rizpah, the daughter of Aiah : and Ish-bosheth said to Abner, Wherefore hast thou ^f gone in unto my father's concubine ?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I* ^g a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman ?

^a 1 Sam. 25. 13.—^b Or, *Daniel*. 1 Chron. 3. 1.—^c 1 Sam. 27. 8. ch. 13. 37.—^d 1 Kings 1. 5.—^e Ch. 21. 8, 10.—^f Ch. 16. 21.—^g Deut. 23. 18. 1 Sam. 24. 15. ch. 9. 8. & 16. 9.—^h Ruth 1. 17. 1 Kings 15. 2.

Verse 6. *Abner made himself strong*] This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government.—See 1 Kings ii. 21, 22. xii. 8. xvi. 21.

Verse 8. *Am I a dog's head*] Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom; and the only person who could make head against the house of David ?

Verse 9. *Except, as the Lord hath sworn to David*] And why did he not do this before, when he knew that God had given the kingdom to David ? Was he not now, according to his own concession, fighting against God ?

Verse 11. *He could not answer Abner a word*] Miserable is the lot of a king, who is governed by the general of his army; who may strip him of his power and dignity whenever he pleases ! Witness the fate of poor Charles I. of England, and Lewis XVI. of France. Military men, above all others, should never be entrusted with any civil power; and should be great only in the field.

Verse 12. *Except thou first bring Michal*] David had

9 ^h So do God to Abner, and more also, except, ⁱ as the Lord hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, ^k from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land ? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well ; I will make a league with thee : but one thing I require of thee, ^l that is, ^m Thou shalt not see my face, except thou first bring ⁿ Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ^o for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from ^p Phaltiel the son of Laish.

16 And her husband went with her ^q along

A. M. 2951.
B. C. 1053.
An. Exod. 1st.
438.
Anno ante I.
Olymp. 277.

A. M. 2955.
B. C. 1048.
An. Exod. 1st.
443.
Anno ante I.
Olymp. 272.

^h 1 Sam. 15. 28. & 16. 1, 12. & 28. 17. 1 Chron. 12. 23.—ⁱ Judg. 20. 1. ch. 17. 11. 1 Kings 4. 25.—^j Heb. *saying*—^k So Gen. 43. 3.—^l 1 Sam. 18. 20.—^m 1 Sam. 18. 25, 27.—ⁿ 1 Sam. 25. 41. *Phalti*.—^o Heb. *going and weeping*.

already *six wives* at Hebron; and none of them could have such pretensions to *legitimacy* as Michal, who had been taken away from him, and married to Phaltiel. However distressing it was, to take her from a husband who loved her most tenderly, (see verse 16.) yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man, who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife; and he had a right to demand her when he pleased.

Verse 14. *Deliver me my wife*] It is supposed that he meant to screen Abner; and to prevent that *violence* which he might have used in carrying off Michal.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel; who had her to wife from the conjoint authority of her father and her king. Nevertheless David had a legal right to her, as she had never been divorced: for she was taken from him by the hand of violence.

A. M. 2906.
B. C. 1188.
An. Exod. 14.
111.
Anno ante I.
Olymp. 275.

weeping behind her to *Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David ^b in times past to be king over you:

18 Now then do *it*: ^c for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of *Benjamin: And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and ^d will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^e reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he *is* gone in peace.

24 Then Joab came to the king, and said,

What hast thou done? behold, Abner came unto thee: why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^f thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Srah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab ^g took him aside in the gate to speak with him ^h quietly, and smote him there ⁱ under the fifth rib, that he died, for the blood of ^j Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord for ever from the ^k blood of Abner the son of Ner:

29 ^l Let it rest on the head of Joab, and on all his father's house: and let there not fail from the house of Joab one ^m that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother ⁿ Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, ^o Rend your clothes, and ^p gird you with sackcloth, and mourn before Abner. And king David *himself* followed the ^q bier.

32 And they buried Abner in Hebron: and

A. M. 2906.
B. C. 1188.
An. Exod. 14.
111.
Anno ante I.
Olymp. 275.

^a Ch. 19, 16. ^b Heb. *both yesterday and the third day*. — ^c Ver. 9.
^d 1 Chron. 17, 24. — ^e Ver. 1, 12. — ^f 1 Kings 11, 27. — ^g 1 Sam.
29, 6. — ^h Bar. 1, 8. — ⁱ 1 Kings 2, 35. — ^j Such. 10, 1, 10.

^k Or, *perished*. — ^l Ch. 3, 6. — ^m Ch. 2, 26. — ⁿ Heb. *Asahel*. —
1 Kings 2, 35. — ^o Heb. *Asahel*. — ^p Lev. 19, 27. — ^q Ch. 2, 25.
^r Joab 1, 9. — ^s Ch. 1, 1, 11. — ^t Gen. 3, 14. — ^u Heb. 11, 34.

Verse 18. *The Lord hath spoken of David*] Where is this spoken? such a promise is not extant. Perhaps it means no more than, "Thus, it may be presumed, God hath determined."

Verse 21. *He went in peace.*] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there*] Joab feared that, after having rendered such essential services to David, Abner would be made captain of the host: he, therefore, determined to prevent it, by murdering the man, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked

and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime. In the same way he murdered *Amasa*, a little time afterwards. See ch. xx. ver. 10. Joab was a cool-blooded, finished murderer.—"Treason and murder ever keep together, like two yoked oxen."

Verse 29. *Let it rest on the head*] All these verbs may be rendered in the future tense: it *will* rest on the head of Joab, &c. This was a prophetic declaration, which ultimately shewed the displeasure of God against this execrable man.

Verse 31. *David and all his host*] He accompanied him to take on him the part of a voluntary mourner.

A. M. 2956.
B. C. 1058.
An. Exod. Isr.
443.
Anno ante I.
Olymp. 272.

the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a ^a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before ^b wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came ^c to cause David to eat meat while it was yet day, David sware, saying, ^d So do God to me, and more also, if I taste bread, or ought else, ^e till the sun be down.

36 And all the people took notice of it,

^a Ch. 13. 12, 13. — ^b Heb. children of iniquity. — ^c Ch. 12. 17. Jer. 16. 7. ^d Ruth 1. 17. — ^e Ch. 1. 12. — ^f Heb. was good in their eyes.

Verse 33. *The king lamented over Abner*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the *measure* cannot be easily ascertained. Our own translation may be measured thus:—

Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters.
As a man falleth before the wicked,
So hast thou fallen!

Or thus:

Shall Abner die
A death like to a villain's?
Thy hands not bound,
Nor were the fetters to thy feet applied.
Like as one falls before the sons of guilt,
So hast thou fallen!

He was not taken away by the hand of *justice*, nor in *battle*, nor by *accident*: he died the death of a culprit, by falling into the hands of a villain.

This song was a heavy reproof to Joab; and must have galled him extremely, being sung by all the people.

Verse 36. *The people took notice*] They saw that the king's grief was sincere, and that he had no part nor device in the murder of Abner: see ver. 37.

Verse 39. *I am this day weak*] Had Abner lived, all the

and it ^f pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day ^g weak, though anointed king; and these men the sons of Zeruiah ^h be too hard for me: ⁱ the LORD shall reward the doer of evil according to his wickedness.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante J.
Olymp. 272.

^g Heb. tender. — ^h Ch. 19. 7. — ⁱ See ch. 19. 13. 1 Kings 2. 5, 6, 33, 34. Psa. 28. 4. & 62. 12. 2 Tim. 4. 14.

tribes of Israel would have been brought under my government.

Though anointed king] I have little else than the title: *first*, having only one tribe under my government; and, *secondly*, the sons of Zeruiah, Joab, and his brethren, having usurped all the power, and reduced me to the shadow of royalty.

The LORD shall reward the doer of evil] That is Joab, whom he appears afraid to name.

We talk much of ancient manners, their *simplicity* and *ingenuousness*; and say, that *the former days were better than these*. But who says this who is a judge of the times? In those days of celebrated *simplicity*, &c. there were not so many crimes as at present I grant: but what they wanted in *number*, they made up in *degree*; *deceit*, *cruelty*, *rapine*, *murder*, and *wrong* of almost every kind, then flourished. *We* are *refined* in our vices; they were *gross* and *barbarous* in theirs: they had neither so many *ways*, nor so many *means*, of sinning; but the *sum* of their moral turpitude was greater than ours. We have a sort of *decency* and *good breeding*, which lay a certain restraint on our passions; they were boorish and beastly, and their bad passions ever in full play. Civilization prevents barbarity and atrocity; mental cultivation induces decency of manners: those primitive times were generally without these. Who that knows them would wish such ages to return?

CHAPTER IV.

Some account of Rechab and Baanah, two of Ish-bosheth's captains; and of Mephi-bosheth, the son of Jonathan, 1—4. Rechab and Baanah murder Ish-bosheth, and escape; and bring his head to David, 5—8. David is greatly irritated, and commands them to be slain, 9—12.

A. M. 2956.
B. C. 1038.
Ab. Eccl. 1st.
413.
Amos ante E.
Olym. 272.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched

wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when he came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Zaklag, who thought that I would have given him a reward for his tidings:

* Ezra 1. 4. Isa. 13. 7. —^b Matt. 2. 3. —^c Heb. second. —^d Josh. 18. 25 —^e Neh. 11. 35 —^f Ch. 9. 3. —^g 1 Sam. 29. 1, 11. —^h Or, Mephibosheth, 1 Chron. 8. 34. & 9. 40. —ⁱ Ch. 2. 23.

* 1 Sam. 13. 2, 11, 11. & 23. 15. & 26. 28. —¹ Gen. 48. 46. 1 Kings 1. 29. —² Ch. 1. 2, 3, 4. —³ Heb. second. —⁴ Or, which was the head of the king's army.

NOTES ON CHAP. IV.

Verse 1. *All the Israelites were troubled.*] Abner was their great support; and on him they depended: for, it appears that Ish-bosheth was a feeble prince, and had few of those qualities requisite for a sovereign.

Verse 2. *Captains of bands.*] *Principes latronum*, captains of banditti, says the *Vulgate*: the *Syriac* is the same. Whether Ish-bosheth kept bands of marauders, whose business it was to make sudden incursions into the country places, and carry off grain, provisions, cattle, &c. we know not: but such persons would be well qualified for the bloody work in which those two men were afterwards employed.

Verse 3. *The Beerothites fled to Gittaim.*] Probably the same as *Gath*: as *Ramothaim* is the same as *Rama*.

Verse 4. *He fell, and became lame.*] Dislocated his ankle, knee, or thigh; which was never after reduced: and thus he became lame. Lovely Jonathan! unfortunate in thy life, and in thy progeny.

Verse 5. *Lay on a bed at noon.*] It is a custom in all hot countries, to travel or work very early, and very late; and rest at noon day, in which the heat chiefly prevails.

Verse 6. *As though they would have fetched wheat.*] The king's stores were probably near his own dwelling; and these

men were accustomed to go thither for provisions for themselves, their cattle, and their men. This supposition, which is natural, renders unnecessary all the emendations of *Heb. b. g.* and others.

As these men were accustomed to bring wheat from these stores, from which it appears there was an easy passage to the king's chamber, especially if we consider this a summer-house, as it most probably was; no man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. *They brought the head unto David.*] They thought, as did the poor lying Amalekite, to ingratiate themselves with David, by this abominable act.

Verse 9. *Who hath redeemed my soul out of all adversity.*] This was, in David's case, a very proper view of the goodness and watchful Providence of God towards him. His life was frequently in danger: enemies had often laid wait for it; but God, the living God, had always redeemed him from all adversity; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 10. *A reward for his tidings.*] *Or, Septuagint.* There is a proof that *Septuagint*, *evangelium*, or *gospel*, signifies the reward which the tongue

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante I.
Olymp. 272.

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^a require his blood of your hand, and take you away from the earth?

12 And David ^b commanded his young men,

^a Gen. 9. 5, 6.—^b Ch. 1. 15.

of good tidings is entitled to receive. See my *Preface* to St. Matthew's Gospel.

Verse 11. *How much more*] Here are several things which aggravated the guilt of those wicked men. 1. Ish-bosheth was an *innocent man*, and therefore none could have any ground of quarrel against him. 2. He was in *his own house*, which was his sanctuary, and none but the worst of men would disturb him there. 3. He was *upon his bed*, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards; nor had he his

and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ^c sepulchre of Abner in Hebron.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante I.
Olymp. 272.

^c Ch. 3. 32.

doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. *And they slew them*] None ever more richly deserved death: and, by this act of justice, David shewed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment. In all these cases I know not that it was possible for David to shew more sincerity, or a stricter regard for justice.

CHAPTER V.

The elders of all the tribes of Israel came and anointed David king over all Israel, 1—5. He goes against the Jebusites, and takes the strong-hold of Zion, and afterwards the city itself; which is called the city of David, 6—9. David's prosperity, and friendship with Hiram, king of Tyre, 10—12. He takes more concubines, and begets several sons and daughters, 13—16. The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them, 17—21. They assemble once more in the valley of Rephaim, and David smites them from Geba to Gazer, 22—25.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante I.
Olymp. 272.

THEN ^acame all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^bwe are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, ^cthou wast he that leddest out and broughtest in Israel: and the LORD said to thee, ^dThou shalt feed my people Israel, and thou shalt be a captain over Israel.

^a 1 Chron. 11. 1. & 12. 23.—^b Gen. 29. 11.—^c 1 Sam. 18. 13.—^d 1 Sam. 16. 1, 12. Psa. 78. 71. See ch. 7. 7.—^e 1 Chron. 11. 3.

3 ^e So all the elders of Israel came to the king to Hebron; ^fand king David made a league with them in Hebron ^gbefore the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, ^hand he reigned forty years.

5 In Hebron he reigned over Judah ⁱseven years and six months: and in Jerusalem he

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante I.
Olymp. 272.

^e 2 Kings 11. 17.—^f Judg. 11. 11. 1 Sam. 23. 18.—^g 1 Chron. 26. 31. & 29. 27.—^h Ch. 2. 11. 1 Chron. 3. 4.

NOTES ON CHAP. V.

Verse 1. *Then came all the tribes of Israel*] Ish-bosheth the king, and Abner the general, being dead, they had no hope of maintaining a separate kingdom, and therefore thought it better to submit to David's authority. And they founded their resolution on three good arguments:—1. David was their own countryman, *we are thy bone, and thy flesh.*

2. Even in Saul's time David had been their general; and had always led them to victory: *Thou wast he that leddest out and broughtest in Israel.* 3. God had appointed him to the kingdom, to govern and protect the people—*The Lord said to thee, Thou shalt feed my people, and be a captain over Israel.*

Verse 3. *They anointed David king*] This was the third

A. M. 2956.
B. C. 1048.
An. Exod. Lc.
111.
Anno ante I.
Olymp. 272.

reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went ^a to Jerusalem unto ^b the Jebusites, the inhabitants of the land : which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither : ^c thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion : ^d the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul,* ^e *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it ^f the city of David. And David built round about from Millo and inward.

^a Judg. I. 11. ^b Josh. 15. 63. ^c Judg. I. 8 & 19. 11, 12. ^d O. saying David's fortress, N. ^e Ver. 9. 1 Kings 1. 10, & 11. ^f 1 Chron. 11. 6. O. *because they had said, even the blind and the lame, they shall not come into the house.*

time that David was anointed, having now taken possession of the whole kingdom.

Verse 6. *The king and his men went to Jerusalem*] This city was now in the hands of the Jebusites : but how they got possession of it is not known ; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the *lower city*, was taken by the Israelites : and it is evident that the whole city was in their possession in the time of Saul ; for David brought the head of Goliath thither, 1 Sam. xvii. 54. It appears to have been a very strong fortress ; and, from what follows, deemed impregnable by the Jebusites. It was right that the Israelites should repossess it : and David very properly began his reign over the whole country by the siege of this city.

Except thou take away the blind and the lame] Scarcely a passage in the Sacred Oracles has puzzled commentators more than this. For my own part I do not think that it is worth the labour spent upon it ; nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text, it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place. *Thou shalt not come in hither, except thou take away the blind and the lame ;* nothing could be more cutting to a warrior.

Dr. Kennicott has taken great pains to correct this passage ; as may be seen in his *First Dissertation on the Hebrew Text*, pag. 27 to 47. I shall insert our present Version with his amended text, line for line ; his translation being distin-

10 And David ^a went on, and grew great, and the Lord God of hosts *was* with him.

11 ¶ And ^b Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and ^c masons : and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And ^d David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron : and there were yet sons and daughters born to David.

14 And ^e these *be* the names of those that were born unto him in Jerusalem ; Shammuah, and Shobab, and Nathan, and Solomon,

^a Ver. 7. Heb. *and he grew and grew*. 1 Kings 1. 2. 1 Chron. 14. 1. Heb. *and he was great and great*. 1 Chron. 11. 6. 1 Chron. 11. 6. & 11. 6. 1 Chron. 11. 6. & 11. 6. O. *So men*, 1 Chron. 11. 6.

guished by *it* ^a *his* : and, for further information, refer to Dr. K.'s work.

Verse 6. *And the king and his men went to Jerusalem unto K.—And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land ; who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither ; thinking, David blind and the lame shall drive thee away by saying, " David cannot come in hither. "* Ver. 8. And David said—

K. shall not come in hither." Ver. 8. *And David said—Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that are hated of David's K. neous passage, reacheth the lame and the blind, who hate the soul, wherefore they said, The blind and the lame K. life of David, (because the blind and the lame said, " He shall not come into the house. "* *K. shall not come into the house,"*) *shall be chief and captain.*

K. So David, the king of Jerusalem, went up first, and was chief.

Verse 11. *Hiram king of Tyre*] He was a very friendly man : and, no doubt, a believer in the true God. He was not only the friend of David, but also of his son Solomon ; to whom, in building the temple, he afforded the most important assistance.

Verse 13. *David took him more concubines*] He had, in his conscience, now before him, in the words, *and*

^a A. M. 2956.
B. C. 1048.
An. Exod. Lc.
111.
Anno ante I.
Olymp. 272.

A. M. 2956.
B. C. 1048.
An. Exod. Lc.
111.
Anno ante I.
Olymp. 272.

A. M. 2961.
B. C. 1043.
An. Exod. Isr.
448.
Anno ante I.
Olymp. 287.

15 Ibhar also, and ^a Elishua, and
Nepheg, and Japhia,

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.
Anno ante I.
Olymp. 271.

16 And Elishama, and ^b Eliada, and
Elphalet.

17 ¶ ^c But when the Philistines
heard that they had anointed David
king over Israel, all the Philistines
came up to seek David; and David
heard of it, ^d and went down to the hold.

18 The Philistines also came and spread them-
selves in ^e the valley of Rephaim.

19 And David ^f enquired of the LORD, saying,
Shall I go up to the Philistines? wilt thou de-
liver them into mine hand? And the LORD said
unto David, Go up: for I will doubtless deliver
the Philistines into thine hand.

20 And David came to ^g Baal-perazim, and Da-
vid smote them there, and said, The LORD hath
broken forth upon mine enemies before me, as
the breach of waters. Therefore he called the

name of that place ^h Baal-perazim.

21 And there they left their images,
and David and his men ⁱ burned ^k
them.

22 ¶ ^l And the Philistines came up yet
again, and spread themselves in the valley of
Rephaim.

23 And when ^m David enquired of the LORD,
he said, Thou shalt not go up; but fetch a com-
pass behind them, and come upon them over
against the mulberry trees.

24 And let it be, when thou ⁿ hearest the sound
of a going in the tops of the mulberry trees, that
then thou shalt bestir thyself: for then ^o shall
the LORD go out before thee, to smite the host
of the Philistines.

25 And David did so, as the LORD had com-
manded him; and smote the Philistines from
^p Geba until thou come to ^q Gazer.

^a Or, *Elishama*, 1 Chron. 3. 6.—^b Or, *Beeliada*, 1 Chron. 14. 7.—
^c 1 Chron. 11. 16. & 14. 8.—^d Ch. 23. 14.—^e Josh. 15. 8. Isa. 17. 5.
—^f Ch. 2. 1. 1 Sam. 23. 2, 4, & 30. 8.—^g Isa. 28. 21.

^h That is, *The plain of breaches*.—ⁱ Deut. 7. 5, 25. 1 Chron. 14. 12.
^j Or, *took them away*.—^k 1 Chron. 14. 13.—^l Ver. 19.—^m So 2 Kings
7. 6.—ⁿ Judg. 4. 14.—^o 1 Chron. 14. 16, *Gibeon*.—^p Josh. 16. 10.

wives, and ten concubines. That dispensation permitted poly-
gamy; but from the beginning it was not so: and as, upon
an average, there are about fourteen males born to thirteen
females, polygamy is unnatural, and could never have en-
tered into the original design of God.

Verse 14. *These be the names*] Eleven children are here
enumerated in the Hebrew text; but the *Septuagint* has no
less than *twenty-four*. I shall insert their names; and the
Reader, if he please, may collate them with the text—
*Sammus, Sobab, Nathan, Solomon, Ebeur, Elisue, Na-
phek, Jephies, Elisama, Eladae, Eliphelath, Samae, Jessi-
bath, Nathan, Galimuan, Jebaar, Theesus, Eliphalat, Na-
ged, Naphek, Jonathan, Leasamus, Baalemath, and Eli-
phaath*. There is, no doubt, some corruption in these names:
there are two of the name of *Nathan*, two of *Eliphelath*,
and two of *Naphek*; and probably *Sammus* and *Samae* are
the same.

Verse 17. *The Philistines came up to seek David*] Ever
since the defeat of the Israelites, and the fall of Saul and
his sons, the Philistines seem to have been in undisturbed
possession of the principal places in the land of Israel; now,
finding that David was chosen king by the *whole nation*, they
thought best to attack him before his army got too numerous,
and the affairs of the kingdom properly settled.

Verse 19. *David enquired of the Lord*] He considered
himself only the captain of the Lord's host; and, therefore,
would not strike a stroke without the command of Li-
Superior.

Verse 20. *The Lord hath broken forth*] He very pro-
perly attributes the victory to Jehovah; without whose
strength and counsel he could have done nothing.

Baal-perazim] *The plain, or chief of breaches*, because of
the breach which God made in the Philistine army; and
thus he commemorated the interference of the Lord.

Verse 21. *They left their images*] It was the custom of
most nations to carry their gods with them to battle; in imi-
tation of this custom the Israelites once took the ark, and
lost it in the field.—See 1 Sam. iv.

Verse 23. *Fetch a compass behind them*] When they
may be had, God will not work without using *human means*.
By this he taught David caution, prudence, and dependence
on the Divine strength.

Verse 24. *When thou hearest the sound of a going*] If
there had not been an evident *supernatural interference*, Da-
vid might have thought that the *sleight, or ruse de guerre*,
which he had used, was the cause of his victory—By the
going in the tops of the mulberry trees, probably only a *rust-
ling among the leaves* is intended. The Targum says a *noise*;
the Arabic has it, *the noise of horses' hoofs*.

Verse 25. *And David did so*] He punctually obeyed the
directions of the Lord, and then every thing succeeded to
his wish.

How is it that such supernatural directions and assistances
are not communicated now? Because they are not asked
for; and they are not asked for, because they are not ex-

pected; and they are not expected, because men have not faith: and they have not faith, because they are under a refined spirit of Atheism; and have no spiritual intercourse with their Maker. Who believes that God sees all things, and is every where? Who supposes that He concerns Himself with the affairs of His creatures? Who acknowledges Him in all his ways? Who puts not his own wisdom, prudence, and strength, in the place of God Almighty? Reader, hast thou faith in God? Then exercise it, cultivate it, and thou mayest remove mountains.

It is worthy of remark, that David was, by the appointment of God, *to feed the people*: as he had formerly the care of a flock of sheep, which he was to watch over, defend, lead in and out, and for which he was to find pasture; now he is to watch over, defend, lead in and out, feed, and protect, the Israelites. He is to be *the shepherd of the people*; not the tyrant or oppressor.

In ancient times, among the Greeks, kings were denominated *shepherds of the people*; and all good kings were really such: but, in process of time, this pleasing title was changed for *despot*, and *tyrant*, *sovereign*, and *tyrant*, in neither of which names does any thing of the original title exist. And such are the different political constitutions of the kingdoms of the earth; that it is impossible that in any of them, the British excepted, the king can be the *shepherd* and *father of his people*. All the other regal constitutions under the sun permit the sovereign to be *despotic*; and, consequently, *oppressive* and *tyrannical*, if he please. The British alone gives no power of this kind to the

prince: by the constitution he is a *patrician king*; and, by the influence of those maxims of state which are continually presented to his view, and according to which all acts of government are formed, he becomes *not truly the father of his people*; and in this light alone do the British people behold the British king.

David, by his own authority, without any trial or law, could slay the Amalekite who said he had killed Saul; and could cut off the heads of Rechab and Beerah, who murdered Ish-bobeth: but, in the government of Britain, the subject is to be heard in his vindication, witnesses are to be examined, the facts viewed by an upright judge in the light of the law; and then the alleged criminality is left to the decision of twelve honest men, the equals of the accused, who are bound by a solemn oath to decide *according to the evidence brought before them*. The Israelitish constitution was radically good; but the British constitution is much better. In the former, while the king ruled according to the *spirit* of the constitution, he could do no wrong, because he was only the *vicegerent of the Almighty*; in the latter, the king can do no wrong, because he is bound both by the *spirit and letter of the law*, to do nothing but what is according to the rules of eternal justice and equity, laid down in that law: nothing is left to mere regal power or authority; and nothing trusted to human fickleness or caprice. In all his acts he is directed by his nobles and commons; who, being the representatives of all classes of the people, are always supposed to speak their mind. Well may it be said, Blessed are the people who are in such a case!

CHAPTER VI.

David goes, with thirty thousand men, to bring the ark from Kirjath-jearim to Jerusalem, 1—5. The oxen stumbling, Uzzah, who drove the cart on which the ark was placed, put forth his hand to save it from falling: the Lord was displeased, and smote him so that he died, 6, 7. David, being alarmed, carries the ark to the house of Obed-edom, 8—10. Here it remained three months; and God prospered Obed-edom, in whose house it was deposited, 11. David, hearing of this, brings the ark, with sacrifices and solemn rejoicings, to Jerusalem, 12—15. Michal, seeing David dance before the ark, despises him, 16. He offers burnt-offerings and peace-offerings, and deals among all the people, men and women, a cake of bread, a good piece of flesh, and a flagon of wine each, 17—19. Michal coming to meet him, and seeing him dance extravagantly before the ark, reproaches him for his conduct: he rebukes herself, reproves her, and she dies childless, 20—23.

A. M. 2862.
B. C. 1042.
An. Exod. Isr.
149.
Anno ante I.
O's op. 206.

A GAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with

all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the

A. M. 2862.
B. C. 1042.
An. Exod. Isr.
149.
Anno ante I.
O's op. 206.

^a 1 Chron. 13. 5, 6.—^b Or, Baulah, that is, Kirjath-jearim, Josh. 15. 9, 60.

Or, Baulah, that is, Kirjath-jearim, Josh. 15. 9, 60.

NOTES ON CHAP. VI.

Verse 1. *Thirty thousand*; This is supposed to have been a new levy; and thus he augmented his army by 30,000 fresh troops. The Septuagint has 70,000.

Verse 2. *From Baale of Judah*. This is supposed to be the same city which, in Josh. xv. 60. is called *Kirjath-baal*, or *Kirjath-jearim*: see 1 Chron. xiii. 6.; or *Baulah*, Josh. xv. 9.

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
419.
Anno ante I.
Olymp. 266.

LORD of hosts ^a that dwelleth *between* the cherubim.

3 And they ^b set the ark of God ^c upon a new cart, and brought it out of the house of Abinadab that *was* in ^d Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of ^e the house of Abinadab which *was* at Gibeah, ^f accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of fir-wood*, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to ^g Nacon's threshing-floor, Uzzah ^h put forth *his hand* to the ark of God, and took hold of it; for the oxen ⁱ shook it.

7 And the anger of the LORD was kindled against Uzzah; and ^k God smote him there for *his* ^l error; and there he died by the ark of God.

8 And David was displeased, because the LORD

had ^m made a breach upon Uzzah: and he called the name of the place ⁿ Perez-uzzah to this day.

9 And ^o David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom ^p the Gittite.

11 ^q And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^r blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. ^s So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when ^t they that bare the ark of the LORD had gone six paces, he sacrificed ^u oxen and fatlings.

14 And David ^x danced before the LORD with

^a 1 Sam. 4. 4. Psal. 80. 1.—^b Heb. *made to ride*.—^c See Numb. 7. 9. 1 Sam. 6. 7.—^d Or, *the hill*.—^e 1 Sam. 7. 1.—^f Heb. *with*.—^g 1 Chron. 13. 9, he is called *Chidon*.—^h See Numb. 4. 15.—ⁱ Or, *stumbled*.—^k 1 Sam. 6. 19.—^l Or, *rashness*.—^m Heb. *broken*.

ⁿ That is, *The breach of Uzzah*.—^o Psal. 119. 120. See Luke 5. 8, 9.—^p 1 Chron. 13. 13.—^q 1 Chron. 13. 14.—^r Gen. 30. 27. & 39. 5.—^s 1 Chron. 15. 25.—^t Numb. 4. 15. Jo-h. 3. 3. 1 Chron. 15. 2, 15.—^u See 1 Kings 8. 5. 1 Chron. 15. 26.—^x See Exod. 15. 20. Psal. 90. 11.

[*Whose name is called by the name of the LORD*] That is, the ark is called *the ark of the Lord of hosts*. But this is not a *literal* version: the word שֵׁם *shem*, NAME, occurs twice together; probably one of them should be read שָׁם *sham*, THERE. There the name of the Lord of hosts was invoked, &c.

Verse 3. *A new cart*] Every thing used in the worship of God was hallowed, or *set apart* for that purpose: a new cart was used through respect, as that had never been applied to any profane or common purpose. But this was not sufficient, for the ark should have been carried on the shoulders of the priests; and the neglect of this ceremony was the cause of the death of Uzzah.

Verse 5. *On all manner of instruments made of fir-wood*] This place should be corrected from the parallel place, 1 Chron. xiii. 8.—“All Israel played before God, with all their might, and with singing, and with harps, and with psalteries, &c.” Instead of בְּכָל עֵץ *becol etsey*, “with all woods,” or “trees;” the parallel place is בְּכָל אֶזְרָא *becol az*, “with all their strength:” this makes a good sense, the first makes none. The *Septuagint*, in this place, has the same reading; *ἐν ἰσχύϊ, with might*.

Verse 6. *Uzzah put forth his hand*] In Numb. iv. 15—20. the Levites are forbidden to touch the ark, on pain of

death: this penalty was inflicted upon Uzzah, for the first time.

Verse 7. *Smote him there for his error*] Uzzah sinned through ignorance and precipitancy: he had not time to *reflect*; the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it, and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence: and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death; but, doubtless, the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city: they were about to enter it, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The LORD blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.

Verse 12. *So David—brought up the ark*] The *Vulgate* adds to this verse: *And David had seven choirs, and a calf for a sacrifice*. The *Septuagint* make a greater addition: “And he had seven choirs carrying the ark, a sacrifice, a

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all *his* might ; and David *was* girded
* with a linen ephod.

15 ^b So David and all the house of
Israel brought up the ark of the Lord
with shouting, and with the sound of the
trumpet.

16 And * as the ark of the Lord came into the
city of David, Michal Saul's daughter looked
through a window, and saw king David leaping
and dancing before the Lord ; and she despised
him in her heart.

17 † And they brought in the ark of the
Lord, and set it in * his place, in the midst of
the tabernacle that David had ' pitched for it :
and David * offered burnt-offerings and peace-
offerings before the Lord.

18 And as soon as David had made an end of
offering burnt-offerings and peace-offerings, ^b he
blessed the people in the name of the Lord of
hosts.

19 † And he dealt among all the people, *even*
among the whole multitude of Israel, as well to
the women as men, to every one a cake of

bread, and a good piece of *flesh*.
and a flagon of *wine*. So all the
people departed every one to his
house.

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20 * Then David returned to bless his
household. And Michal the daughter of Saul
came out to meet David, and said, How
glorious was the king of Israel to-day, who
' uncovered himself to-day in the eyes of
the handmaids of his servants, as one of the
" vain fellows " shamelessly uncovereth him-
self !

21 And David said unto Michal, *It was* before
the Lord, ° which chose me before thy father,
and before all his house, to appoint me ruler
over the people of the Lord, over Israel : there-
fore will I play before the Lord.

22 And I will yet be more vile than thus,
and will be base in mine own sight : and ° of
the maidservants which thou hast spoken of, of
them shall I be had in honour.

23 Therefore Michal the daughter of Saul had
no child ° unto the day of her death.

* 1 Sam. 2. 18. 1 Chron. 15. 27. — * 1 Chron. 15. 28. — 1 Chron.
15. 19. — 1 Chron. 16. 1. — 1 Chron. 16. 4. — Psal. 132. 8. — Heb.
stretched. — 1 Kings 8. 3, 62, 65. — * 1 Kings 8. 38. 1 Chron. 16. 2.

* 1 Chron. 16. 1. — * Psal. 2. title. — 1 Ver. 13, 15. 1 Sam. 15. 24. —
Judg. 9. 4. — Or, opened. — 1 Sam. 15. 13. & 15. 25. — Or, of the
handmaids of my servants. — See 1 Sam. 12. 22. Isa. 22. 13. Matt. 1. 2.

calf, and lambs. And David played on harmonious organs
before the Lord ; and David was clothed with a costly tunic ;
and David, and all the house of Israel, brought the ark of
the Lord with rejoicing, and the sound of a trumpet." No-
thing of this is found in any MS. ; nor in the *Chaldee*, the
Syriac, nor the *Arabic* ; nor in the parallel place, 1 Chron.
xv. 25.

Verse 16. *She despised him in her heart.*] She did not
blame him outwardly ; she thought he had disgraced himself,
but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the Lord*] David
acted here as priest, for it was the general prerogative
of the priests to bless the people : but it appears, by both David
and Solomon, that it was the prerogative of the *kings* also.

Verse 19. *A cake of bread*] Such as those which are
baked without leaven, and are made very thin.

A good piece of flesh, and a flagon of wine] The words
of *flesh*, and of *wine*, we add ; they are not in the Hebrew.
The *Chaldee* translates *one part*, and *one portion* ; but all the
other Versions understand the Hebrew as we do.

Verse 20. *To bless his household*] This was according
to the custom of the *patriarchs*, who were priests in their
own families. It is worthy of remark, that David is called
patriarch by Stephen, Acts ii. 29. ; though living upwards of
four hundred years after the termination of the patriarchal age.

How glorious was the king of Israel] This is a strong

irony. From what Michal says, it is probable that David
used some *violent* gesticulations, by means of which some
parts of his body became uncovered. But it is very prob-
able that we cannot guess all that was implied in this reproach.

Verse 21. *It was before the Lord, which chose me*] Da-
vid felt the reproach, and was strongly irritated ; and seems
to have spoken to Michal with sufficient asperity.

Verse 22. *I will yet be more vile*] The plain meaning
of these words appears to be this : " I am not ashamed of
humbling myself before that God who rejected thy father
because of his *obstinacy* and *pride*, and chose me in his stead
to rule His people : and even those maid-servants, when they
come to know the motive of my conduct, shall acknowledge
its propriety, and treat me with additional respect ; and as
for thee, thou shalt find that thy conduct is as little pleasing
to God as it is to me." Then it is said, *Michal had no child*
till the day of her death : probably David never more took
her to his bed ; or God, in His Providence, might have sub-
jected her to *barrenness*, which in Palestine was considered
both a misfortune and a *reproach*. Michal formed her judg-
ment without reason ; and meddled with that which she did
not understand. We should be careful how we attribute
actions, the reasons of which we cannot comprehend, to mo-
tives which may appear to us unjustifiable or absurd. Rash
judgments are *doubly* pernicious : they hurt those who form
them, and those of whom they are formed.

CHAPTER VII.

David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1—3. That night Nathan receives a revelation from God, stating that Solomon, not David, should build the temple, 4—16. Nathan delivers the Divine message; and David magnifies God for His mercies, and makes prayer and supplication, 17—29.

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AND it came to pass, ^a when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in ^b a house of cedar, ^c but the ark of God dwelleth within ^d curtains.

3 And Nathan said to the king, Go, do all that is ^e in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell ^f my servant David, Thus saith the LORD, ^g Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in *any* house ^h since the time that I brought up the children of Israel out of Egypt, even to this day; but have walked in ⁱ a tent and in a tabernacle.

7 In all *the places* wherein I have ^k walked with all the children of Israel, spake I a word

with ^l any of the tribes of Israel, whom I commanded ^m to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ⁿ I took thee from the sheepcote, ^o from following the sheep, to be ruler over my people, over Israel:

9 And ^p I was with thee whithersoever thou wentest, ^q and have cut off all thine enemies ^r out of thy sight, and have made thee ^s a great name, like unto the name of the great *men* that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will ^t plant them, that they may dwell in a place of their own, and move no more; ^u neither shall the children of wickedness afflict them any more, as beforetime.

11 And, as ^v since the time that I commanded

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^a 1 Chron. 17. 1, &c.—^b Ch. 5. 11.—^c See Acts 7. 46.—^d Exod. 26. 1. & 40. 21.—^e 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.—^f Heb. to my servant, to David.—^g See 1 Kings 5. 3. & 8. 19. 1 Chron. 22. 8. & 28. 3.—^h 1 Kings 8. 16.—ⁱ Exod. 40. 18, 19, 34.—^k Lev. 26. 11, 12. Deut. 23. 14.—^l 1 Chron. 17. 6, any of the judges.

^m Ch. 5. 2. Psal. 78. 71, 72. Matt. 2. 6. Acts 20. 28.—ⁿ 1 Sam. 16. 11, 12. Psal. 78. 70.—^o Heb. from after.—^p 1 Sam. 18. 11. ch. 5. 10. & 8. 6, 13.—^q 1 Sam. 31. 6. Psal. 89. 23.—^r Heb. from thy face.—^s Gen. 12. 2.—^t Psal. 44. 2. & 80. 8. Jer. 24. 6. Amos 9. 15.—^u Psal. 89. 22.—^v Judg. 2. 14, 15, 16. 1 Sam. 12. 9, 11. Psal. 106. 42.

NOTES ON CHAP. VII.

Verse 1. *When the king sat in his house*] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

And the LORD had given him rest] This was after he had defeated the Philistines, cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See chap. viii.

Verse 2. *I dwell in a house of cedar*] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

Dwelleth within curtains.] Having no other residence but the tabernacle, which was a place covered with the *skins* of beasts, Exod. xxvi.

Verse 3. *Nathan said to the king*] In this case he gave his judgment, as a pious and prudent man, not as a prophet; for the prophets were not always under a Divine afflatus: it was only at select times they were thus honoured.

For the LORD is with thee] Thou hast His blessing in all

that thou dost; and this pious design of thine will most certainly meet with His approbation.

Verse 5. *Shalt thou build me a house?*] That is, Thou shalt not: this is the force of the interrogative in such a case.

Verse 7. *With any of the TRIBES*] “Spake I a word to any of the JUDGES,” is the reading in the parallel place, 1 Chron. xvii. 6.; and this is probably the true reading.—Indeed, there is but *one letter* of difference between them; and letters which might easily be mistaken for each other: שבטי *shibtey* tribes, is almost the same in appearance, with שפטי *shophtey* judges; the ב *beth*, and the פ *phe*, being the same letter, the apex under the upper stroke of the פ *phe* excepted. If this were but a little effaced in a MS. it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Verse 10. *I will appoint a place*] I have appointed a place; and have planted them.—See the Observations at the end.

Verse 11. *The LORD will make thee a house.*] Thou hast in thy heart to make *me* a house; I have it in my heart to make *thee* a house: thy family shall be built up,

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judges *to be over* my people Israel, and have ^a caused thee to rest from all thine enemies. Also the Lord telleth thee ^b that he will make thee

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers; I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 ¹ He shall build a house for my name, and
I will ² establish the throne of his kingdom for
ever.

14 ^b I will be his father, and he shall be my son. ^c If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men :

15 But my mercy shall not depart away from him, ^k as I took *it* from Saul, whom I put away before thee.

16 And 'thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, *Chap. 20.*
and sat before the LORD, and he said, "Who am
I, O LORD God? and what is my house, that
thou hast brought me hitherto?"

19 And this was yet a small thing in thy sight.
O Lord God : * but thou hast spoken also of
thy servant's house for a great while to come.
* And is this the *manner of man, O Lord
God :

20 And what can David say more unto thee
for thou, Lord God, knowest thy servant

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore ^a thou art great, O Lord God: for ^a *there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.*

23 And 'what one nation in the earth is like

* Ver. 1. — * 1 Cor. 1: 21. ver. 27. — 1 Kings 11: 8. — 1 Kings 2: 1.
† Deut. 31: 16. — 1 Kings 1: 21. Acts 11: 3. — 1 Kings 8: 2. — Ps.
102: 11. — 1 Kings 1: 8. & 9: 12, & 10: 1. 1 Chron. 22: 1. & 28: 6. —
‡ Ver. 16. — Ps. 89: 1, 21, 36, 37. — Ps. 89: 20, 7. — Heb. 1: 8. —
§ Ps. 89: 30, 37, 32, 36. — 1 Sam. 15: 2, 28. & 19: 13. — 1 Kings 11:
13, 31.

[illegible]

and shall prosper in the throne of Israel ; and thy spiritual posterity shall remain for ever. God is the Author of all our holy purposes, as well as of our good works : He first excites them ; and, if we be workers together with Him, He will crown and reward them as though they were our own, though He is their sole Author.

Verse 13. *He shall build*] That is, Solomon shall build my temple, not thou; because *thou hast shed blood abundantly, and hast made great tears.*—See 1 Chron. xxii. 8.; and see the Observations at the end.

The throne of his kingdom for ever.] This is a reference to the government of the *spiritual kingdom*; the kingdom of the *Messiah*, agreeably to the predictions of the prophet long after, and by which this passage is illustrated: "Of the increase of *his* government and peace, *there shall be no end*; upon the throne of David and upon his kingdom to order it and establish it with judgment and justice, from henceforth, *even for ever.*" Isa. ix. 7.

Verse 14. *If he, (Solomon,) commit iniquity, Depart from the holy commandment delivered to him: I will chasten him with the rod of men: he shall have affliction, but his government shall not be utterly subverted.* But this has a higher meaning.—See the Observations at the end.

Verse 15. *But my mercy shall not depart away from him, as I took it from Saul*] His house shall be a lasting house.

and he shall die in the throne of Israel, his children succeeding him; and the spiritual Seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became *totally extinct*: the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the *only Hen* to the Kingdom of Israel: He did not choose to sit on the *secular throne*, He ascended the *spiritual throne*; and now He is exalted to the right hand of God, a *Piercer* and a *Saviour*, to give repentance and remission of sins.—See the Observations at the end of the chapter.

Many have applied these verses and their *parallel* to support the doctrine of *unconditional final perseverance*: but with it the text has nothing to do; and were we to press it, because of the antitype, Solomon, the doctrine would most evidently be ruined; because there is neither *proof* nor *evidence* of Solomon's salvation.

Verse 19. *And is this the manner of man*] Literally: *And thus, O Lord God, is the fate of Adam*. Does he refer to the promise made to Adam, *The seed of the woman shall bruise the head of the serpent*? From my line shall the Messiah spring, and be the spiritual and triumphant King, for ever and ever?—See the additions at the end.

Verse 20. *What can David say more?* How can I express my endless obligation to thee

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thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before ^a thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For ^b thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: ^c and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant

David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast ^d revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and ^e thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now ^f let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed ^g for ever.

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^a Deut. 9. 26. Neh. 1. 10.—^b Deut. 26. 18.—^c Psa. 48. 14.—
^d Heb. *opened the ear.* Ruth 4. 4. 1 Sam. 9. 15.

^e John 17. 17.—^f Heb. *be thou pleased and bless.*—^g Ch. 22. 51.

Verse 21. *For thy word's sake*] See the parallel place, 1 Chron. xvii. 19.

Verse 25. *And do as thou hast said.*] David well knew that all the promises made to himself and family were *conditional*; and therefore he prays that they may be fulfilled. His posterity did not walk with God; and, therefore, they were driven from the throne. It was taken from *them* by the neighbouring nations; and it is now in the hands of the Mohammedans: all the promises have failed to David and his *natural posterity*; and to Christ and His spiritual seed alone are they fulfilled. Had David's posterity been faithful, they would, according to these promises of God, have been sitting on the Israelitish throne at this day.

It is worthy of remark, how seldom God employs a soldier in any spiritual work; just for the same reason as that given to David: and yet there have been several eminently pious men in the army, who have laboured for the conversion of sinners. I knew a remarkable instance of this: I was acquainted with Mr. John Haime, a well-known preacher among the people called *Methodists*. He was a soldier in the queen's eighth regiment of dragoons, in Flanders, in the years 1739—46. He had his horse shot under him at the battle of *Fontenoy*, May 11, 1745; and was in the hottest fire of the enemy for above seven hours: he preached among his fellow-soldiers frequently, and under the immediate patronage of his royal highness the *duke of Cumberland*, commander-in-chief; and was the means of reforming and converting many hundreds of the soldiers. He was a man of amazing courage and resolution, and of inflexible loyalty. One having expressed a wonder “how he could reconcile *killing men with preaching the gospel of the grace and peace*

of Christ?” He answered—I never killed a man.—“How can you tell that? Were you not in several battles?”—Yes; but I am confident I never killed nor wounded a man.—“How was this? Did you not do your *duty*?”—Yes, with all my might; but, when in battle, either my horse jumped aside, or was wounded, or was killed; or my carbine missed fire, and I could never draw the blood of the enemy.—“And would you have done it if you could?”—Yes; I would have slain the whole French army, had it been in my power: I fought in a good cause, for a good king, and for my country: and though I struck in order to cut, and hack, and hew, on every side, I could kill no man.—This is the substance of his answers to the above questions; and we see from it a remarkable interfering Providence: God had appointed this man to *build a spiritual house* in the British army, in Flanders; and would not permit him to shed the blood of his fellow-creatures.

“This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the course of these *Remarks*, I propose to consider, and hope to explain, some of the prophecies descriptive of THE MESSIAH, which were fulfilled in JESUS CHRIST; amongst which prophecies, *that* contained in this chapter is worthy of particular attention: I shall introduce it, with a general state of this great argument.

“It having pleased God that, between the time of *a Messiah* being promised, and the time of His coming, there should be delivered by the prophets a variety of *marks*, by which *the Messiah* was to be known, and distinguished from

every other man; it was impossible for any one to prove himself *the Messiah*, whose character did not answer to those marks: and, of course, it was necessary, that *all these criteria*, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the Messiah were numerous, appears from Christ and His apostles (Luke xxiv. 27. 44. Acts xvii. 2, 3.; xxviii. 23, &c.) who referred the Jews to the Old Testament, as containing abundant evidence of His being THE MESSIAH, because He fulfilled all the prophecies descriptive of that singular Character. The chief of these prophecies related to His being miraculously born of a virgin; the time and place of His birth; the tribe, and family, from which He was to descend; the miracles He was to perform; the manner of His preaching; His humility, and mean appearance; the perfect innocence of His life; the greatness of His sufferings; the treachery of His betrayer; the circumstances of His trial; the nature of His death, and burial; and to His miraculous resurrection. Now, amongst all the circumstances which form this chain of prophecy, the first reference, made in the New Testament, relates to His descent: for the New Testament begins with asserting, that JESUS CHRIST was the son of David, the son of Abraham. As to the descent of Christ from ABRAHAM; every one knows that Christ was born a Jew; and, consequently, descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the Messiah is recorded in the history of Abraham's life: in Gen. xxii. 18. Christ being also to descend from DAVID; there can be no doubt that this promise, as made to David, was recorded likewise in the history of David. It is remarkable that David's life is given more at large, than that of any other person in the Old Testament;—and can it be supposed, that the historian omitted to record that promise, which was more honourable to David than any other circumstance? The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded) the promise was, and still is, recorded: and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

“This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the Deistical author of *The Grounds and Reasons of the Christian Religion*; who pretends to demonstrate, that the promise of a Messiah could not be here recorded. His reasons (hitherto I believe unanswered) are three:—1. Because, in ver. 10, the prophet speaks of the future prosperity of the Jews, as to be afterwards fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. 2. Because the Son here promised, was (ver. 13.) to build a house; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised: and, 3. Because ver. 14.

suppose, that the Son *will* command assembly; which could not be in regard of *The Messiah*. The first of these objections is founded on our wrong translation of ver. 10, where the words should be expiated as relating to the time past or present. For the prophet is there describing what great things God had already done for David and his people; that He had raised David from the sheepfold to the throne; and that He had planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs שָׁמַח וְשָׁכַן and שָׁמַח וְשָׁכַן in that way be rendered in the time past or present, is allowed by our own translators; who here (ver. 11.) render שָׁמַח וְשָׁכַן וְהָיָה וְהָיָה and have caused thee to rest, and also render שָׁמַח וְשָׁכַן and telleth; which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation, therefore, should run thus: I took thee from the sheepfold; and have made thee a great name; and I HAVE APPOINTED a place for my people Israel; and HAVE PLANTED them, that they may dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more; as before time, and as from the time that I commanded judges to be over Israel: and I HAVE CAUSED thee to rest from all thine enemies.

“Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house to God, which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising that He would make a house for David; which house, to be thus erected by God, was certainly not material, or made of stones; but a spiritual house, or family, to be raised up for the honour of God, and the salvation of mankind. And this house, which God would make, was to be built by David's Seed; and this Seed was to be raised up, when David slept with his fathers: which words clearly exclude Solomon, who was set up, and placed upon the throne, BEFORE David was dead. This building, promised by God, was to be erected by one of David's descendants, who was also to be an everlasting King; and indeed the house, and the kingdom, were both of them to be established for ever. Now that this house, or spiritual building, was to be set up, together with a kingdom, by the Messiah, is clear from Zachariah; who very emphatically says, (ch. vi. 12, 13.) Behold the man whose name is the Branch; he shall build the temple of the Lord. He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, &c. Observe also, the language of the New Testament. In 1 Corinth. iii. 9—17. St. Paul says, Ye are God's BUILDING—Know ye not that ye are the temple of God?—the temple of God is holy, which temple ye are. And the author of the Epistle to the Hebrews seems to have his eye upon this very promise in Samuel, concerning a Son to David, and of the house which he should build; when he says (iii. 6.) CHRIST, AS A SON, OVER HIS OWN HOUSE; WHOSE HOUSE ARE WE.

“As to the third and greatest difficulty, that also may be removed, by a more just translation of ver. 14.; for the He-

brew words do not properly signify what they are now made to speak. It is certain that the principal word בהעוֹתוֹ be-haàoto, is not the active infinitive of *kal*, which would be בעֲשֵׂהוּ; but העֲשֵׂה from עָשָׂה is in *Niphal*, as הִנִּיחַ from נָחָה. It is also certain that a verb, which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*; and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See Lowth's Isa. pag. 187. with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, *if he commit iniquity*; and also for adopting the true one—*even in his suffering for iniquity*. The Messiah, who is thus the Person possibly here spoken of, will be made still more manifest from the whole verse thus translated. *I will be his father, and he shall be my son: EVEN IN HIS SUFFERING FOR INIQUITY, I shall chasten him with the rod of men, (with the rod due to men,) and with the stripes (due to) the children of ADAM. And this construction is well supported by Isa. liii. 4, 5. He hath carried our sorrows, (i. e. the sorrows due to us, and which we must otherwise have suffered,) he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*—See Note p. 479, in Hallet, on Heb. xi. 26. Thus, then, God declares Himself the Father of the Son here meant; (See also Heb. i. 5.) and promises that, even amidst the sufferings of this Son, (as they would be for the sins of others, not for His own,) His mercy should still attend Him; nor should His favour be ever removed from *this King*, as it had been from *Saul*. And thus (as it follows) *thine house (O David,) and thy kingdom shall (in Messiah) be established for ever, before ME, (before GOD): thy throne shall be established for ever.* Thus the angel, delivering his message to the virgin-mother, Luke i. 32, 33. speaks, as if he was quoting from this very prophecy—*The Lord God shall give unto him the throne of his father DAVID; and he shall reign over the house of Jacob FOR EVER: and of his kingdom there shall be no end.* In ver. 16. לִפְנֵי lipancyca, is here rendered as לִפְנֵי lipeni, on the authority of three Hebrew MSS., with the Greek and Syriac Versions; and, indeed, nothing could be established *for ever*, in the presence of *David*, but in the presence of God only.

“ Having thus shewn that the words fairly admit here the promise made to David, that *from his seed* should arise *Messiah, the everlasting King*; it may be necessary to add that, if the *Messiah* be the Person here meant, as suffering innocently for the sins of others, *Solomon* cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. *Of whom speaketh the prophet this? of HIMSELF, or of SOME OTHER man?* This was a question properly put by the *Æthiopian treasurer*, (Acts viii. 34.) who never dreamt that such a description as he was reading could relate to different persons: and Philip shews him that the Person was *Jesus* only. So here it may be asked, *Of whom speaketh the prophet this? of Solomon, or of Christ?* It must be answered, of *Christ*:

one reason is, because the description does *not agree to Solomon*; and therefore *Solomon*, being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of Messiah made to *ABRAHAM* as relating to *any other person besides Messiah*; why is there not an equal absurdity in giving a *double* sense to the promise of Messiah thus made to *DAVID*?

“ Next to our present very improper translation, the cause of the common confusion here has been—not distinguishing the promise here made, as to *Messiah* alone, from another made as to *Solomon* alone: the *first* brought by *Nathan*, the *second* by *Gad*; the *first* near the *beginning* of *David's* reign, the *second* near the *end* of it; the *first*, relating to Messiah's *spiritual* kingdom, *everlasting without conditions*; the *second*, relating to the *fate* of the *temporal* kingdom of *Solomon*, and his heirs, depending entirely on their *obedience* or *rebellion*. 1 Chron. xxii. 8—13. xxviii. 7. Let the first message be compared with this second, in 1 Chron. xxii. 8—13. which the Syriac Version (at ver. 8.) tells us, was delivered by a *prophet*, and the Arabian says, by the *prophet GAD*. This *second* message was after *David's* many wars, when he had shed much blood; and it was this *second* message that, out of all *David's* sons, appointed *Solomon* to be his successor. At the time of the *first* message *Solomon* was *not born*; it being delivered soon after *David* became king at *Jerusalem*: but *Solomon* was *born*, at the time of this *second* message. For though our translation very wrongly says (1 Chron. xxii. 9.) *a son shall be born to thee—and his name shall be Solomon*; yet the Hebrew text expressly speaks of him as *then born*—Behold a son (יָלֵד natus est) is born to thee: and, therefore, the words following must be rendered, *Solomon is his name, and I will give peace in his days: he shall build a house for my name, &c.*

“ From *David's* address to *GOD*, after receiving the message by *Nathan*, it is plain that *David* understood the *Son* promised to be *THE MESSIAH*; in whom *his house* was to be *established for ever*. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly: *And is this the manner of man?* Whereas the words וְאֵת הַחֵק הַזֶּה vezeoth toruth ha Adam, literally signify, *and this is (or must be) the law of the man, or of the Adam*, i. e. this promise must relate to the *law*, or ordinance, made by *GOD* to *Adam*, concerning the *Seed of the woman*; the *man*, or the *second ADAM*; as the *Messiah* is expressly called by *St. Paul*, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17. where the words of *David* are now miserably rendered thus: *and thou hast regarded me according to the estate of a man of high degree*: whereas, the words וְאֵת חֵק הַחֵק הַזֶּה ureitani ketor ha Adam hammaalah, literally signify, *and thou hast regarded me, according to the order of the ADAM THAT IS FUTURE, OF THE MAN THAT IS FROM ABOVE* (for the word הַחֵק hammaalah, very remarkably signifies *hereafter* as to time, and *from above* as to place): and thus *St. Paul*, including both senses—*THE SECOND MAN IS THE LORD FROM*

HEAVEN—*and Adam is the figure of him that was to come, or the future*, Rom. v. 14.—See the *Preface* of the late learned Mr. *Peters*, on *Job*; referred to, and confirmed as to the interesting point, in a Note subjoined to my Sermon on a VIRGIN SHALL CONCEIVE, &c. pag. 49. 2. 8vo. 1705. A part of that Note here follows:—“The speech of David (2 Sam. vii. 18—29.) is such as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. *And now, what can David say unto thee? What, indeed! For thou, Lord God, knowest thy servant: thou knowest the hearts of all men, and seest how full my own heart is. For thy word's sake, for the sake of former prophecies; and according to thine own heart, from*

the mere motive of Thy wisdom and goodness: *hast thou done all these great things, to make thy servant know them. I now perceive the reason of those miraculous providences which have attended me from my youth age: taken from following the sheep, and conducted through all dangers, to be ruler of thy people: and shall I distrust the promise now made me? Thy words be true.* If the preceding remarks on this whole passage be just, and well-grounded; then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30) concerning David: that, *being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne. He seeing this before, spake of the resurrection of Christ, &c.*”

CHAPTER VIII.

David subdues the Philistines, 1. And the Moabites, 2. And the king of Zobah, 3, 4. And the Syrians in general, 5—8. Toi, king of Hamath, sends to congratulate him on his victories over the king of Zobah, and sends him rich presents, 9, 10. David dedicates all the spoils to God, 11—13. He garrisons Edom, 14. And reigns over all Israel, 15. An account of his chief officers, 16—18.

A. M. 2964.
B. C. 1040.
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451.
Anno ante I.
Olymp. 264.

AND ^a after this it came to pass, that David smote the Philistines, and subdued them: and David took ^b Metheg-ammah out of

the hand of the Philistines. 2 And ^c he smote Moab, and measured them with a line, casting them down to the ground; even

A. M. 2964.
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^a 1 Chron. 18. 1, &c.

^b Or, the *bridle of Ammah*.—Numb. 24. 17.

NOTES ON CHAP. VIII.

Verse 1. *David took Metheg-ammah*] This is variously translated. The Vulgate has, *tulit David frangum tributi: David removed the bondage of the tribute which the Israelites paid to the Philistines.* Some think it means a *fortress, city, or strong town*; but no such place as *Metheg-ammah* is known. Probably the Vulgate is nearest the truth. The Versions are all different.—See the following comparison of the principal passages here collated with the parallel place in 1 Chron.

S. 8, 1—David took Metheg-ammah 3. David smote
C. 18, 1—David took Gath and her towns 3. David smote
S. Hadadezer 4. And David took from him 1000
C. Hadadezer 4. And David took from him 1000 chariots,
S. and 700 horsemen, and 20000 foot. 6. Then Da-
C. and 7000 horsemen, and 20000 foot. 6. Then Da-
S. vid put garrisons in Syria 8. And from Beth and
C. vid put in Syria 8. And from Tibbath and
S. Berothai cities of Hadadezer 9. When Toi heard, that
C. Chun cities of Hadadezer 9. When Toi heard, that

S. David had smitten Hadadezer 10. Then Toi sent Jo-
C. David had smitten Hadadezer 10. He sent Had-
S. ram his son 12—Syria and Moab 13—Syrians, in
C. ram his son 11—Edom and Moab 12—Edomites, in
S. the valley of salt, 18000 17—Ahimelech—& Seraiah
C. the valley of salt, 18000 16—Ahimelech—& Shatsha
S. was the scribe. 10, 16 Shobach the captain 17 David
C. was scribe. 19, 16 Shaphach the captain 17 David
S. passed over Jordan, and came to Helam 18 David
C. passed over Jordan, and came to Helam 18 David
S. slew 700 chariots of the Syrians, and
C. slew of the Syrians 7000 chariots, and
S. 40000 horsemen: and smote Shobach, &c.
C. 40000 footmen; and killed Shophach, &c.

Verse 2. *And measured them with a line—even with two lines*] It has been generally conjectured, that David, after he had conquered Moab, consigned *two-thirds* of the inhabitants to the sword: but I think the text will bear a meaning much more respectable to that king. The first clause of the verse seems to determine the sense: *he measured them*

A. M. 2964.
B. C. 1040.
An. Exod. I. 451.
Ante ante I. Olymp. 264.

with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites ^a became David's servants, and ^b brought gifts.

3 ¶ David smote also ^c Hadadezer, the son of Rehob, king of ^d Zobah, as he went to recover ^e his border at the river Euphrates.

4 And David took ^f from him a thousand ^g chariots, and seven hundred horsemen, and twenty thousand footmen: and David ^h houghed all the chariot horses, but reserved of them for an hundred chariots.

5 ⁱ And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians ^k became servants to David, and brought gifts. ^l And the Lord preserved David whithersoever he went.

7 And David took ^m the shields of gold that

^a Ver. 6. & 11.—^b Psa. 72. 10. See 1 Sam. 10. 27.—^c Or, Hadadezer. 1 Chron. 18. 3.—^d Ch. 10. 6. Psa. 101. title.—^e Gen. 15. 18. ^f Or, of his.—^g As 1 Chron. 18. 4.—^h Josh. 11. 6, 9.—ⁱ 1 Kings 11. 29, 24, 25.—^k Ver. 2.—^l Ver. 14. ch. 7. 9.

with a line, casting them down to the ground; to put to death, and with one line to keep alive. Death seems here to be referred to the cities by way of metaphor; and, from this view of the subject, we may conclude, that two-thirds of the cities, that is, the strong places of Moab, were erased; and not having strong places to trust to, the text adds, so the Moabites became David's servants, and brought gifts, i. e. were obliged to pay tribute. The word line may mean the same here as our rod; i. e. the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the Reader. Much may be seen in Calmet and Dodd.

Verse 3. David smote—Hadadezer] He is supposed to have been king of all Syria, except Phœnicia; and, wishing to extend his dominions to the Euphrates, invaded a part of David's dominions which lay contiguous to it: but being attacked by David, he was totally routed.

Verse 4. A thousand chariots] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots being less manageable, might be more easily taken, while the horsemen might, in general, make their escape. The infantry also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot horses] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory there was no danger of these horses falling into

were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ⁿ Bethah, and from ^o Be- rothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When ^p Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ^q Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer ^r had wars with Toi. And Joram ^s brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David ^t did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

^m See 1 Kings 10. 16.—ⁿ Or, Tibbath.—^o Or, Chum, 1 Chron. 18. 8. ^p Tou, 1 Chron. 18. 9.—^q 1 Chron. 18. 10. Hadoram.—^r Heb. ask him of peace.—^s Heb. was a man of wars with.—^t Heb. in his hand were.—^u 1 Kings 7. 51. 1 Chron. 18. 14. & 26. 26.

the enemy's hands: and if he did not choose to keep them, which, indeed, the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing horses at all? It does not. Let us hear, ויקרר דוד את כל הרכב ויעקר David eth col harecab: And David dis-jointed all the chariots, except a hundred chariots which he reserved for himself. Now, this destruction of the chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots; piety, therefore, forbade David the use of them: and lest they should fall into the enemy's hands, and be again used against him, policy induced him to destroy them. The Septuagint render the words nearly as I have done, καὶ παρελάσε Δαυὶδ πάντα τὰ ἅρματα.

He kept, however, one hundred; probably as a sort of baggage or forage waggons.

Verse 6. Brought gifts] Paid tribute.

Verse 7. David took the shields of gold] We know not what these were. Some translate arms, others quivers, others bracelets, others collars, and others shields. They were probably costly ornaments by which the Syrian soldiers were decked and distinguished.

Verse 9. Toi king of Hamath] Hamath is supposed to be the famous city of Emessa, situated on the Orontes, in Syria. This was contiguous to Hadadezer; and led him to wage war with Toi, that he might get possession of his territories.—For a comparison of the tenth verse, see 1 Chron. xviii. 9.

A. M. 2964.
B. C. 1040.
An. Exod. I. 451.
Ante ante I. Olymp. 264.

А. М. Дед.
В. С. Дед.
Ан. Дед. Изд.
Дед.
Аммуате Д.
Олимп. Д.

13 And David gat *him* a name when he returned from ^a smiting of the Syrians in ^a the valley of salt, *being* ^a eighteen thousand *men*.

14. * And he put garrisons in Edom; through-
out all Edom put he garrisons, and * all they of
Edom became David's servants. † And the Lord
preserved David whithersoever he went.

15 • And David reigned over all Israel; and David executed judgment and justice unto all his people.

11.6. $\text{Hom}(A, B) = \text{Hom}(A, B)$. See Chapter 18, §1, P. 11.6.
 11.6. $\text{Hom}(A, B) = \text{Hom}(A, B)$. See Chapter 18, §1, P. 11.6.
 11.6. $\text{Hom}(A, B) = \text{Hom}(A, B)$. See Chapter 18, §1, P. 11.6.

Verse 13. *David got him a name* | Because a very celebrated and eminent man. The Targum has it, *David collected troops*; namely, to resist his army, when he returned from smiting the Syrians. His many battles had, no doubt, greatly thinned his army.

Tadaya (of salt). Supposed to be a large plain, situated in this mineral, about a league from the city of *Palagayo*, or *Tadaya* in the wilderness.

Verse 14. *He put garrisons in Edom*]. He repaired the strong cities which he had taken, and put garrisons in them, to keep the country in awe.

Verse 16. *Jephthah was over the host*] General and commander-in-chief over all the army.

Abdāl—*record* ; *ḥawḍ* *ḥawḍ* *ḥawḍ* ; one who kept a strict journal of all the proceedings of the king, and operations of his army ; a chronicler.

Verse 17. *Scraiah—the scribe*] Most likely the king's private secretary.

16 * And Job the son of Zuruah
was over the herd; and * Jehoshaphat
the son of Ahilud was re-
corder;

17 And ² Zadok the son of Abiathar, and Ahimelech the son of Abiathar *were* the priests; and Seraiah *was* the ³ scribe :

18. And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

5.1.1. Remark 4.3. — $\mathrm{Or}_{\mathbb{A}^1}(\mathbb{A}^1, \mathbb{A}^1)$ is isomorphic to \mathbb{A}^1 .
 5.1.1.1. Corollary 4.4. — $\mathrm{Or}_{\mathbb{A}^1}(\mathbb{A}^1, \mathbb{A}^1) \cong \mathbb{A}^1$.
 5.1.1.2. Corollary 4.5. — $\mathrm{Or}_{\mathbb{A}^1}(\mathbb{A}^1, \mathbb{A}^1) \cong \mathbb{A}^1$.

Verse 18. *Benaiah*. The chief of the second class of David's worthies. We shall meet with him again.

The Cherethites, and the Pelethites]. The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus: *the archers, and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. The *bow* is celebrated in the funeral lamentation over Saul and Jonathan: and the *sling* was renowned as the weapon of the Israelites: and how expert David was in the use of it, we learn from the death of Goliath. I take for granted that the Cherethim proper is correct. No weapons, then known, were equally powerful with these: the spears, swords, and javelins of other nations were as stubble before them. The bow was the grand weapon of our English ancestors: and, even after the invention of fire arms, they were with difficulty persuaded to prefer them.

CHAPTER IX.

David captures after the family of Jonathan, and is informed of Mephibosheth his son, 1—4. He sends for him, and gives him all the land of Saul, 5—8. And appoints Ziba the servant of Saul, and his family, to till the ground for Mephibosheth, 9—13.

A. M. 1774
 B. C. 1010
 A. D. 1774
 Anno ante 1.
 C. 1774

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake ?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto

A. M. 1500
 B. C. 1500
 A. D. 1500
 451.
 Anno ante I.
 O. 1500

• : $S_{110} = 18$, $\Delta = 2$, 11, 13, 16, 17, 12. $P_{110} = 27$, 12.

U. S. DEPT. OF AGRICULTURE

NOTES ON CHAP. IX.

Verse 1. *Is the covenant that is bet* David, reflecting the covenant made with his friend Jonathan, now en-

quires after his family. It is supposed that *political* considerations prevented him from doing this *sooner*. *Reasons of state* often destroy all the charities of life.

A. M. 2964.
B. C. 1010.
An. Exod. Isr.
451.
Anno ante I.
Olymp. 264.

him, *Art thou Ziba?* And he said, Thy servant *is he*.
3 And the king said, *Is there not yet any of the house of Saul, that I may shew ^a the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is ^b lame on his feet*.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is* in the house of ^c Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ^d Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: ^e for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is

^a 1 Sam. 20. 14.—^b Ch. 4. 4.—^c Ch. 17. 27.—^d Called, *Merib-baal*.
1 Chron. 8. 34.—^e Ver. 1, 3.—^f 1 Sam. 24. 14. ch. 16. 9.

Verse 3. *That I may shew the kindness of God unto him*] That is, the *utmost*, the *highest degrees of kindness*; as the *hail of God* is very great hail; the *mountains of God* exceeding high mountains: besides, this kindness was according to the *covenant of God* made between him and the family of Jonathan.

Verse 4. *Lo-debar.*] Supposed to have been situated beyond Jordan: but there is nothing certain known concerning it.

Verse 7. *Will restore thee all the land*] I believe this means the *mere family estate* of the house of Kish, which David, as *king*, might have retained; but which, most certainly, belonged, according to the Israelitish law, to the descendants of the family.

And thou shalt eat bread at my table] This was *kindness*, the giving up the land was *justice*; and it was the highest honour that any subject could enjoy, as we may see from the reference made to it by our Lord, Luke xxii. 10. *That ye may eat and drink at my table in my kingdom*. For such a person David could do no more. His lameness rendered him unfit for any public employment.

Verse 9. *I have given unto thy master's son*] Unless Ziba had been servant of Jonathan, this seems to refer to Micah, son of Mephibosheth; and so some understand it: but it is more likely that Mephibosheth is meant, who is

thy servant, that thou shouldest look upon such *'a dead dog as I am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, *I have given unto thy master's son all that pertained to Saul and to all his house*.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son ^b shall eat bread alway at my table. Now Ziba had ⁱ fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, ^k whose name *was* Micah. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: ^l for he did eat continually at the king's table; and ^m was lame on both his feet.

^e See ch. 16. 4. & 19. 29.—^h Ver. 7, 11, 13. ch. 19. 28.—ⁱ Ch. 19. 17.
^k 1 Chron. 8. 34.—^l Ver. 7, 10.—^m Ver. 3.

called *son of Saul*, instead of *grandson*. Yet it is evident enough that the produce of the land went to the support of Micah, see ver. 10; for the father was provided for at the table of David: but all the patrimony belonged to Mephibosheth.

Verse 10. *Thou therefore, and thy sons—shall till the land*] It seems that Ziba and his family had the care of the whole estate, and cultivated it at their own expence, yielding the half of the produce to the family of Mephibosheth. Ziba was properly the *hind* whose duty and interest it was to take proper care of the ground; for the better it was cultivated, the more it produced; and his *half* would, consequently, be the greater.

Verse 11. *So shall thy servant do.*] The promises of Ziba were fair and specious; but he was a traitor in his heart, as we shall see in the rebellion of Absalom; and David's indulgence to this man, is a blot in his character: at this time, however, he suspected no evil; circumstances alone can develope the human character. The *internal villain* can be known only when circumstances occur which can call his propensities into action: till then he may be reputed an honest man.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection.

A. M. 2964.
B. C. 1010.
An. Exod. Isr.
451.
Anno ante I.
Olymp. 264.

CHAPTER X.

The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1, 2. Hanun, incited by his courtiers, treats the messengers of David with great indignity, 3-5. The Ammonites, justly deeding David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Medeba, and defeat them, 7-14. The Syrians collect another army, but are defeated by David with great slaughter, and make with him a separate peace, 15-19.

A. M. 2961.
B. C. 1047.
An. Exod. 1st.
401.
Anno ante L.
Olymp. 201.

AND it came to pass after this, that the ^aking of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nabash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, ^bThinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and

shaved off the one half of their beards, and cut off their garments in the middle, ^ceven to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they ^dstank before David, the children of Ammon sent and hired ^ethe Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of ^fIsh-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of ^gthe mighty men.

A. M. 2961.
B. C. 1047.
An. Exod. 1st.
401.
Anno ante L.
Olymp. 201.

^a 1 Chron. 19. 1, &c.—^b Heb. *In thine eyes doth David*—^c Isa. 20. 4. & 47. 2.

^d Gen. 34. 30. Exod. 3. 21. 1 Sam. 13. 4.—^e Ch. 8. 3. ^f Or, *the men of Ish*: See Judg. 11. 3. ^g Ch. 13. 5.

NOTES ON CHAP. X.

Verse 2. *I will shew kindness unto Hanun the son of Nabash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nabash here mentioned was the same who had attacked Jabesh Gilead, and whom Saul defeated: as David had taken refuge with the Moabites, 1 Sam. xxii. 3. and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to shew particular kindness to David.

Verse 3. *Thinkest thou that David doth honour thy father*] It has been a matter of just complaint through all the history of mankind, that there is little sincerity in courts: courtiers, especially, are suspicious of each other; and often mislead their sovereigns.

Verse 4. *Shaved off the one half of their beards*] The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, pledges it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off

half of the beard and the clothes, rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua: but there were, no doubt, many cottages still remaining, and larger dwellings also; but the walls had not been repaired. As it must have been comparatively a private place, it was proper for these men to tarry in, as they would not be exposed to public notice.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable. This is the Hebrew mode of expressing such a feeling. See Gen. xxxiv. 30.

The Syrians of Beth-rehob] This place was situated at the extremity of the valley between Libanus and Antilibanus. The Syrians of Zoba were subject to Hadarezer. Maacah was in the vicinity of mount Hermon, beyond Jordan, in the Trachonitis.

Ish-tob] This was probably the same with Tob, to which Jephthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his worthies, and the flower of his army.

A. M. 2937.
B. C. 1057.
An. Exod. Isr.
451.
Anno ante I.
Olymp. 251.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and ^a the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 ^b Be of good courage, and let us ^c play the men for our people, and for the cities of our God: and ^d the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab

returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ^e the river: and they came to Helam; and ^f Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand ^g horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^h served them. So the Syrians feared to help the children of Ammon any more.

• Ver. 6.—^a Deut. 31. 6.—^c 1 Sam. 4. 9. 1 Cor. 15. 13.—^d 1 Sam. 3. 18.—^e That is, *Euphrates*.

• Or, *Shophach*. 1 Chron. 19. 16.—^f 1 Chron. 19. 18, *footmen*.
^g Ch. 8. 6.

Verse 8. *At the entering in of the gate*] This was the city of *Medeba*, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the *field*, and the other in the *city*, when Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was, therefore, obliged to divide his army as here mentioned; one part to face the *Syrians*, commanded by himself; and the other to face the *Ammonites*, commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address; and is equal to any thing in ancient or modern times. Ye fight *pro aris et focis*; for every good, sacred and civil; for God, for your families, and for your country.

Verse 14. *The Syrians were fled*] They betook themselves to their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that were beyond the river*] That is, the *Euphrates*.

Hadarezer] This is the same that was overthrown by David, chap. viii. and there called *Hadadezer*; which is the reading here of about *thirty* of Kennicott's and De Rossi's MSS. But the *resh*, and *daleth*, are easily interchanged.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

Verse 18. *SEVEN HUNDRED chariots—and forty thousand HORSEMEN*] In the parallel place, 1 Chron. xix. 18. it is said, *David slew of the Syrians SEVEN THOUSAND men*, which fought in *chariots*.

And forty thousand HORSEMEN] It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers not by words at full length, but by numeral letters: and, as many of the letters bear a great similarity to each other, mistakes might easily creep in, when the numeral letters came to be expressed by words at full length. This alone will account for the many mistakes which we find in the numbers in these books; and renders a mistake here very probable. The letter *zain*, with a dot above, stands for *seven thousand*; and the letter *nun*, for *seven hundred*: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Verse 19. *Made peace with Israel*] They made this peace separately; and were obliged to pay tribute to the Israelites. Some copies of the *Vulgate* add here, after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo milia eorum*

Israel; and they were panic-struck, and fled *fifty-eighth thousand* of them before him. The reader is no where else to be found. *Thou,† observes Dr. Hildesley, “the arms of David were blessed; and God accomplished his promises which He had made to Abraham, Gen. xv. 13, and renewed to Joshua 1. 2, 4. And thus, in the space of *nearly a century years*, David had the good fortune to win gloriously eight wars, all mightily undertaken, and all honourably terminated. 1. The civil war with *Elhahab*. 2. The war against the *Ammonites*. 3. The war against the *Philistines* and their allies. 4. The war against the *Prophetess* Abime. 5. The war against the *Midianites*. 6. The war against *Hadad*. 7. The war against the *Idumeans*. 8. The war

against the *Ammonites* and *Syrians*. This last victory was soon followed by the complete conquest of the Kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendor of this glorious epoch been obscured by a complication of crimes, of which one could never have even suspected him capable!”

We have now done with the first part of this Book, in which we had David great, glorious, and pious; we come to the second part, in which we shall have the pain to observe him fallen from God, and his love debased in the dust, by some of the most heinous crimes. Let him that most carefully standeth, take heed lest he fall.

CHAPTER XI.

David sends Joab against the Ammonites, who besiege the city of Rabbah. 1. He sees Bath-sheba, the wife of Uriah, bathing; is enamoured of her; sends for and takes her to his bed. 2—4. She conceives, and informs David. 5. David sends to Joab, and orders him to send to him Uriah. 6. He arrives, and David, having enquired the state of the army, dismissed him, desiring him to go to his own house. 7, 8. Uriah sleeps at the door of the king's house. 9. The next day the king urges him to go to his house; but he refuses to go, and gives the most pious and loyal reasons for his refusal. 10, 11. David, after two days, sends him back to the army, with a letter to Joab, desiring him to place Uriah in the front of the battle, that he might be slain. 12—15. He does so; and Uriah falls. 16. Joab communicates this news in an official message to David. 18—25. David sends for Bathsheba, and takes her to wife; and she bears him a son, 26, 27.

A. M. 2999.
B. C. 1000.
An. Exod. 187.
456.
Anno ante 1.
Olymp. 299.

AND it came to pass *after the year was expired, at the time when kings go forth to battle, that †David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, † and walked

upon the roof of the king's house: and from the roof he † saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, Is not this * Bath-sheba, the daughter of † Eliam, the wife † of Uriah the Hittite?

4 And David sent messengers, and took her;

A. M. 2999.
B. C. 1000.
An. Exod. 187.
456.
Anno ante 1.
Olymp. 299.

* Heb. at the return of the year. 1 Kings 20, 22, 26. 2 Chron. 33, 10. —
† 1 Chron. 20, 1. — † Deut. 22, 8.

Gen. 34, 2. Job 24, 1. Matt. 23, 34. Dr. Hildesley, 1 Chron. 2, 8.
* Or. *Ammon*. † Or. *Idumeans*.

NOTES ON CHAP. XI.

Verse 1. *When kings go forth*] This was about a year after the war with the Syrians, spoken of before; and about the spring of the year, as the most proper season for military operations. Calmet thinks they made *two campaigns*, one in *autumn* and the other in *spring*; the *winter* being, in many respects, inconvenient; and the *summer* too hot.

Verse 2. *In an evening-tide—David arose*] He had been reposing on the roof of his house, to enjoy the breeze, as the noon-day was too hot for the performance of business. This is a constant custom on the flat-roofed houses in the East.

He saw a woman washing herself] How could any

woman of delicacy expose herself where she could be so fully and openly viewed! Did she not know that she was at least in view of the king's terrace? Was there no *design* in all this? *It might be seen, at a sight and catch.*

Verse 4. shows us that this washing was at the termination of a particular period.

Verse 3. *The daughter of Eliam*] Called 1 Chron. iii. 5. Amasai; a word of the same meaning. *The people of my God. The God of my people.* This name expressed the covenant—*I will be your God, He will be for his people.*

Verse 4. *And she came to me*] We have nothing of her reluctance; and there is no evidence that she was taken by force.

A. M. 2969.
B. C. 1035.
An. Exod. Isr.
456.
Anno ante I.
Olymp. 259.

and she came in unto him, and ^a he lay with her; ^b for she was ^c purified from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* ^d how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and ^e wash thy feet. And Uriah departed out of the king's house, and there ^f followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said

unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David,

^g The ark, and Israel, and Judah, abide in tents; and ^h my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him ⁱ drunk: and at even he went out to lie on his bed ^k with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that

A. M. 2969.
B. C. 1035.
An. Exod. Isr.
456.
Anno ante I.
Olymp. 259.

^a Psa. 51, title. James 1. 14.—^b Or, *and when she had purified herself*, &c. *she returned*.—^c Lev. 15. 19, 28. & 18. 19.

^d Heb. *of the peace of*, &c.—^e Gen. 18. 4. & 19. 2.—^f Heb. *went out after him*.—^g Ch. 7. 2, 6.—^h Ch. 20. 6.—ⁱ Gen. 19. 33, 35.—^k Ver. 9.

Verse 5. *And the woman conceived*] A proof of the observation on ver. 2.; as that is the time in which women are most apt to conceive.

Verse 8. *Go down to thy house, and wash thy feet*] Uriah had come off a journey, and needed this refreshment; but David's design was, that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bath-sheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bathsheba to wife.

A mess of meat from the king.] All this was artfully conceived.

Verse 9. *Slept at the door*] That is, in one of the apartments, or niches, in the court of the king's house.

Verse 10. *Camest thou not from thy journey*] It is not *thy* duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. *The ark, and Israel—abide in tents*] It appears, therefore, that they had taken the ark with them to battle.

This was the answer of a brave, generous, and disinterested man. I will not indulge myself while all my fellow-soldiers are exposed to hardships; and even the ark of the Lord in danger.

Verse 13. *He made him drunk*] Supposing that, in this state, he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villany. He made this most noble man the

carrier of letters which prescribed the mode in which he was to be murdered. This case some have likened to that of Bellerophon, son of Glaucus, king of Ephyræ; who, being in the court of Prætus, king of the Argives, his queen *Antia*, or as others *Sthenobæa*, fell violently in love with him; but he, refusing to gratify her criminal passion, was, in revenge, accused by her to Prætus her husband, as having attempted to corrupt her. Prætus, not willing to violate the laws of hospitality, by slaying him in his own house, wrote letters to Jobates, king of Lycia, the father of *Sthenobæa*; and sent them by the hand of Bellerophon, stating his crime, and desiring Jobates to put him to death. To meet the wishes of his son-in-law, and keep his own hands innocent of blood, he sent him with a small force against a very warlike people called the *Solyms*; but, contrary to all expectation, he not only escaped with his life, but gained a complete victory over them. He was afterwards sent upon several equally dangerous and hopeless expeditions, but still came off with success; and, to reward him, Jobates gave him one of his daughters to wife, and a part of his kingdom. *Sthenobæa*, hearing this, through rage and despair, killed herself.

I have given this history at large, because many have thought it not only to be parallel to that of Uriah, but to be a fabulous formation from the Scripture fact: for my own part, I scarcely see in them any correspondence, but in the simple circumstance that both carried those letters which contained their own condemnation. From the fable of Bellerophon, came the proverb, *Bellerophonis litteras portare*, "to carry one's own condemnation."

A. M. 2969.
B. C. 1006.
An. Levit. 1st.
400.
Anno ante I.
Olymp. 289.

David ^a wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the ^b hottest battle, and retire ye ^c from him, that he may ^d be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote ^e Abimelech the son of ^f Jerub-besheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing ^g displease thee, for the sword devoureth ^h one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she ⁱ became his wife, and bare him a son. But the thing that David had done ^j displeased the LORD.

A. M. 2969.
B. C. 1006.
An. Levit. 1st.
400.
Anno ante I.
Olymp. 289.

^a See I King. 8. 9. ^b Heb. strong. ^c Heb. from after him. — ^d Ch. 12. 9. — ^e Judg. 9. 54. — ^f Jud. 6. 32, Jerubbaal.

^g Heb. let not this thing. — ^h Heb. as well as each. — Ch. 12. 9. — ⁱ Heb. was one in the night.

Verse 17. *Uriah the Hittite died also.*] He was led to the attack of a place defended by valiant men; and, in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country!

Verse 20. *If—the king's wrath arise.*] It is likely that Joab had, by some indiscretion, suffered loss about this time; and he contrived to get rid of the odium by connecting the transaction with the death of Uriah, which he knew would be so pleasing to the king.

Verse 23. *The sword devoureth one as well as another.*] What abominable hypocrisy was here! He well knew that Uriah's death was no *chance medley*; he was, by his own order, thrust on the edge of the sword.

Verse 26. *She mourned for her husband.*] The whole of her conduct indicates that she observed the *form*, without feeling the *power*, of *sorrow*. She lost a *captain*, and got a *king* for her spouse: this must have been deep affliction indeed; and, therefore—

——— *Lacrymas non sponte cadentes
Effudit; gemitusque expressit pectore lato.*

“She shed reluctant tears: and forced out groans from a joyful heart!”

Verse 27. *When the mourning was past.*] Probably it lasted only *seven days*.

She became his wife.] This hurried marriage was, no doubt, intended on both sides, to cover the pregnancy.

But the thing that David had done, displeased the LORD.] It was necessary to add this; lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it: he *sowed* one grain of *seeds*, and reaped a long *harvest* of calamity and woe.

On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the Sacred Writings. Who, that intended to deceive by trumping up a religion which he designed to father on the purity of God, would have inserted such an account of one of its most zealous advocates, and once its brightest ornament? God alone, whose character is impartiality, has done it to shew

that His religion, *librata ponderibus suis*, will ever stand independently of the conduct of its professors.

Drs. Delaney, Chandler, and others, have taken great pains to excuse and varnish this conduct of David; and, while I admire their ingenuity, I abhor the tendency of their doctrine; being fully convinced that he who writes on this subject, should write like the inspired penman, who tells the *TRUTH*, the *whole TRUTH*, and *nothing* but the *TRUTH*.

David may be *pined* because he had fallen from great eminence—but who can help *deploring* the fate of the brave, the faithful, the incorruptible Uriah! Bathsheba was probably *first* in the transgression, by a too public display of her charms; by which, accidentally, the heart of David was affected, wounded, and blinded. He committed one crime, which led him to use many shifts to conceal: these all failing, he is led from step to step to the highest degree of guilt. Not only does he feel that his and her honour, but even their lives, are at stake; for death, by the law of Moses, was the punishment of adultery. He thought, therefore, that either Uriah must die, or he and Bathsheba perish for their iniquity: for that law had made no provision to save the life of even a king, who transgressed its precepts. He must not embroil his own hands in the blood of this brave man: but he employs him on a service from which his bravery would not permit him to shrink; and in which, from the nature of his circumstances, he must inevitably perish! The awful trial is made, and it succeeds! The criminal king, and his criminal paramour, are, for a moment, concealed; and one of the bravest of men falls an affectionate victim for the safety and support of him, by whom his spotless blood is shed! But

what shall we say of Joab, the wicked executor of the base commands of his fallen master? He was a *ruffian*, not a *soldier*: base and barbarous beyond example, in his calling; a pander to the vices of his monarch, while he was aware that he was outraging every law of religion, piety, honour, and arms! It is difficult to state the characters, sum up, and apportion the quantity of vice chargeable on each.

Let David, once the pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this David, I say, be considered an awful example of *apostasy* from religion, justice, and virtue; Bath-sheba, of lightness and conjugal infidelity; Joab, of base, unmanly, and cold-blooded cruelty; Uriah, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say I *pity* David; I *venerate* Uriah; I *detest* Joab; and *think meanly* of Bath-sheba. Similar crimes have been repeatedly committed in similar circumstances.—I shall take my leave of the whole with—

Id commune malum; semel insanivimus omnes;

Aut sumus, aut fuimus, aut possumus, omne quod hic est.

God, of purity and mercy, save the Reader from the (εὐπερίστατον ἀμαρτίαν,) well circumstanced sin; and let him learn—

“Where many mightier have been slain;
By Thee unsaved—he falls.”

CHAPTER XII.

The Lord sends Nathan, the prophet, to reprove David; which he does, by means of a curious parable, 1—4. David is led, unknowingly, to pronounce his own condemnation, 5, 6. Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family, 7—12. David confesses his sin; and Nathan gives him hope of God's mercy, and foretels the death of the child born in adultery, 13, 14. The child is taken ill; David fasts and prays for its restoration, 15—17. On the seventh day the child dies, and David is comforted, 18—24. Solomon is born of Bath-sheba, 25, 26. Joab besieges Rabbah of the Ammonites, takes the city of Waters, and sends for David to take Rabbah, 27, 28. He comes, takes it, gets much spoil, and puts the inhabitants to hard labour, 29—31.

A. M. 2970.
B. C. 1034.
An. Exod. I. r.
457.
Anno ante I.
Olymp. 258.

AND the Lord sent Nathan unto David. And ^ahe came unto him, and ^bsaid unto him, There were two men in one

city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

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^a Psa. 51, title.—^b See ch. 14. 5, &c.

1 Kings 20. 35—41. Isa. 5. 3.

NOTES ON CHAP. XII.

Verse 1. *There were two men in one city*] See a *Discourse on fables*, at the end of Judges, chap. ix.; and a *Dis-*

course on *parabolic writing*, at the end of the xiiith chapter of Matthew. There is nothing in this parable that requires illustration: its bent is evident; and it was wisely con-

A. M. 2970.
B. C. 1031.
An. 1 vol. 1ar.
177.
Amic. ante 1.
Olymp. 228.

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely die:*

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, *Thou art the*

man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and

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* Heb. *morsel*.—† Or, is *worthy to die*, or, is a son of death. 1 Sam. 26: 16.—‡ Exod. 22: 1. Luke 19: 8.

† 1 Sam. 16: 13.—‡ See 1 Sam. 1: 19.—§ Neh. 13: 1.—¶ Ch. 11: 15, 16, 17, 24.—‡ Amos 7: 17.

structed to make David, unwittingly, pass sentence on himself. It was in David's hand, what his own letters were in the hands of the brave but unfortunate Uriah.

Verse 3. *And lay in his bosom*] This can only mean that this lamb was what we call a *pet*, or *favourite*, in the family, else the circumstance would be very *unnatural*, and most likely would have prevented David from making the application which he did; as, otherwise, it would have appeared absurd. It is the only part of this parable which is at variance with *nature* and *fact*.

Verse 5. *The man—shall surely die*] Literally, *נפץ בן מוֹת*, “he is a son of death,” a very *bad man*, and one who *deserves to die*. But the law did not sentence a sheep-stealer to death: let us hear it: *If a man steal an ox or a sheep, he shall restore FIVE OXEN for an ox, and FOUR SHEEP for a sheep*. Exod. xxii. 1: and hence David immediately says, *He shall restore the lamb FOURFOLD*.

Verse 7. *Thou art the man*] What a terrible word! And by it David appears to have been transfixed; and brought into the dust before the messenger of God.

THOU ART this son of death; and thou shalt restore this lamb *FOURFOLD*. Is it indulging fancy too much to say David was called, in the course of a just Providence, to pay this fourfold debt: to lose *four sons* by untimely deaths, viz. this son of Bath-sheba, on whom David had set his heart, was slain by the Lord; *Amnon*, murdered by his brother Absalom; *Absalom*, slain in the oak by Joab; and *Adonijah*, slain by the order of his brother Solomon, even at the altar of the Lord. The sword and calamity did not de-

part from his house, from the murder of wretched *Amnon* by his brother, to the slaughter of the sons of *Zedekiah*, before their father's eyes, by the king of Babylon. His daughter was dishonoured by her own brother; and his *wives* contaminated, publicly, by his own son! How dreadfully, then, was David punished for his sin! Who would repeat his transgression to share in its penalty! Can his conduct ever be an inducement to, or an encouragement to, sin!—Surely, No. It must ever fill the reader and the hearer with horror: behold the goodness and severity of God! Reader, lay all these solemn things to heart.

Verse 8. *Thy master's wives into thy bosom*. Perhaps this means no more than that he had given him *absolute power* over every thing possessed by Saul; and as it was the custom for the new king to succeed even to the *wives* and *concubines*, the *whole haram*, of the deceased king, so it was in this case; and the possession of the wives was a sure proof that he had got all regal rights. But could David, as the *son-in-law* of Saul, take the wives of his *father-in-law*? However, we find delicacy was seldom consulted in these cases; and Absalom lay with his own father's wives, in the most public manner, to shew that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. *Thou hast killed Uriah*] *Thou art the murderer*, as having planned his death: the sword of the Ammonites was *thy instrument* only.

Verse 11. *I will take thy wives*] That is, in the course of My Providence, I will *permit* all this to be done. Had

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I will ^atake thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly : ^bbut I will do this thing before all Israel, and before the sun.

13 ^cAnd David said unto Nathan, ^dI have sinned against the LORD. And Nathan said unto David, ^eThe LORD also hath ^fput away thy sin ; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD ^gto blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child ; and David ^hfasted, and went in, and ⁱlay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth : but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David

feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice : how will he then ^kvex himself, if we tell him that the child is dead ?

19 But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead.

20 Then David arose from the earth, and washed, and ^lanointed *himself*, and changed his apparel, and came into the house of the LORD, and ^mworshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done ? thou didst fast and weep for the child, *while it was* alive ; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept : ⁿfor I said, Who can tell *whether* God will be gracious to me, that the child may live ?

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^a Deut. 28. 30. ch. 16. 22.—^b Ch. 16. 22.—^c See I Sam. 15. 21.—^d Ch. 24. 10. Job 7. 20. Psa. 32. 5. & 51. 4. Prov. 28. 13.—^e Eccus. 47. 11.—^f Ch. 24. 10. Psa. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.

^g Isa. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.—^h Heb. *fasted a fast*.—ⁱ Ch. 13. 31.—^k Heb. *do hurt*.—^l Ruth 3. 3.—^m Job 1. 20.—ⁿ See Isa. 38. 1, 5. Jonah 3. 9.

David been faithful, God, by His Providence, would have turned all this aside ; but now, by his sin, he has made that Providence his enemy which, before, was his Friend.

Verse 13. *The LORD—hath put away thy sin*] Many have supposed that David's sin was *now actually pardoned*, but this is perfectly erroneous ; David, as an adulterer, was *condemned to death by the law of God* ; and he had, according to that law, passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution ; therefore, Nathan, who had charged the guilt home upon his conscience, is authorised to give him the assurance that he should not die *a temporal death* for it : the *Lord hath put away thy sin ; thou shalt not die*—this is all that is contained in the assurance given by Nathan ; thou shalt not die that temporal death ; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the 51st Psalm, as is generally supposed, were written on this occasion ; then it is evident, (as the psalm must have been written *after this interview*,) that David had not received pardon for his sin from God, at the time he composed it ; for, in it, he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan, *The Lord also hath put away thy sin ; thou shalt not*

die : יָהוָה הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת, gam Yehovah heêbir chattatecha, lo tamuth, *Also Jehovah HATH CAUSED thy sin TO PASS OVER, or transferred thy sin ; THOU shalt not die*. God has *transferred* the legal punishment of this sin to the child : *HE* shall die, *THOU* shalt not die ; and this is the very point on which the prophet gives him the most direct information—*The child that is born unto thee shall SURELY die ;* מוֹת יָמֻת moth yamuth, *dying he shall die* ; he shall be in a *dying state* seven days, and then he shall die. So God immediately *struck the child, and it was very sick*.

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die ? The justice of God absolutely required that the penalty of the law should be exacted ; either the *father* or the *son* shall die. This could not be reversed.

Verse 22. *Who can tell*] David, and, indeed, all others, under the Mosaic dispensation, were so satisfied that all God's *threatenings* and *promises* were *conditional* ; that even in the most positive assertions relative to judgments, &c. they sought for a *change of purpose*. And notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for its life, not knowing but *that* might depend on some unexpressed *condition* ; such as earnest

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B. C. 1031.
An. Exod. 1st.
467.
Anno ante I.
Olymp. 248.

23 But now he is dead wherefore should I fast? can I bring him back again? I shall go to him, but ^a he shall not return to me.

A. M. 2971.
B. C. 1031.
An. Exod. 1st.
468.
Anno ante I.
Olymp. 247.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and ^b she bare a son, and ^c he called his name Solomon: and the Lord loved him.

A. M. 2971.
B. C. 1031.
An. Exod. 1st.
468.
Anno ante I.
Olymp. 247.

25 And he sent by the hand of Nathan the prophet; and he called his name ^d Jedidiah, because of the Lord.

26 ¶ And ^e Joab fought against ^f Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

^a Job 7, 8, 9, 10.—^b Matt. 16.—^c 1 Chron. 22, 9.

^d That is, *Brought to the Lord*.—^e 1 Chron. 22, 1.—^f Deut. 3, 11.

prayer, fasting, humiliation, &c. and in these he continued while there was hope. When the child *died*, he ceased to grieve, as he now saw that this must be fruitless. This appears to be the sole reason of David's impatience.

Verse 23. *I shall go to him, but he shall not return to me.*] It is not clear whether David by this expressed his faith in the *immortality of the soul*: going to him may only mean, *I also shall die, and be gathered to my fathers, as he is*. But whether David expressed this or not, we know that the thing is true: and it is one of the most solid grounds of consolation to surviving friends, that they shall by-and-bye be joined to them in a state of conscious existence. This doctrine has a very powerful tendency to *alleviate* the miseries of human life, and reconcile us to the death of most beloved friends. And were we to admit the contrary, grief in many cases would wear out its subject, before it wore out itself. Even the Heathens derived consolation from the reflection, that they should meet their friends in a state of conscious existence. And a saying in Cicero *De Senectute*, which he puts in the mouth of Cato of Utica, has been often quoted, and is universally admired:—

O præclarum diem, cum ad illud divinum animorum concilium æternæque profecturæ, ex quo ea hæc turbæ et collatione discedam! profecturæ enim non ad eos solum viros de quibus ante dixi; sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: corpus à me corpus crematum est; quod contra decuit ab illo meum. Animus verò non me deserens, sed respectans, in ea protecto loco discessit, quo mihi ipsi cernebat esse veniendum: quem ego meum casum fortiter ferre visus sum: non quod æquo animo ferrem; sed meipse consolabar, existimans, non longinquum inter nos digressum et discessum fore.

CATO MAJOR, *De Senectute*, in fin.

“O happy day! (says he,) when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me. There I shall find, not only those illustrious personages of whom I have spoken; but also my Cato, who, I can say, was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile, whereon he ought to have laid mine. But his

soul has not left me; and without losing sight of me, he has only gone before into a country where he and I should soon rejoin him. Thus, my lot, I seem to bear courageously; not indeed that I do bear it with resignation; but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long.”

And we well know who has taught us *not to sorrow as those without hope*, for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

He called his name Solomon.] This name seems to have been given prophetically, for שלמה *shelemah* signifies *peaceable*; and there was almost uninterrupted *peace* during his reign.

Verse 25. *Called—Jedidiah*] Literally, *the beloved of the Lord*, ידויה. This is the first instance, I remember, of a minister of God being employed to give a name to the child of one of His servants. But it is strange, that the name given by the father was that alone which prevailed.

Verse 26. *And took the royal city.*] How can this be, when Joab sent to David to come to take the city; in consequence of which David did come and take that city? The explanation seems to be this:—Rabbah was composed of a city and citadel: the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter; and, therefore, sends to David to come and take it, lest he taking the whole, the city should be called after his name.

Verse 27. *And have taken the city of waters.*] The city where the tank or reservoir was, that supplied the city and suburbs with water. Some think that the original נכתי עתים *nehathi etim* should be translated, *I have intercepted, or cut off, the waters of the city*; and Houbigant translates the place, *et aquas ab urbe jam derivavi*: “And I have already drawn off the waters from the city.” This perfectly agrees with the account in Josephus, who says, *having cut off their waters*. Antiq. lib. vii. cap. 7. This was the reason why David should come speedily, as the citadel, *deprived of water*, could not long hold out.

A. M. 2971.
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458.
Anno ante I.
Olymp. 257.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and ^a it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 ^b And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was set

^a Heb. *my name be called upon it.*

Verse 30. *The weight whereof was a talent of gold*] If this talent was only *seven pounds*, as Whiston says, David might have carried it on his head with little difficulty: but this weight, according to common computation, would amount to more than *one hundred pounds*!

If, however, מִשְׁקֶלָה *mishekelah*, be taken for the *value*, not the *weight*, then all is plain; as the worth of the crown will be about 5075*l.* 15*s.* 7*d.* sterling. Now this seems to be the true sense; because of the added words, *with the precious stones*; i. e. the *gold* of the crown, and the *jewels* with which it was adorned, were equal in *value* to a talent of gold.

Verse 31. *He brought forth the people*] And put them *under saws*. From this representation, a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3. where it is said, *he cut them with saws, and with axes, &c.* Instead of וַיַּאֲסֶר *vaiyaser*, *he sawed*; we have here (in Samuel) וַיַּאֲסֵם *vaiyasem*, *he put them*; and these two words differ from each other only in a *part of a single letter* ר *resh* for מ *mem*. And it is worthy of remark, that instead of וַיַּאֲסֶר *vaiyaser*, *he sawed*, in 1 Chron. xx. 3. six or seven MSS., collated by Dr. Kennicott, have וַיַּאֲסֵם *vaiyasem*, *he put them*: nor is there found any various reading in all

on David's head. And he brought forth the spoil of the city ^c in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

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^b 1 Chron. 20. 2.—^c Heb. *very great.*

the MSS., yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning, therefore, is, He made the people *slaves*; and employed them in *sawing*; *making iron harrows*, or *mining*, for the word means both; and in *hewing of wood*, and *making of brick*. Sawing asunder, hacking, chopping, and hewing human beings have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that, in this and similar cases, our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the Sacred Writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

CHAPTER XIII.

Amnon falls in love with his half-sister Tamar, and feigns himself sick, and requests her to attend him, 1—6.

David sends her to him, and he violates her, 7—14. He then hates and expels her from his house, 15—17. She rends her garments, puts ashes on her head, and goes forth weeping, 18, 19. She is met by Absalom, who, understanding her case, determines the death of Amnon, 20—22. Two years after he invited all his brothers to a sheep-shearing, when he orders his servants to murder Amnon, 23—29. Tidings came to David that Absalom had slain all the king's sons, which fill him with the bitterest distress, 30, 31. The rest soon arrive, and he finds that Amnon only is killed, 32—36. Absalom flies to Talmai, king of Geshur, where he remains three years, 37—38. David longs after Absalom, having got reconciled to the death of Amnon, 39.

A. M. 2972.
B. C. 1052.
An. Epoch. Jer.
459.
Amo ante I.
Olymp. 256.

AND it came to pass after this, ^a that Absalom the son of David had a fair sister, whose name ^b was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, ^c the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, ^d lean ^e from day to day ^f wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick, and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee let Tamar my sister come, and ^g make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took ^h flour, and kneaded *it*, and made cakes in his sight, and ⁱ did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, ^j Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he ^k took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not ^l force me; for ^m no ⁿ such thing ought to be done in Israel: do not thou this ^o folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ^p for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, ^q forced her, and lay with her.

15 ¶ Then Amnon hated her ^r exceedingly; so that the hatred wherewith he hated her *was*

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Amo ante I.
Olymp. 256.

^a Ch. 3. 2, 3. — ^b 1 Chron. 3. 9. — ^c Heb. *it was near fellows, or, kinsmen in the eyes of Amnon.* — ^d See 1 Sam. 16. 9. — ^e Heb. *lean.* — ^f Heb. *morning by morning.* — ^g Gen. 18. 6. — ^h Or, *paste.* — ⁱ Gen. 18. 4. — ^j Gen. 39. 12.

^k Heb. *laid hold.* — ^l Gen. 34. 7. — ^m Lev. 18. 9, 11, & 17. — ⁿ Heb. *it ought not to be done.* — ^o Gen. 34. 7. — ^p Deut. 17. 17. — ^q See Lev. 18. 9, 11. — ^r Deut. 22. 28. — ^s See ch. 11. 11. — ^t Heb. *with great hatred greatly.*

NOTES ON CHAP. XIII.

Verse 1. *Whose name was Tamar*] Tamar was the daughter of David and Maacah, daughter of the king of Geshur, and the uterine sister of Absalom. Amnon was David's eldest son, by Ahinoam. She was, therefore, sister to Amnon only by the father's side, *i. e.* half-sister; but *whole sister* to Absalom.

Verse 2. *Amnon was so vexed—for she was a virgin*] It has been well remarked, that “the passion of love is no where so wasting and vexatious, as where it is unlawful. A quick sense of guilt, especially where it is enormous, as in the present instance, strikes the soul with horror: and the impossibility of an innocent gratification loads that horror with desperation. A conflict too cruel and too dreadful for human bearing.”—*Delaney.*

Verse 3. *Jonadab was a very subtil man.*] And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times!—“Say not

thou what is the *cause* that the former days were better than these.” Take them altogether, we may thank God that they are past; and pray Him that they may never return.

Verse 12. *Nay, my brother*] There is something exceedingly tender and persuasive in this speech of Tamar: but Amnon was a mere brute; and it was all lost on him.

Verse 13. *Speak unto the king*] So it appears, that she thought that the king, her father, would give her to him as wife. This is another strong mark of indelicacy in those simple but barbarous times. There might have been some excuse for such connections under the Patriarchal age, but there was none now. But, perhaps, she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*] Amnon's conduct to his sister was not only brutal, but inexplicable. It would be easy to form *conjectures* concerning the *cause*, but we can arrive at no certainty.

A. M. 2972.
B. C. 1032.
An. E. cod. Isr.
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greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.*

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* ^a a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ^b ashes on her head, and rent her garment of divers colours that *was* on her, and ^c laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath ^d Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; ^e regard not this thing. So Tamar remained ^f desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon ^g neither good nor bad: for Absalom ^h hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years,

^a Gen. 37. 3. Judg. 5. 30. Psa. 45. 14. — ^b Josh. 7. 6. ch. 1. 2. Job 2. 12. — ^c Jer. 2. 37. — ^d Heb. *Aminon*. — ^e Heb. *set not thine heart*. — ^f Heb. *and desolate*. — ^g Gen. 24. 50. & 31. 24. — ^h Lev. 19. 17, 18. — See Gen. 31. 12, 13. 1 Sam. 25. 4, 36.

Verse 18. *A garment of divers colours*] See the Note on Gen. xxxvii. 3. where the same words occur.

Verse 21. *But when king David heard*] To this verse the *Septuagint* add the following words: *καὶ οὐκ ἐλυπήσε το πνεῦμα Ἀμνων τοῦ υἱοῦ αὐτοῦ, οὐ γὰρ αὐτὸν, οὐ προτοτόκος αὐτοῦ ἦν*. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." The same addition is found in the *Vulgate*, and in *Josephus*; and it is possible that this once made a part of the Hebrew text.

Verse 23. *Absalom had sheep-shearers*] These were times in which feasts were made, to which the neighbours and relatives of the family were invited.

Verse 26. *Let my brother Amnon go*] He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the kingdom; and he had dis-

that Absalom ⁱ had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ^k heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ^l have not I commanded you? be courageous, and be ^m valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man ⁿ gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and ^o tare his gar-

^k Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Esth. 1. 10. Psa. 104. 15. — ^l Or, *will you not, since I have commanded you?* Josh. 1. 9. ^m Heb. *sons of valour*. — ⁿ Heb. *rode*. — ^o Ch. 1. 11.

guised his resentment so well before, that he was not suspected.

Verse 30. *Absalom hath slain all the king's sons*] *Fame* never lessens, but always magnifies, a fact. Report, contrary to the nature of all other things, gains strength by going.

Virgil has given, in his best manner, a fine personification of *Fame*, or *Evil Report*.—ÆN. iv. 173.

*Extemplo Libyæ magnus it Fama per urbes;
Fama mulum quâ non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo, &c.*

Now *Fame*, tremendous fiend! without delay,
Through Libyan cities took her rapid way;
Fame, the swift plague, that every moment grows,
And gains new strength and vigour as she goes, &c.

A. M. 2774.
B. C. 1027.
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ments, and ^a lay on the earth; and all his servants stood by with their clothes rent.

32 And ^b Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the ^c appointment of Absalom this hath been ^d determined from the day that he forced his sister Tamar.

33 Now therefore ^e let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 ^f But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

^a Ch. 13, 16. — ^b Ver. 3. — ^c Heb. *smooth*. — ^d Or, *settled*. — ^e Ch. 19, 19. — ^f Ver. 28. — ^g Heb. *according to the word of thy servant*. — ^h Heb.

Verse 32. *And Jonadab said: Amnon only is dead* This was a very bad man; and here speaks coolly of a most bloody tragedy, which himself had contrived.

Verse 33. *Absalom fled* As he had committed wilful murder, he could not avail himself of a city of refuge; and was, therefore, obliged to leave the land of Israel, and take refuge with Talmi, king of Geshur, his grandfather, by his mother's side. See ch. iii. ver. 3.

Verse 39. *David longed to go forth unto Absalom* We find that he had a very strong paternal affection for this

35 And Jonadab said unto the king, Behold, the king's sons come, ^a as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept ^b very sore.

37 ^c But Absalom fled, and went to ^d Talmi, the son of ^e Ammihad, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to ^f Geshur, and was there three years.

39 And *the soul of king David* ^g longed to go forth unto Absalom: for he was ^h comforted concerning Amnon, seeing he was dead.

^a Heb. *with a great weeping*. — ^b Ch. 13, 19. — ^c Or, *settled*. — ^d Ch. 11, 23, 24, 28, 19, 28. — ^e Or, *was continued*. — ^f Psal. 84, 2. — ^g Gen. 22, 32.

young man; who appears to have had little to commend him, but the beauty of his person. David wished either to go to him, or to bring him back; for the hand of time had now wiped off his tears for the death of his son Amnon. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties, had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed, that those undue unreasonable paternal attachments are thus rewarded.

CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and, by a fictitious story, persuades him to recall Absalom, 1—20. Joab is permitted to go to Geshur, and bring Absalom from thence, 21—23. Absalom comes to Jerusalem, to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extraordinary weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28—32. David is reconciled to him, 33.

A. M. 2777.
B. C. 1027.
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161.
Anno ante I.
Olymp. 241.

NOW Joab the son of Zeruiah perceived that the king's heart was ^a toward Absalom.

2 And Joab sent to ^b Tekoah,

and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^c and put on now mourning apparel, and

A. M. 2777.
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^a Ch. 13, 32.

^b 2 Chron. 11, 6. — See Rom. 8, 2.

NOTES ON CHAP. XIV.

Verse 2. *Joab sent to Tekoah* Tekoah, according to St. Jerome, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several circumstances relative to this woman, and her case, which deserve to be noticed.

1. She was a *widow*; and, therefore, her condition of life was the better calculated to excite compassion.

A. M. 2977.
B. C. 1027.
An. Exod. Isr.
461.
Anno ante I.
Olymp. 251.

anoint not thyself with oil, but be as a woman that had a long time mourned for the dead :

3 And come to the king, and speak on this manner unto him. So Joab ^a put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she ^b fell on her face to the ground, and did obeisance, and said, ^c Help, ^d O king.

5 And the king said unto her, What aileth thee ? And she answered, ^e I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* ^f none to part them, but the one smote the other, and slew him.

7 And, behold, ^g the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew ;

^a Ver. 19. Exod. 4. 15.—^b 1 Sam. 20. 41. ch. 1. 2.—^c Heb. *Save*.
^d See 2 Kings 6. 26, 28.—^e See ch. 12. 1.—^f Heb. *no deliverer between them*.—^g Numb. 35. 19. Deut. 19. 12.—^h Heb. *upon the face*

2. She lived at some *distance* from Jerusalem, which rendered the case difficult to be readily enquired into ; and, consequently, there was the less danger of detection.

3. She was *advanced in years*, as Josephus says, that her application might have the more weight.

4. She put on *mourning*, to heighten the idea of distress.

5. She framed a *case similar to that in which David stood*, in order to convince him of the reasonableness of sparing Absalom.

6. She did not make the similitude *too plain* and *visible*, lest the king should see her intention, before she had obtained a grant of pardon. Thus, her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart. We need not wonder at her success.—See Bishop Patrick.

Verse 5. *I am indeed a widow woman*] It is very possible that the principal facts mentioned here were real ; and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. *The whole family is risen*] They took on them the part of the *avenger of blood* ; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left] A man and his descendants, or successors, are often termed in Scripture a *lamp*, or *light*. So chap. xxi. 17. : so the men of David said, when they swore that he should no more go out with them to battle, *That thou quench not the LIGHT of Israel*. See also Psa. cxxxii. 17. And to *raise up a lamp* to a person,

and we will destroy the heir also : and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder ^h upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, ⁱ the iniquity *be* on me, and on my father's house : ^k and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, ^l that thou wouldest not suffer ^m the revengers of blood to destroy any more, lest they destroy my son. And he said, ⁿ *As* the LORD liveth, there shall not one

of the earth.—ⁱ Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.—^k Ch. 3. 28, 29. 1 Kings 2. 33.—^l Heb. *that the revenger of blood do not multiply to destroy*.—^m Numb. 35. 19.—ⁿ 1 Sam. 14. 45. Acts 27. 34.

signifies his having a posterity, to continue his name and family upon the earth : thus, *quench my coal that is left*, means destroying all hope of posterity ; and extinguishing the family from among the people. The heathens made use of the same similitude. The few persons who survived the deluge of Deucalion are termed *στωπυρα*, *living coals* ; because, by them, the *vital flame* of the human race was to be *re-kindled* on the earth.

Verse 8. *I will give charge concerning thee*.] This would not do, it was too distant ; and she could not, by it, bring her business to a conclusion : so she proceeds—

Verse 9. *The iniquity be on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment might reflect on the administration of justice in the land ; she was willing that all blame should attach to her and her family, and the king and his throne be guiltless.

Verse 10. *Whosoever saith ought unto thee*] Neither did this bring the matter to such a bearing that she could come to her conclusion ; which was to get the king pledged by a *solemn promise* that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the LORD thy God*] Consider that when God is earnestly requested to shew mercy, He does it in the promptest manner ; He does not wait till the case is hopeless : the danger to which my son is exposed is imminent ; if the king do not decide the business instantly, it may be too late.

And he said, As the LORD liveth] Thus he binds himself,

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hair of thy son fall to the earth.
12 Then the woman said, Let thine
handmaid, I pray thee, speak *one*
word unto my lord the king. And

he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against ^athe people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again ^bhis banished.

14 For we ^cmust needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ^dneither doth God respect *any* person; yet doth he ^edevise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would*

destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be ^fcomfortable: for ^gas an angel of God, so *is* my lord the king ^hto discern good and bad: therefore the Lord thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *Is* thy soul lively, my lord the king, none can turn to the right hand, or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and ⁱhe put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, ^kaccording to the wisdom of an angel of God, to know all *things* that *are* in the earth.

^a Judg. 20, 2. — ^b Ch. 13, 37, 38. — Job 4, 10. — Heb. 9, 27. — ^c Or, because God hath not taken away his life, he hath also derived judges, &c.

Numb. 15, 15, 25, 28. — Heb. for rest. — Ver. 20. — ch. 19, 27. — ^d Heb. to hear. — Ver. 3. — Ver. 17. — ch. 19, 27.

by a most solemn promise and oath; and this is what the woman wished to extort.

Verse 13. *Wherefore hast thou then thought such a thing?* The woman having now got the king's promise confirmed by an oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion. *Is not* the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow; and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation. *Is* that clemency to be refused to the king's son, the hope of the nation and heir to the throne, which is shewed to a private individual, whose death or life can only be of consequence to one family? Why, therefore, dost thou not bring back thy banished child?

Verse 14. *For we must needs die* Whatever is done must be done quickly; all must die: God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair this loss. Besides, for his crime, he justly deserved to die; and thou, in his case, didst not administer justice. Horrible as this fratricide is, it is a pardonable case: the crime of Amnon was the most flagitious; and the offence to Absalom, the ruin of his beloved sister, indescribably great. Seeing, then, that the thing is so, and that Amnon can be no

more recalled to life than water spilt upon the ground can be gathered up again; and that God, whose vengeance thou art, and whose example of clemency as well as justice thou art called to imitate, devises means that those who were banished from Him by sin and transgression, may not be finally expelled from His mercy and His kingdom; restore thy son to favour, and pardon his crime, as thou hast promised to restore my son; and the Lord thy God will be with thee. This is the sum and sense of the woman's argument.

The argument contained in this 14th verse is very elegant, and powerfully persuasive: but one clause of it has been variously understood, *Neither doth God respect any person*; the Hebrew is, *וְלֹא יִשְׁתַּחֲוֶה אֱלֹהִים לְבָשָׁר* *U'lo' yistachveh Elohim le'basar*, "And God doth not take away the soul." The Septuagint has it, *Kz. 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *God will restore the soul*. This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The Vulgate has, *Nec vult Deus perire hominem*, "Nor does God will the destruction of the soul." God is not the Author of death; neither hath He pleasure in the destruction of the living: imitate Him; pardon and recal thy son.

A. M. 2977.
B. C. 1027.
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21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and ^athanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, ⁱn that the king hath fulfilled the request of ^ahis servant.

23 So Joab arose ^eand went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him ^dnot see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ ^eBut in all Israel there was none to be so much praised as Absalom for his beauty: ^ffrom the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And ^eunto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

^a Heb. *blessed*.—^b Or, *thy*.—^c Ch. 13. 37.—^d Gen. 43. 3. ch. 3. 13.—^e Heb. *And as Absalom there was not a beautiful man in all Israel to*

Verse 21. *And the king said unto Joab*] It appears that Joab was present at the time the woman was in conference with the king; and, no doubt, others of David's courtiers or officers were there also.

Verse 24. *Let him not see my face*] He would not at once restore him to favour, though he had now remitted his crime; so that he should not die for it. It was highly proper to shew this detestation of the crime, and respect for justice.

Verse 25. *None to be so much praised as Absalom*] It was probably his *personal beauty* that caused the people to interest themselves so much in his behalf; for the great mass of the public is ever caught and led by *outward appearances*.

There was no blemish in him.] He was perfect and regular in all his features, and in all his proportions.

Verse 26. *When he polled his head*] Not at any particular period, but when the hair became too heavy for him. For this account of the extraordinary weight of Absalom's hair, see the Observations at the end of this chapter.

Verse 27. *Unto Absalom there were born*] These children did not survive him: see chap. xviii. 18.

28 ¶ So Absalom dwelt two full years in Jerusalem, ^hand saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is ⁱnear mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still*; now therefore let me see the king's face: and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ^kkissed Absalom.

praise greatly.—^f Isa. 1. 6.—^g See ch. 18. 18.—^h Ver. 24.—ⁱ Heb near my place.—^k Gen. 33. 4. & 45. 15. Luke 15. 20.

Tamar] The Septuagint adds, *And she became the wife of Roboam, the son of Solomon, and bare to him Abia*: see Matt. i. 7. Josephus says the same. This addition is not found in the other Versions.

Verse 30. *Go, and set it on fire*] This was strange conduct; but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

Additional observations on ver. 26.—

“And at every year's end, he (Absalom) polled his head; and he weighed the hair at *two hundred shekels*.”

The very learned Bochart has written a dissertation on this subject, (*Vide Bocharti Opera*, Vol. III. col. 883. edit. Lugd. 1692,) in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. *Budeus de Asse*, lib. ii. p. 49 and 51.; also lib. iii. p. 67, &c. complains loudly of this.

This might easily have happened, as, in former times, the

numbers in the Sacred Writings appear to have been expressed by single letters. The letter \aleph *resh*, stands for *two hundred*; and might, in this place, be easily mistaken for \daleth , which signifies *four*: but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet, if the *two hundred* shekels be taken in, the amount will be utterly incredible; for *Josephus* says, *Antiq. lib. vii. cap. 8.* $\alpha\lambda\lambda\alpha\ \tau\omega\ \delta\iota\kappa\alpha\tau\omega\ \mu\epsilon\tau\alpha\ \tau\omega\ \sigma\tau\alpha\tau\epsilon\tau\epsilon\ \mu\epsilon\tau\alpha\ \tau\omega\ \sigma\tau\alpha\tau\epsilon\tau\epsilon$ *i. e.* "two hundred shekels make five mina;" and in *lib. xiv. cap. 12.* he says, $\text{ἡ δὲ μίνα παρ' ἡμῶν στήνεται δύο καὶ ἡμίση}$ —"And a mina with us, (*i. e.* the Jews,) weigh two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half*! *Credat Judæus Apella!*

Indeed, the same person tells us, that the hair of *Absalom* was so thick, &c. $\alpha\omega\varsigma\ \mu\epsilon\lambda\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \epsilon\pi\alpha\upsilon\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \mu\epsilon\tau\alpha\ \tau\omega\ \sigma\tau\alpha\tau\epsilon\tau\epsilon$ —"that eight days were scarcely sufficient to cut it off in!" This is rabbinism with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, $\Sigma\iota\kappa\lambda\omicron\varsigma\ \delta\ \lambda\omicron\gamma\epsilon\tau\alpha\iota\ \kappa\alpha\iota\ \kappa\alpha\tau\alpha\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \tau\epsilon\tau\alpha\ \mu\epsilon\tau\alpha\ \tau\omega\ \sigma\tau\alpha\tau\epsilon\tau\epsilon$ —"A shekel, which is called also the fourth part of an ounce, half a stater; which is about two drachms." This computation seems very just, as the half-shekel, *Exod. xxx. 13.* which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in *Matt. xvii. 24.* $\tau\alpha\ \delta\iota\delta\omicron\upsilon\alpha\chi\mu\alpha$, "two drachma;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a stater, which contained exactly two drachms, or one shekel, the tribute-money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what *Epiphanius* says above; and *Hesychius* says the same, $\Delta\iota\sigma\tau\alpha\tau\alpha\iota\ \delta\epsilon\ \delta\ \sigma\tau\alpha\tau\epsilon\tau\epsilon\ \mu\epsilon\tau\alpha\ \delta\iota\sigma\tau\alpha\tau\epsilon\tau\epsilon\ \alpha\tau\tau\iota\kappa\alpha\varsigma$ —"A shekel is equal to, or worth, two Attic drachma." The whole amount, therefore, of the *two hundred* shekels is about *fifty ounces*, which make *four pounds two ounces*, *Troy weight*, or *three pounds two ounces Avoir-du-pois*. This need not, says my learned author, be accounted incredible, especially as abundance of oil and ointments were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the Sacred Writings. See *Psa. xxiii. 5.* *Eccles. ix. 8.* *Matt. vi. 17.*

Josephus also informs us that the Jews not only used ointments, but that they put gold dust in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for *Bochart's* argument: an officer, who had upwards of *two pounds* of pow-

der and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And *Absalom*, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to solve the difficulty by understanding \aleph *resh*, to mean rather the value than the weight.

Bochart concludes this elaborate Dissertation, (in which he appears to have ransacked the Hebrew, Greek, and Roman authors, for proofs of his opinion,) by exhorting his friend in these well known lines of *Horace*—

— Si quid videris rectius istis,
Candidus imperti; si non, his utere muner.

To me, the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out something better.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that \aleph *lamed*, $\tau\eta\iota\alpha\tau\epsilon$, was first written; which, in process of time, became changed for \aleph *resh*, $\tau\omega\ \mu\epsilon\tau\alpha\ \tau\omega\ \sigma\tau\alpha\tau\epsilon\tau\epsilon$; which might easily have happened from the similarity of the letters. But, if this be supposed to be too little, (which I think it is not,) being only *seven ounces and a half* in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for $\text{מִקֵּץ יָמִים לְיָמִים}$ *mikets yamim layamim*, signifies, literally, "From the end of days to days;" which *Jonathan* properly renders, מוֹעֵד עֵת לְעֵת *mo'ed et leiddan*, "at proper or convenient times," viz. when it grew too long or weighty, which it might be several times in the year. Beside, this was not all his hair; for his head was not shaved, but polled, *i. e.* the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus: if the upper stroke of the \aleph *lamed* were but a little impaired, as it frequently is, both in MSS. and printed books, it might be very easily taken for \aleph *resh*; and the remains of the upper part of the *lamed* might be mistaken for the stroke over the \aleph , which makes it the character of *two hundred*.

But how could מאתים *mathayim*, *two hundred* in the text, be put in the place of שלשים *sheloshim*, *thirty*? Very easily, when the numbers became expressed by words at length instead of numeral letters.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Verse 27.—"Absalom had a daughter, whose name was *Tamar*."

CHAPTER XV.

Absalom conspires against his father; and uses various methods to seduce the people from their allegiance to their king, 1—6. Under pretence of paying a vow at Hebron, he obtains leave from David to go thither; and, by emissaries sent through the land, prepares the people for revolt, 7—11. He gains over Ahithophel, David's counsellor, 12. David is informed of the general defection of the people; on which he, and his life-guards and friends, leave the city, and go towards the wilderness, 13—18. The steadfast friendship of Ittai, the Gittite, 19—22. David's affecting departure from the city, 23. He sends Zadok and Abiathar with the ark back to Jerusalem, 24—29. He goes up Mount Olivet; prays that the counsel of Ahithophel may be turned into foolishness, 30, 31. He desires Hushai to return to Jerusalem, and to send him word of all that occurs, 32—37.

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AND ^a it came to pass after this, that Absalom ^b prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy ^c came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but ^d there is no man deputed of the king to hear thee.

^a Ch. 12. 11.—^b 1 Kings 1. 5.—^c Heb. to come.—^d Or, none will hear thee from the king downward.

NOTES ON CHAP. XV.

Verse 1. *Absalom prepared him chariots and horses*] After all that has been said to prove that horses here mean horsemen, I think it most likely that the writer would have us to understand chariots drawn by horses; not mules, or such like cattle.

Fifty men to run before him.] Affecting, in every respect, the regal state by this establishment. Of this man Calmet collects the following character: "He was a bold, violent, revengeful, haughty, enterprising, magnificent, eloquent, and popular prince; he was also rich, ambitious, and vain of his personal accomplishments: after the death of Amnon, and his reconciliation to his father, he saw no hindrance in his way to the throne. He despised Solomon, because of the meanness of his birth, and his tender years. He was himself of the blood royal, not only by his father David, but also by his mother Maacah, daughter to Talmi, king of Geshur; and, doubtless, in his own apprehension, of sufficient age, authority, and wisdom, to sustain the weight of government. There was properly now no competitor in his way: Amnon, David's first-born, was dead. Of Chiliab, his second son by Abigail, we hear nothing; and Absalom

4 Absalom said moreover, ^e Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: ^f so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass ^g after forty years, that Absalom said unto the king, I pray thee,

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^e Judges 9. 29.—^f Rom. 16. 18.—^g 1 Sam. 16. 1.

was the third: see chap. iii. 2—5. He, therefore, seemed to stand nearest to the throne; but his sin was, that he sought it during his father's life, and endeavoured to dethrone him in order to sit in his stead.

Verse 6. *So Absalom stole the hearts*] His manner of doing this is circumstantially related above. He was thoroughly versed in the arts of the demagogue; and the common people, the vile mass, heard him gladly. He used the patriots' arguments; and was every thing of the kind, as far as promise could go. He found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. *After forty years*] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. But the Syriac has *اربعة سنين* *arbá shanin*, FOUR years; the Arabic the same *اربعة سنين* *arbah shanin*, FOUR years; and Josephus has the same; so also the Sixtine edition of the Vulgate, and several MSS. of the same Version. Theodoret also reads *four*, not *forty*; and most learned men are of opinion that *ארבעים* *arbayim*, FORTY, is an error for *ארבע*

A. M. 3111.
B. C. 1027.
An. Exod. 138.
108.
Anno ante J.
Olymp. 244.

let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 * For thy servant * vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 † But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* * called; and they went * in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, † David's counsellor, from his city, *even* from * Giloh, while he offered sacrifices.

And the conspiracy was strong: for the people † increased continually with Absalom.

13 ‡ And there came a messenger to David, saying, 'The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us † flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall † appoint.

16 And † the king went forth, and all his household *after him. And the king left † ten women, *which were* concubines, to keep the house.

* 1 Sam. 16, 2. — † Gen. 28, 1, 11. — ‡ Ch. 17, 1. — § 1 Sam. 17, 8, 16, 3, 5. — * Gen. 20, 2. — † Psal. 41, 5, 6. — ‡ Ch. 14, 14, 11. — § Josh. 18, 11.

* Ps. 3, 1. — Ver. 9. — Judg. 9, 4. — † Ch. 19, 2. — Psal. 7, title. — Heb. *thought*. — Heb. *chose*. — Psal. 4, title. — Heb. *at his feet*. — Ch. 17, 22, 22.

arbá, rot n; yet this reading is not supported by any Hebrew MS. yet discovered. But *two* of those collated by Dr. Kennicott, have *אַרְבָּעִים* *arba'im*, instead of *אַרְבָּעִים* *shamuh*; i.e. *forty* *days*, instead of *forty* *years*: and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay *four* *years* with his grandfather at Geshur, chap. xiii. 38.; and this, probably, was *a year after his return*: the *area*, therefore, may be the time of his slaying his brother Amnon; and the *four* *years* include the time from his flight till the conspiracy mentioned here.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmai, was certainly not in *Syria*, but lay on the south of *Canaan*, in or near *Edom*, as is evident from Judges i. 10. 1 Sam. xxvii. 8. 2 Sam. xiii. 37. Hence it is probable that *אַרָם* *Aram*, *Syria*, is a mistake for *אַרָם* *Edom*; *דָּלֶת* and *רֶשֶׁת*, being easily interchangeable. *Edom* is the reading both of the *Syriac* and *Arabic*.

I will serve the Lord.] Here he pretended to be a strict follower of Jehovah, even while he was in a *heathen* country: and now he desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur. And all this was the more perfectly to organize his system of rebellion against his venerable father.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place. The trumpet was probably used as a kind of *telegraph* by the spies: trumpet exciting trumpet from place to place; so that, in a few minutes, all Israel would hear the proclamation.

Verse 11. *Went two hundred men*] These were probably

soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct, but knew nothing of his present design.

Verse 12. *Sent for Ahithophel*] When Absalom got him, he, in effect, got the *prime minister* of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom.*] It is very difficult to account for this general defection of the people. Several reasons are given:—1. David was old, or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state; and that there were no properly appointed judges in the land, see ver. 3. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partizans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the displeasure of the Almighty, for his adultery with Bath-sheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and disaffected men in every state, and under every government; who can never rest, and are ever hoping for something from a change. 7. Absalom appeared to be the *real*, and was the *undisputed* heir, to the throne: David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the *rising*, than exult in those of the *setting* sun. No doubt some of these causes operated; and perhaps most of them exerted less or more influence in this most scandalous business.

Verse 14. *David said—Arise,—let us flee*] This, I be-

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17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; ^aand all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to ^bIttai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day ^cmake thee go up and down with us? seeing I go ^dwhither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, ^eAs the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

^a Ch. 8. 18.—^b Ch. 18. 2.—^c Heb. *make thee wander in going*.—^d 1 Sam. 23. 13.—^e Ruth 1. 16, 17. Prov. 17. 17. & 18. 24.—^f Called, John 18. 1, *Cedron*.

lieve, was the first time ever David turned his back to his enemies. And why did he *now* fly? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be a sufficient defence for the walls, see chap. v. 6. And he had still with him his faithful *Cherethites* and *Pelethites*; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the *defensive*; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as *coming from the hand of God*; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even hasten his departure; for the habit of mourners is not the habit of those who are *flying* before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

Verse 19. *Thou art a stranger, and also an exile*.] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account. He, and his six hundred men,

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23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ^fKidron, and all the people passed over, toward the way of the ^gwilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, ^hbearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he ⁱwill bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no ^kdelight in thee; behold, *here am I*, ^llet him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a ^mseer? return into the city in peace, and ⁿyour two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, ^oI will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the

^f Ch. 16. 2.—^g Numb. 4. 15.—^h Psa. 43. 3.—ⁱ Numb. 14. 8. 2 Sam. 22. 20. 1 Kings 10. 9. 2 Chron. 9. 8. 1-sa. 62. 4.—^j 1 Sam. 3. 18.—^k 1 Sam. 9. 9.—^l See ch. 17. 17.—^m Ch. 17. 16.

are generally supposed to have been proselytes to the Jewish religion.

Verse 20. *Mercy and truth be with thee*.] May God ever shew thee mercy, as thou shewest it to me; and His truth ever preserve thee from error and delusion.

Verse 23. *The brook Kidron*] This was an inconsiderable brook; and only furnished with water in *winter*, and in the *rains*.—See John xviii. 1.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him: they, therefore, chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] David shews here great confidence in God, and great humility. The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him, if He delighted in him; and he was not willing to carry off from the city of God that, without which the *public worship* could not be carried on. He felt, therefore, more for this public worship, and the honour of God, than he did for his own personal safety.

Verse 27. *Art not thou a seer? return into the city in peace*] That is, as thou art the only organ of the public worship, that worship cannot be carried on without thee;

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B. C. 1029.
Ab. Exod. 18.
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ark of God again to Jerusalem : and they tarried there.

30 ¶ And David went up by the ascent of *mount Olivet*, ^a and wept as he went up, and ^b had his head covered, and he went ^c barefoot : and all the people that *was* with him ^d covered every man his head, and they went up, ^e weeping as they went up.

31 ¶ And *one* told David, saying, ' Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, ^f turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David *was* come to the top of *the mount*, where he worshipped God, behold, Hushai the ^g Archite came to meet him ^h with his coat rent, and earth upon his head :

33 Unto whom David said, If thou passest on

^a Heb. going up, and weeping.—^b Ch. 19. 4. —^c Esth. 6. 12. —^d Isa. 20. 2, 4.—^e Jer. 14. 3, 4.—^f Psal. 120. 6.—^g Psal. 3. 1, 2. & —^h 12, &c.

and, as thou art the *priest of God*, thou hast no cause to fear for thy personal safety : the nation has not abandoned their God, though they have abandoned their king. It appears, also, that he wished these priests, by means of their sons, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar, to send him frequent intelligence of the motions and operations of the enemy.

Verse 30. *Had his head covered*] This was not only the attitude of a *mourner*, but even of a *culprit* : they usually had their heads covered when condemned ; see the case of Haman. When the king had pronounced his condemnation, they immediately covered his face, and led him out to punishment.—Esth. vii. 8. See also Quintus Curtius, De Philota, cap. vi. I, *Lictor ; caput obnubilo*.

Verse 31. *Turn the counsel of Ahithophel into foolishness.*] Ahithophel was a wise man, and well versed in state affairs ; and God alone could confound *his* devices.

Verse 32. *Where he worshipped God*] Though in danger of his life, he stops on the top of Mount Olivet for prayer ! How true is the adage, *Prayers and provender never hinder any man's journey*. Reader, dost thou do likewise ?

Hushai the Archite] He was the particular friend of David ; and was now greatly affected by his calamity.

Verse 33. *Then thou shalt be a burden unto me.*] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gain-

ing him intelligence of the success of Absalom's conspiracy : and he directs him to form a strict confederacy with the priests, Zadok and Abiathar ; and to make use of their sons as couriers between Jerusalem and David's place of retreat.

34 But if thou return to the city, and say unto Absalom, ' I will be thy servant, O king ; *as I have been* thy father's servant hitherto, *so will* I now also *be* thy servant : then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests ? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, ⁱ thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there ^j with them their two sons, Ahimaaz *Zadok's son*, and Jonathan *Abiathar's son* ; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai ^k David's friend came into the city, ^l and Absalom came into Jerusalem.

ⁱ Ch. 16. 22. & 17. 14, 23. —^j Job. 19. 2. —^k Ch. 1. 2. —^l Ch. 19. 19. —^m Ch. 16. 19. —ⁿ Ch. 17. 12, 14. —^o Ver. 27. —^p Ch. 19. 19. —^q 1 Chron. 27. 33. —^r Ch. 19. 19.

ing him intelligence of the success of Absalom's conspiracy : and he directs him to form a strict confederacy with the priests, Zadok and Abiathar ; and to make use of their sons as couriers between Jerusalem and David's place of retreat.

Verse 37. *Absalom came into Jerusalem.*] It is very probable that he and his partisans were not far from the city when David left it ; and this was one reason which caused him to hurry his departure.

Reader, behold in the case of David a sad vicissitude of human affairs ; and a fearful proof of their instability. Behold a king, the greatest that ever lived ; a profound politician, an able general, a brave soldier, a poet of the most sublime genius and character, a prophet of the Most High God, and the deliverer of his country, driven from his dominions by his own son, abandoned by his fickle people, and, for a time, even by his God ! See in his desolate state that there is none so exalted that God cannot abase ; and none so abased that God cannot exalt. He was forsaken for a time, and his enemies triumphed : God returned, and his enemies were confounded. His crime, it is true, was great : and God had declared by Nathan what has now come to pass. God is just, and in numberless instances sees right to shew His displeasure, even at those sins which His mercy has forgiven. In all cases, it is a fearful and bitter thing to sin against the Lord.

CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions; and, by false insinuations, obtains the grant of his master's property, 1—4. Shimei abuses and curses David; who restrains Abishai from slaying him, 5—14. Hushai makes a feigned tender of his services to Absalom, 15—19. Absalom calls a council; and Ahithophel advises him to go in to his father's concubines, 20—22. Character of Ahithophel as a counsellor, 23.

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AND ^awhen David was a little past the top of the hill, behold, ^bZiba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^cthat such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? ^dAnd Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 ^eThen said the king to Ziba, Behold, thine

are all that pertained unto Mephibosheth. And Ziba said, ^fI humbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was ^gShimei, the son of Gera: ^hhe came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou ⁱbloody man, and thou ^kman of Belial:

8 The LORD hath ^lreturned upon thee all ^mthe blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son:

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^a Ch. 15. 30, 32.—^b Ch. 9. 2.—^c Ch. 15. 23. & 17. 29.—^d Ch. 19. 27.—^e Prov. 18. 13.—^f Heb. *I do obeisance*.—^g Ch. 19. 16. 1 Kings 2. 8, 44.

^h Or, *he still came forth and cursed*.—ⁱ Heb. *man of blood*.—^k Deut. 13. 13.—^l Judg. 9. 24, 56, 57. 1 Kings 2. 32, 33.—^m See ch. 1. 16. & 3. 28, 29. & 4. 11, 12.

NOTES ON CHAP. XVI.

Verse 1. *Two hundred loaves of bread*] The word *loaf* gives us a false idea of the ancient Jewish bread; it was *thin cakes*, not *yeasted* and *raised* like ours.

Bunches of raisins] See on 1 Sam. xxv. 18.

Summer fruits] These were probably *pumpions*, *cucumbers*, or *water melons*. The two latter are extensively used in those countries to refresh travellers in the burning heat of the summer. Mr. Harmer supposes they are called *summer fruits* on this very account.

A bottle of wine.] A *goat's skin full of wine*: this I have already shewn was the general *bottle* in the Eastern countries, see on 1 Sam. xxv. 18.

Verse 2. *The asses be for the king's household*] This is the eastern method of speaking when any thing is presented to a great man.—“This and this is for the slaves of the servants of your majesty;” when at the same time the presents are intended for the sovereign himself, and are so understood. It is a high Eastern compliment: These presents are not

worthy of *your* acceptance; they are only fit for the slaves of your slaves.

Verse 3. *To-day shall the house of Israel*] What a base wretch was Ziba! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth.

Verse 4. *Thine are all*] This conduct of David was very rash; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions; and these, sometimes, make even a *wise man* mad. Nothing should be done rashly: he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action; and never keep a clear conscience.

Verse 5. *David came to Bahurim*] This place lay northward of Jerusalem, in the tribe of Benjamin. It is called *Almon*, Josh. xxi. 18.; and *Alemeth*, 1 Chron. vi. 60. Bahurim signifies *youths*, and Alemeth *youth*; so the names are of the same import.

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and, ^a behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this ^b dead dog ^c curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ^d What have I to do with you, ye sons of Zeruiah? so let him curse, because ^e the Lord hath said unto him, Curse David. ^f Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, ^g my son, which ^h came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him alone, and let him curse; for the Lord hath bidden him.

12 It may be that the Lord will look on mine ⁱ affliction,^k and that the Lord will ^l requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ^m cast dust.

14 And the king, and all the people that *were*

with him, came weary, and refreshed themselves there.

15 ¶ And ⁿ Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, ^o David's friend, was come unto Absalom, that Hushai said unto Absalom, ^p God save the king, God save the king.

17 And Absalom said to Hushai, *Is this thy kindness to thy friend?* ^q why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, ^r whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's ^s concubines, which he hath left to keep the house; and all Israel shall hear

^a Heb. *behold thee in thy evil*. — ^b 1 Sam. 24, 14. — ^c ch. 9, 8. — ^d 1 Vul. 22, 28. — ^e Ch. 19, 22. — ^f 1 Pet. 2, 23. — ^g See 2 Kings 18, 28. — ^h Lam. 3, 38. — ⁱ Rom. 9, 20. — ^j Ch. 12, 11. — ^k Gen. 1, 4. — ^l Or, *tears*. — ^m Heb. *egg*. — ⁿ Gen. 29, 32. — ^o 1 Sam. 1, 11. — ^p Ps. 28, 18.

^q Rom. 8, 28. — ^r Heb. *deprecate upon thee*. — ^s Ch. 13, 27. — ^t Ch. 13, 37. — ^u Heb. *Let God be true*. — ^v Ch. 13, 21. — ^w Prov. 17, 17. — ^x Ch. 13, 34. — ^y Ch. 13, 13. — ^z 2, 3.

Cursed still as he came] Used imprecations and execrations.

Verse 10. *Because the Lord hath said*] The particle *כי* *zeki*, should be translated for *if*, not *because*. For if the Lord hath said unto him, Curse David, who shall then say, Wherefore hast thou done so?

Verse 11. *Let him curse; for the Lord hath bidden him.* No soul of man can suppose that ever God bade one man to curse another; much less that he commanded such a wretch as Shimei to curse such a man as David: but this is a peculiarity of the Hebrew language which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what He only *permits* to be done; or what, in the course of His Providence, He does not *hinder*. David, however, considers all this as being permitted of God, for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets:—

“ Pure from the blood of Saul in vain,
He dares not to the charge reply:
Uriah's doth the charge maintain,
Uriah's doth against him cry!

Let Shimei curse: the rod he bears

For sins which mercy had forgiven;

And in the wrongs of man reverts

The awful righteousness of heaven.

Lord, I adore Thy righteous will,

Through every instrument of ill

My Father's goodness see:

Accept the complicated wrong

Of Shimei's hand, and Shimei's tongue,

As kind rebukes from THEE.”

Verse 15. *The men of Israel*] These words are wanting in the *Chaldee*, *Septuagint*, *Syriac*, *Vulgate*, and *Aramaic*; and in two of Kennicott's and De Rossi's MSS.

Verse 18. *Whom the Lord and this people choose*] Here is an *equivoque*:—Hushai meant in his heart that God and all the people of Israel had chosen David; but he spoke so as to make Absalom believe that he spoke of him; for whatever of incoherency may appear in this, Hushai's answerable. What he says afterwards may be understood in the same way.

Verse 21. *Go in unto thy father's concubines*] It may be considered that David's father of them should, to take care of the house, see chap. xv. 16. Ahithophel advised this in-

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that thou ^a art abhorred of thy father: then shall ^b the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ^c in the sight of all Israel.

^a Gen. 34. 30. 1 Sam. 13. 4.—^b Ch. 2. 7. Zech. 8. 13.

fernal measure, in order to prevent the possibility of a reconciliation between David and his son: this was the prophecy of Nathan fulfilled, chap. xii. 11. And this was probably transacted in the very same place that David's eye took the adulterous view of Bath-sheba: see chap. xi. 2.

The wives of the conquered king were always the property of the conqueror; and, in possessing these, he appeared to possess the right to the kingdom. *Herodotus* informs us that *Smerdis*, having seized on the Persian throne after the death of *Cambyses*, espoused all the wives of his predecessor, lib. iii. c. 68. But for a son to take his father's wives, was

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the ^d oracle of God: so *was* all the counsel of Ahithophel ^e both with David and with Absalom.

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^c Ch. 12. 11, 12.—^d Heb. *word*.—^e Ch. 15. 12.

the sum of abomination, and was death by the law of God, Lev. xx. 11. This was a sin rarely found, even among the *Gentiles*.

Every part of the conduct of Absalom shews him to have been a most profligate young man: he was proud, vindictive, adulterous, incestuous, a parricide, and, in fine, reprobate to every good word and work. We still, however, recollect that David had grievously sinned; and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary. Reader! God is as just as He is merciful.

CHAPTER XVII.

Ahithophel counsels Absalom to pursue his father with twelve thousand men, 1—4. Hushai gives a different counsel, and is followed, 5—14. Hushai informs Zadok and Abiathar; and they send word to David, 15—21. David and his men go beyond Jordan, 22. Ahithophel, finding his counsel slighted, goes home, sets his house in order, and hangs himself, 23. David moves to Mahanaim; and Absalom follows him over Jordan, 24—26. Several friends meet David at Mahanaim, with refreshments and provisions, 27—29.

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MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after

David this night:

2 And I will come upon him while he is ^a weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee: and I will ^b smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all re-

turned: so all the people shall be in peace.

4 And the saying ^c pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise ^d what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do

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^a See Deut. 25. 18. ch. 16. 14.—^b Zech. 13. 7.—^c Heb. *was right*

in the eyes of, &c. 1 Sam. 18. 20.—^d Heb. *what is in his mouth.*

NOTES ON CHAP. XVII.

Verse 1. *Let me now choose out twelve thousand men*] Had this counsel been followed, David and his little troop would soon have been destroyed: nothing but the miraculous interposition of God could have saved them. *Twelve thou-*

sand chosen troops coming against him, in his totally unprepared state, would have soon settled the business of the kingdom. Ahithophel well saw that, this advice neglected, all was lost.

Verse 3. *The man whom thou seekest is as if all re-*

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after his ^a saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath

^b given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* ^c chafed in their minds, as ^d a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them *be* ^e overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly ^f melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel *be* generally gathered unto thee, ^g from Dan even to Beer-sheba, ^h as the sand that *is* by the sea for multitude; and ⁱ that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we

^a Heb. word.—^b Heb. counselled.—^c Heb. bitter of soul. Judg. 18. 25.—^d Hos. 13. 8.—^e Heb. fallen.—^f Josh. 2. 11.—^g Judg. 20. 1.—^h Gen. 22. 17.—ⁱ Heb. that thy face, or, presence go, &c.

turned] Only secure David, and all Israel will be on thy side. He is the soul of the whole; destroy him, and all the rest will submit.

Verse 8. *As a bear robbed of her whelps*] All wild beasts are very furious when robbed of their young: but we have some remarkable instances of the maternal affection of the bear in such circumstances; see one at the end of the chapter.

Verse 13. *Shall all Israel bring ropes to that city*] The original word חבלים *chabalim*, which signifies ropes, and from which we have our word *cable*, may have some peculiarity of meaning here; for it is not likely that any city could be pulled down with ropes. The Chaldee, which should be best judge in this case, translates the original word by משרין *masheryan*, towers: this gives an easy sense.

Verse 17. *En-rogel*] The fullers' well; the place where they were accustomed to tread the clothes with their feet:

will draw it into the river until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For ^k the Lord had ^l appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 ^m Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night ⁿ in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 ^o Now Jonathan and Abimaaz ^p stayed by ^q En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ^r in Bahurim, which had a well in his court; whither they went down.

19 And ^s the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the

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^k Ch. 15. 31. 4.—^l Heb. commanded.—^m Ch. 15. 35.—ⁿ Ch. 15. 28.—^o Ch. 15. 27.—^p Josh. 2. 4, &c.—^q Josh. 15. 7. & 18. 16.—^r Ch. 16. 7.—^s See Josh. 2. 6.

hence the name עין *cin*, a well, and רגל *regel*, the foot, because of the treading above-mentioned.

And a wench went and told them] The word *wench* occurs no where else in the Holy Scriptures; and, indeed, has no business here, as the Hebrew word שפחה *shipchah*, should have been translated *girl*, *maid*, *maid-servant*. The word either comes from the Anglo-Saxon *þencele*, a maid, or the Belgic *wunch*, desire, a thing wished for: multum enim ut plurimum Puellæ, a Juvenibus desiderantur, seu appetuntur. So Minshew. Junius seems more willing to derive it from *wince*, to frisk, to be skittish, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens*, or *weins*, a word frequently used in the gospels of the Codex Argenteus for *wife*: Coverdale's Bible, 1585, has *damself*. Beck's Bible, 1549, has *wenche*. The same in Cardmarden's Bible, 1566; but it is *maid* in Barker's Bible, 1615. *Wench* is more of a

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woman to the house, they said,
Where is Ahimaaz and Jonathan?
And ^a the woman said unto them,
They be gone over the brook of
water. And when they had sought and could
not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were de-
parted, that they came up out of the well, and
went and told king David, and said unto David,
^b Arise, and pass quickly over the water: for
thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that
were with him, and they passed over Jordan: by
the morning light there lacked not one of them
that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his coun-
sel was not ^c followed, he saddled *his* ass, and
arose, and gat him home to his house, to ^d his
city, and ^e put his household in order, and
^f hanged himself, and died, and was buried in
the sepulchre of his father.

24 Then David came to ^g Mahanaim. And
Absalom passed over Jordan, he and all the men
of Israel with him.

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25 ¶ And Absalom made Amasa
captain of the host instead of Joab:
which Amasa *was* a man's son, whose
name *was* ^h Ithra an Israelite, that
went in to ⁱ Abigail^k the daughter of ^l Nahash,
sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land
of Gilead.

27 ¶ And it came to pass, when David was
come to Mahanaim, that ^m Shobi the son of
Nahash of Rabbah of the children of Am-
mon, and ⁿ Machir the son of Ammiel of Lo-
debar, and ^o Barzillai the Gileadite of Roge-
lim,

28 Brought beds, and ^p basons, and earthen
vessels, and wheat, and barley, and flour, and
parched *corn*, and beans, and lentiles, and
parched *pulse*,

29 And honey, and butter, and sheep, and
cheese of kine, for David, and for the people
that *were* with him, to eat: for they said, The
people *is* hungry, and weary, and thirsty ^q in
the wilderness.

^a See Exod. 1. 19. Josh. 2. 1, 5. — ^b Ver. 15, 16. — ^c Heb. *dom*.
^d Ch. 15. 12. — ^e Heb. *gave charge concerning his house*. 2 Kings 20. 1.
^f Matt. 27. 5. — ^g Gen. 32. 2. Josh. 13. 26. ch. 2. 8.

^h Or, *Jether an Ishmaelite*. — ⁱ 1 Chron. 2. 16, 17. — ^k Heb. *Abigal*.
^l Or, *Jesse*. See 1 Chron. 2. 13, 16. — ^m See ch. 10. & 12. 30. — ⁿ Ch.
9. 4. — ^o Ch. 19. 31, 32. 1 Kings 2. 7. — ^p Or, *cups*. — ^q Ch. 16. 2.

Scotticism than *maid* or *damsel*; and king James probably
restored *it*, as he is said to have done *lad*, in Gen. xxi. 12.
and elsewhere. In every other place where the word oc-
curs, our translators render it *hand-maid*, *bond-maid*, *maiden*,
woman-servant, *maid-servant*, and *servant*. Such is the la-
titude with which they translate the same Hebrew term, in
almost innumerable instances!

Verse 23. *Put his household in order*] This self-murder
could not be called *lunacy*, as every step to it was deliberate.
He foresaw Absalom's ruin; and he did not choose to witness
it, and share in the disgrace. He was a very bad man, and
died an unprepared and accursed death.

Verse 25. *Amasa captain of the host*] From the account
in this verse, it appears that Joab and Amasa were sisters'
children, and both nephews to David.

Verse 28. *Brought beds*] These, no doubt, consisted in
skins of beasts, *mats*, *carpets*, and such like things.

Basons] כפות *saphath*. Probably *wooden bowls*, such as
the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels] כלי ערצ *keeley yotser*. Probably clay ves-
sels, baked in the sun. These were perhaps used for lifting
water, and boiling those articles which required to be cooked.

Wheat and barley, &c.] There is no direct mention of
flesh meat here: little was eaten in that country; and it

would not keep. Whether the *sheep* mentioned were brought
for their *flesh*, or their *milk*, I cannot tell.

According to Mr. Jones, "the Moors of West Barbary
use the flour of parched barley, which is the chief provision
they make for their *journies*; and often use it at *home*;
and this they carry in a leathern satchel." These are or-
dinarily made of *goat skins*. One of them now lies before
me: it has been drawn off the animal before it was cut up;
the places where the fore legs, the tail, and the anus were,
are elegantly closed, and have leathern thongs attached
to them, by which it can be slung over the back of man,
ass, or camel. The place of the neck is left open, with
a running string to draw it up, purse-like, when necessary.
The skin itself is tanned; and the upper side is curiously
embroidered, with red, black, blue, yellow, and flesh-
coloured leather, in very curious and elegant forms and de-
vices. Bags of this kind are used for carrying wine, water,
milk, butter, grain, flour, clothes, and different articles of
merchandise. This is, as I have before stated, the Scripture
bottle. Mr. Jones farther says, "Travellers use *zumeet*,
tumect, and *limerecce*. *Zumeet*, is flour, mixed with honey,
butter, and spice; *tumect*, is flour, done up with oil or an
oil: and *limerecce*, is flour, mixed with water, for drink.
This, says he, quenches thirst, much better than water alone;

satisfies a hungry appetite; cools and refreshes tired and weary spirits; overcoming those ill effects which a hot sun and fatiguing journey might well occasion."

This flour might be made of grain or pulse of any kind; and probably may be that which we here term *parched corn*, and *parched pulse*; and, in the forms above-mentioned, was well calculated, according to Mr. Jones's account, for *the people, hungry, weary, and thirsty, in the wilderness*. This was a timely supply for David and his men; and, no doubt, contributed much to the victory mentioned in the following chapter.

A remarkable account of maternal affection in a she bear.—

"In the year 1772, the *Scutrose* frigate and *Carcass* bomb, under the command of the hon. captain C. J. Phipps, afterwards Lord Mulgrave, were sent on a voyage of discovery to the North Seas. In this expedition the late celebrated admiral Lord Nelson served as midshipman. While the *Carcass* lay locked in the ice, early one morning, the man at the mast-head gave notice, that three bears were making their way very fast over the frozen sea, and were directing their course towards the ship. They had, no doubt, been invited by the scent of some blubber of a sea-horse, the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse that remained unconsumed, and ate voraciously. The crew from the ship threw great lumps of flesh of the sea-horse, which they had still left upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought

it, and dividing it, gave each a share, reserving but a small portion to her self. As she was feeding near the first piece, they levelled their muskets at the cubs, and shot them both dead; and, in her retreat, they wounded the dam, but not mortally. It would have drawn tears of pity from every but unfeeling minds, to have marked the affectionate concern expressed by this poor bear in the dying moment of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while, it was piteous to hear her moan. When she found she could not move them, she went off; and, being at some distance, looked back, and moaned: this not availing to entice them away, she returned; and, smelling round them, began to lick their wounds. She went off a second time, as before; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still, her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them, and moaning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds."

Had this animal got among the destroyers of her young, she would have soon shewn what was implied in the *chafed mind of a bear, rebell'd of her whelps*.

CHAPTER XVIII.

David reviews and arranges the people, and gives the command to Joab, Abishai, and Ittai, 1, 2. On his expressing a desire to accompany them to the battle, they will not permit him, 3. He reviews them as they go out of the city, and gives commandment to the captains to save Absalom, 4, 5. They join battle with Absalom and his army, who are discomfited with the loss of twenty thousand men, 6—8. Absalom fleeing away is caught by the head in an oak: Joab finds and transfixes him with three darts, 9—15. The servants of David are recalled, and Absalom buried, 15—18. Ahimaaz and Cushi bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him, 19—33.

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AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah.

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* Psal. 3. 1.

1 Sam. 26. 6.

NOTES ON CHAP. XVIII.

Verse 1. *And set captains of thousands* By this time David's small company was greatly recruited; but what its

number was we cannot tell. Josephus says, it amounted only to *four thousand* men. Others have supposed, that they amounted to *ten thousand*; for thus they understand a

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Joab's brother, ^a and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 ^b But the people answered, Thou shalt not go forth: for if we flee away, they will not ^c care for us; neither if half of us die, will they care for us: but now *thou art* ^d worth ten thousand of us: therefore now *it is* better that thou ^e succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal gently* for my sake with the young man, *even* with Absalom. ^f And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the ^g wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

^a Ch. 15. 19.—^b Ch. 21. 17.—^c Heb. *set their heart on us*.—^d Heb. *as ten thousand of us*.—^e Heb. *be to succour*.—^f Verse 12.

clause in ver. 3. which they think should be read, *We are now ten thousand strong*.

Verse 3. *But now thou art worth ten thousand of us*] The particle עתה *ata* now, is doubtless a mistake for the pronoun אתה *ata* thou: and so it appears to have been read by the *Septuagint*, the *Vulgate* and the *Chaldee*; and by two of *Kennicott's* and *De Rossi's* MSS.

Verse 5. *Deal gently—with the young man*] David was the father of this worthless young man;—and is it to be wondered at that he feels as a father? Who, in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise.

Verse 7. *Twenty thousand men.*] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the wood of Ephraim, we know not.

Verse 8. *The wood devoured more people*] It is generally supposed, that when the army was broken, they betook themselves to the wood, fell into pits, swamps, &c. and being entangled, were hewn down by David's men: but the *Chaldee*, *Syriac*, and *Arabic*, state, that they were devoured by wild beasts in the wood.

Verse 9. *And his head caught hold of the oak*] It has

8 For the battle was there scattered over the face of all the country: and the wood ^h devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should ⁱ receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: ^k for in our hearing the king charged thee and Abishai and Ittai, saying, ^l Beware that none *touch* the young man Absalom.

^g Josh. 17. 15, 18.—^h Heb. *multiplied to devour*.—ⁱ Heb. *weigh upon mine hand*.—^k Ver. 5.—^l Heb. *Beware whosoever ye be of*, &c.

been supposed, that Absalom was caught by the *hair*; but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and that he was nearly dead when Joab found him: for it is said, ver. 14. *he was yet alive*; an expression which intimates he was *nearly dead*.

Verse 10. *I saw Absalom hanged in an oak.*] He must have hung there a considerable time. This man saw him hanging; how long he had been hanging *before* he saw him, we cannot tell. He came and informed Joab, this must have taken up a considerable time: Joab *went* and pierced him through with three darts; this must have taken up still more time. It is, therefore, natural to conclude, that his life must have been nearly gone, after having been so long suspended; and probably was past recovery, even if Joab had taken him down.

Verse 11. *And a girdle.*] The military belt was the chief ornament of a soldier; and was highly prized in all ancient nations: it was also a rich present from one chieftain to another. *Jonathan* gave his to *David*, as the highest pledge of his esteem, and perpetual friendship, 1 Sam. xviii. 4. And *Ajax* gave his to *Hector*, as a token of the highest respect.—*Hom.* Il. vii. ver. 305.

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Olymp. 217. 13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus ^a with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the ^b midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and ^c laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in ^d the king's dale: for he said, ^e I have no son to keep my name in remembrance: and he called the

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Olymp. 217. pillar after his own name: and it is called unto this day Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath ^f avenged him of his enemies.

20 And Joab said unto him, Thou shalt not ^g bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But ^h howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ⁱ ready.

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

24 And David sat between the two gates; and ^k the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and

^a Heb. before thee. — ^b Heb. heart. — ^c Josh. 7. 26. — ^d Gen. 11. 17.
 ^e See ch. 14. 27. — ^f Heb. judged him from the hand, &c.

^g Heb. be a man of tidings. — ^h Heb. I know not. — ⁱ Or, convenient.
 ^k 2 Kings 5. 17.

Verse 13. *Thou thyself wouldest have set thyself against me.*] This is a strong appeal to Joab's loyalty, and respect for the orders of David: but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] He had nothing to say in vindication of the purpose he had formed.

Thrust them through the heart of Absalom] He was determined to make sure work; and, therefore, he pierced his heart.

Joab should have obeyed the king's commandment: and yet, the safety of the state required the sacrifice of Absalom. But, independently of this, his life was quadruply forfeited to the law:—1. In having murdered his brother Amnon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 18, 21. 4. In having lain with his father's concubines, Lev. xviii. 29. Long ago he should have died by the hand of justice; and now all his crimes are visited on him, in his last act of rebellion. Yet, in the present circumstances, Joab's act was base and disloyal; and a cowardly murder.

Verse 15. *Ten young men—smote Absalom, and slew him.*] That is, they all pierced the body; but there could be no life in it after three darts had been thrust through the heart: but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that the rebellion was now extinguished by the death of Absalom; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors; the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient *cairns*, or heaps of stones, in different parts of the world, are of this kind. The various *tumuli* or *barrows*, in England, are the same as the *cairns* in different parts of Ireland and Scotland. In the former, stones were not plenty; hence they heaped up great mounds of earth.

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus, called *Absalom's pillar*: and there is one shewn to the present day, under this name; but it is comparatively a modern structure.

Absalom's place.] Literally *Absalom's hand*.—See the Note on 1 Sam. xv. 12.

Verse 21. *Tell the king what thou hast seen*] At this time the death of Absalom was not publicly known: but Joab had given Cush private information of it. This Ahimaaz had not, for he could not tell the king whether Absalom were dead. To this Joab seems to refer, ver. 22. *Thou hast no tidings ready.*

Verse 24. *David sat between the two gates*] He was

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looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, ^a Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the ^b king, ^c All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath ^d delivered up the men that lifted up their hand against my lord the king.

29 And the king said, ^e Is the young man Ab-

^a Heb. *I see the running.*—^b Or, *Peace be to thee.*—^c Heb. *Peace.*
^d Heb. *shut up.*

probably in the seat of justice. Before the gate of the city it is supposed, there was an enclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel, or watchman, stood continually; and gave information of what he saw in the country.

Verse 25. *If he be alone, there is tidings*] That is, *good tidings*. For, if the battle had been lost, men would have been running in different directions through the country.

Verse 29. *I saw a great tumult*] It is very probable that Ahimaaz did not know of the death of Absalom: he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

Verse 30. *Stand here*] He intended to confront the two messengers, and compare their accounts.

Verse 32. *Is the young man Absalom safe?*] This was the utmost of his solicitude; and it well merited the reproof which Joab gave him, ch. xix. 5.

Verse 33. *O my son Absalom*] It is allowed by the most able critics that this lamentation is exceedingly pathetic. In what order the words were pronounced, for much depends on this, we cannot say. Perhaps it was the following:—

salom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushy came; and Cushy said, ^f Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushy, *Is* the young man Absalom safe? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, ^g O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

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^e Heb. *Is there peace?*—^f Heb. *Tidings is brought.*—^g Ch. 19. 4.

בני אבשלום
Beni Abshalom, beni!
My son Absalom! O my son!

בני אבשלום
Beni Abshalom!
O my son Absalom!

מי יתן מותי אני תחתך
Mi yitten muthi ani tachteicha.
O that I had died in thy stead!

אבשלום בני בני
Abshalom, beni! beni!
O Absalom, my son, my son!

Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite, to the end that he might have time to deprecate the wrath of Divine justice?

This is at least a charitable conjecture, and humanity will delight, in such a case, to lay hold even on *possibilities*. If there be any room for *hope* in such a death, who that knows the worth of an immortal soul, would not wish to indulge in it?

CHAPTER XIX.

David continues his lamentation for his son, and the people are greatly distressed, 1—4. Joab reproves and threatens him with the general defection of the people, 5—7. David lifts up his mourning, and shows himself to the people, who are thereby encouraged, 8. The tribes take counsel to bring the king back to Jerusalem, 9—12. He makes Amasa captain of the host, in place of Joab, 13. The king, returning, is met by Judah, at Gilgal, 14, 15. Shimei comes to meet David, and entreats for his life, which David grants, 16—23. Mephibosheth also meets him, and shows how he had been slandered by Ziba, 24—30. David is met by Barzillai, and between them there is an affecting interview, 31—40. Contention between the men of Judah and the men of Israel, about bringing back the king, 41—45.

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AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy

daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the

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Heb. *salvation*, or, *deliverance*. — ^a Ver. 32. — ^c Ch. 15. 30. — ^d Ch. 18. 36. — ^e Heb. *By loving*, &c.

Heb. *that princes or servants are not to thee*. — ^f Heb. *to the heart of thy servants*. Gen. 31. 2.

NOTES ON CHAP. XIX.

Verse 2. *The victory—was turned into mourning*] Instead of rejoicing that a most unnatural and ruinous rebellion had been quashed; the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. *The king covered his face*] This was the custom of mourners.

O my son Absalom] Calmet has properly remarked, that the frequent repetition of the name of the defunct, is common in the language of lamentation. Thus, VIRGIL, *Ecl.* v. ver. 51.

—— Daphnimque tuum tollimus ad astra:
Daphnim ad astra feremus: amavit nos quoque Daphnis.

With yours, my song I cheerfully shall join,
To raise your *Daphnis* to the powers divine.

Daphnis I'll raise unto the powers above,
For dear to me was *Daphnis*' well tried love.

See the Notes on the preceding chapter.

Verse 5. *Thou hast shamed this day*] Joab's speech to David on his immoderate grief for the death of his rebellious son is not only remarkable for the *moderation* of it, but also for good sense and firmness. Every man, who candidly considers the state of the case, must allow that David acted imprudently, at least; and that Joab's firm reproof was necessary, to arouse him to a sense of his duty to his people. But still, in his *manner*, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier; but, in every respect, a bad man; and a dangerous subject.

Verse 8. *The king—sat in the gate*] The place where justice was administered to the people.

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people came before the king : for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines ; and now he is ^a fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why ^b speak ye not a word of bringing the king back ?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house ? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* ^c my bones and my flesh : wherefore then are ye the last to bring back the king ?

13 ^d And say ye to Amasa, *Art* thou not of my bone, and of my flesh ? ^e God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, ^f even as *the heart of one man* ; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ^g Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And ^h Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came

down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and ⁱ Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him ; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do ^k what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan ;

19 And said unto the king, ^l Let not my lord impute iniquity unto me, neither do thou remember ^m that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should ⁿ take it to his heart.

20 For thy servant doth know that I have sinned : therefore, behold, I am come the first this day of all ^o the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^p cursed the Lord's anointed ?

22 And David said, ^q What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me ? ^r shall there any man be put to death this day in Israel ? for do not I know that I *am* this day king over Israel ?

23 Therefore ^s the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And ^t Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor

^a Ch. 15. 14.—^b Heb. *are ye silent?*—^c Ch. 5. 1.—^d Ch. 17. 25.
^e Ruth 1. 17.—^f Judges 20. 1.—^g Josh. 5. 9.—^h Ch. 16. 5. 1 Kings
2. 8.—ⁱ Ch. 9. 2, 10. & 16. 1, 2.

^k Heb. *the good in his eyes*.—^l 1 Sam. 22. 15.—^m Ch. 16. 5, 6, &c.
ⁿ Ch. 13. 33.—^o See ch. 16. 5.—^p Exod. 22. 28.—^q Ch. 16. 10.—
^r 1 Sam. 11. 13.—^s 1 Kings 2. 8, 9, 37, 46.—^t Ch. 9. 6.

Verse 11. *Speak unto the elders of Judah*] David was afraid to fall out with this tribe: they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion; and, doubtless, were now ashamed of their conduct. David appears to take no notice of their infidelity; but rather to place confidence in them, that their confidence in him might be naturally excited: and, to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

Verse 14. *And he bowed the heart of all the men of Judah*] The measures that he pursued were the best calculated that could be, to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect; and you increase their caution and distrust. Put as

much confidence in them as you safely can; and this will not fail to excite their confidence towards you.

Verse 16. *Shimei the son of Gera*] It appears that Shimei was a powerful chieftain in the land; for he had here, in his retinue, no less than a thousand men.

Verse 18. *There went over a ferry boat*] This is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended.

Verse 20. *For thy servant doth know that I have sinned*] This was all he could do: his subsequent conduct alone, could prove his sincerity. On such an avowal as this, David could not but grant him his life.

Verse 24. *Neither dressed his feet*] He had given the fullest proof of his sincere attachment to David and his

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washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest not thou with me, Mephibosheth?"

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 ^b And he hath slandered thy servant unto my lord the king; ^c but my lord the king is as an angel of God: do therefore *what is good* in thine eyes.

28 For all of my father's house were but ^d dead men before my lord the king: ^e yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the

king is come again in peace unto his own house.

31 ^f And ^g Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and ^h he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ⁱ How long have I to live, that I should go up with the king unto Jerusalem?

35 ^j I *am* this day ^k fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

^a Ch. 16. 17. — ^b Ch. 16. 9. — ^c Ch. 14. 17, 20. — ^d Heb. *men of death*.
1 Sam. 26. 16. — ^e Ch. 9. 7, 10, 13.

^f 1 Kings 2. 7. — ^g Ch. 17. 27. — ^h Heb. *He was then fourscore years of age*. — ⁱ Ps. 90. 10.

cause; and by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. *The king is as an angel of God*] As if he had said, I state my case plainly, and without guile; thou art too wise not to penetrate the motives from which both myself and servant have acted. I shall make no appeal; with whatsoever thou determinest, I shall rest contented.

Verse 29. *I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth: and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth: David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him, on the spot, a grant of his master's land. Now he finds that he has acted too rashly; and, therefore, confirms the former grant: i. e. that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man any thing? Answer—1. He was one of the domestics of Saul, and David wished to shew kindness to that house. 2. He

had supplied him with the necessities of life, when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Verse 32. *Barzillai was a very aged man*] This venerable person had given full proof of his attachment to David, by the supplies he had given him when he lay at Mahanaim, where his case was all but desperate: the sincerity of his congratulations now, none can suspect. David's offer to him was at once noble and liberal: he wished to compensate *such a man*; and he wished to have at hand *such a friend*.

Verse 35. *Can thy servant taste what I eat*] Here is at once an affecting description of the infirmities of old age; and a correct account of the mode of living at an eastern court, in ancient times.

Barzillai was fourscore years old; his *ear* was become dull of hearing, and his *relish* for his food was gone: he, therefore, appears to have been not only an old man, but an *infirm* old man. Besides *delicate meats* and *drinks*, we find that *vocal music* constituted a principal part of court entertainments: male and female singers made a necessary ap-

A. M. 2981.
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468.
Anno ante I.
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37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried by the grave of my father and of my mother*. But behold thy servant ^aChimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ^brequire of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king ^ckissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and ^dChimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

^a 1 Kings 2. 7. Jer. 41. 17.—^b Heb. *choose*.—^c Gen. 31. 55.—
^d Heb. *Chimham*.

pendage to these banquets, as they do in most eastern courts to the present day. As David was a most sublime poet, and emphatically styled the *sweet singer of Israel*, he, no doubt, had his court well supplied with vocal as well as *instrumental* performers; and, probably, with *poets* and *poetesses*; for it is not likely that *he* was the only poet of his time, though he undoubtedly was the most excellent.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable, from 1 Kings ii. 8. where, when David was dying, he said, *Show kindness to the sons of Barzillai*: and it is very probable that this Chimham was one of them. In Jer. xli. 17. mention is made of *the habitation of Chimham*, which was near to Bethlehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

Verse 39. *The king kissed Barzillai, and blessed him*] The *kiss* was the token of *friendship* and *farewell*; the *blessing* was a *prayer to God* for his prosperity: probably a prophetic benediction.

Verse 42. *Wherefore then be ye angry for this matter*] We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

Verse 43. *We have ten parts in the king, and—more right*] We are ten tribes to one; or we are ten times so many as you; and, consequently, should have been consulted in this business.

The words of the men of Judah were fiercer than the

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^ehave brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is ^fnear of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye ^gdespise us, that our advice should not be first had in bringing back our king? And ^hthe words of the men of Judah were fiercer than the words of the men of Israel.

A. M. 2981.
B. C. 1023.
An. Exod. Isr.
468.
Anno ante I.
Olymp. 247.

^e Ver. 15.—^f Ver. 12.—^g Heb. *set us at light*.—^h See Judges 8. 1. & 12. 1.

words of the men of Israel.] They had more weight, for they had more reason on their side.

It is pleasant when every province, canton, district, and county, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these civil wars are never likely to arise. And how blessed it must be for the country where the king merits all this! where the prince is the pastor and father of his people, and in all things the minister of God to them for good.

It is criminal in the prince not to endeavour to deserve the confidence and love of his people; and it is highly criminal in the people not to repay such endeavours with the most loyal and affectionate attachment.

Where the government is not *despotic*, the king acts by the counsels of his ministers; and while he does so, he is not chargeable with miscarriages and misfortunes: they either came through bad counsels, or directly thwarting providences. On this ground is that political maxim in our laws formed, *the king can do no wrong*. Sometimes God will have things otherwise than the best counsels have determined; because He sees that the results will, on the whole, be better for the peace and prosperity of that state.—“God is the only Ruler of princes.” And as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Woe to him who labours to bring about a general disaffection; as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle; to pull down than to build up.

CHAPTER XX.

Sheba raises an insurrection, and gains a party in Israel, 1, 2. David shut up the ten concubines who were defiled by Absalom, 3. Amasa is sent to assemble the men of Judah, 4, 5. And in the mean time Abishai is sent to pursue Sheba, 6, 7. Joab treacherously murders Amasa, 8-12. Joab and the army continue the pursuit of Sheba, 13, 14. He is besieged in Abel; and, by the counsels of a wise woman, the people of Abel cut off his head, and throw it over the wall to Joab; who blows the trumpet of peace, and he and his men return to Jerusalem, 15-22. Account of David's civil and military officers, 23-26.

A. M. 3122.
B. C. 1022.
Ant. Jacd. Isl.
409.
Anno ante I.
Olymp. 250.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ^a We have no part in David, neither have we inheritance in the son of Jesse: ^b every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women ^c his concubines, whom he had left to keep the house, and put them in ^d ward, and fed them, but went not in unto them. So they were ^e shut up unto the day of their death, ^f living in widowhood.

^a Ch. 19, 43.—^b 1 Kings 12, 16. 2 Chron. 10, 16.—^c Ch. 15, 16, & 16, 21, 22.—^d Heb. an house of ward.—^e Heb. bound.—^f Heb. in widowhood of life.

NOTES ON CHAP. XX.

Verse 1. *Sheba, the son of Bichri*] As this man was a Benjamite, he probably belonged to the family of Saul; and he seems to have had considerable influence in Israel to raise such an insurrection: but we know nothing farther of him than what is related in this place.

We have no part in David] We of Israel; we of the ten tribes, are under no obligation to the house of David. Leave him, and let every man fall into the ranks under his own leader.

Verse 3. *The ten women*] He could not well divorce them: he could not punish them, as they were not in transgression; and he could no more be familiar with them, because they had been defiled by his son. To have married them to other men might have been dangerous to the state, therefore he shut them up and *fed them*; made them quite comfortable; and they continued as widows to their death.

Verse 4. *Then said the king to Amasa*] Thus he invests him with the command of the army, and sends him to collect the men of Judah, and to come back to receive his orders

4 ¶ Then said the king to Amasa, ^a Assemble ^b me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou ^c thy lord's servants, and pursue after him, lest he get him fenced cities, and ^d escape us.

7 And there went out after him Joab's men, and the ^e Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which is

^a Ch. 19, 43.—^b Heb. Call.—^c Ch. 11, 11. 1 Kings 1, 38.—^d Heb. deliver him of from our eyes.—^e Ch. 5, 15. 1 Kings 1, 38.

in relation to Sheba, in three days. It appears that Amasa found more difficulty in collecting his countrymen than was at first supposed; and this, detaining him beyond the three days, David, fearing that Sheba's rebellion would get head, sent Abishai, who it appears was accompanied by Joab, to pursue after Sheba.

Amasa, it seems, got up with them at Gibeon, ver. 8, where he was treacherously murdered by the execrable Joab.

Verse 8. *Joab's garment*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled, for so some of the Versions, and able critics, understand the words *it fell out*; and that the sword fell down when he stumbled; that he took it up with his left hand, as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure

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in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? ^a And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so ^b he smote him therewith ^c in the fifth *rib*, and shed out his bowels to the ground, and ^d struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go after Joab*.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the high-

^a Matt. 26. 49. Luke 22. 47.—^b 1 Kings 2. 5.—^c Ch. 2. 23.—^d Heb. *doubled not his stroke*.—^e 2 Kings 15. 29. 2 Chron. 16. 4.—^f 2 Kings 19. 32.

verse. It is worthy of remark that, in the Eastern country, it is the *beard*, not the *man*, which is usually kissed.

Verse 10. *In the fifth rib*] I believe *חֹמֶשׁ chomesh*, which we render here, and elsewhere, the *fifth rib* means any part of the abdominal region. The *Septuagint* translate it *την ψοαν*, the *groin*; the *Targum*, the *right side of the thigh*; *i. e.* the phrase of the Targumist being interpreted, *the privy parts*. That it means some part of the abdominal region, is evident from what follows, *And shed out his bowels to the ground*. It appears from this that, in plain English, he ripped up his belly.

Verse 11. *He that favoureth Joab*] As if he had said, there is now no other commander besides Joab; and Joab is steadily attached to David: let those, therefore, who are loyal follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene, in St. Luke iii. 1.

Beth-mauchah] Is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.

way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto ^e Abel, and to Beth-mauchah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-mauchah, and they ^f cast up a bank against the city, and ^g it stood in the trench: and all the people that *were* with Joab ^h battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, *I do hear*.

18 Then she spake, saying, ⁱ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 *I am one of them that are peaceable and faithful in Israel*: thou seekest to destroy a city

^e Or, *it stood against the outmost wall*.—^f Heb. *married to throw down*.—^g Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end*: See Deut. 20. 11.

Verse 15. *They cast up a bank against the city*] The word *סִלְלָה sollah*, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls; on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

Verse 16. *A wise woman*] She was probably governor.

Verse 18. *They shall surely ask counsel at Abel*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes, appealed to their judgment; which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers; and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

Verse 19. *I—peaceable and faithful in Israel*] I am for peace, not contention of any kind: I am *faithful*, I adhere to David; and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in

A. M. 2982.
B. C. 1022.
An. Exod. Isr.
469.
Anno ante I.
Olymp. 246.

A. M. 2982.
B. C. 1042.
An. Exod. 12.
Ann. ante 1.
Oly. up. 246.

and a mother in Israel: why wilt thou swallow up * the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri ^b by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people ^c in her wisdom. And they cut off the head of

Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they ^d retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ^e Now ^f Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was ^g over the tribute: and Jehoshaphat the son of Ahilud was ^h recorder:

25 And Sheva was scribe: and ⁱ Zadok and Abiathar were the priests:

26 ^j And Ira also the Jairite was ^k a chief ruler about David.

* 1 Sam. 26. 19. ch. 21. 3.—^b Heb. *by his name*.—^c 1 Sam. 9. 14, 15.
—^d Heb. *were scattered*.—^e Ch. 8. 16, 18.—^f 1 Kings 1. 9.—^g Ch.

8. 16. 1 Kings 1. 9.—^h Or, *recorder*.—ⁱ Ch. 8. 17. 1 Kings 4. 3.
—^j Ch. 25. 25.—^k Or, *governor*.—^l Gen. 31. 35. 1 Sam. 2. 18. ch. 8. 18.

such a violent manner? Perhaps the woman speaks here in the name and on the behalf of the city: "I am a peaceable city, and am faithful to the king."

A mother in Israel] That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself.

Verse 21. His head shall be thrown to thee] Thus it appears she had great sway in the counsels of the city; and that the punishment of a state rebel was then, what it is now in this kingdom, beheading.

Verse 23. Joab was over all the host] He had murdered Amasa, and seized on the supreme command: and such was his power at present, and the service which he had rendered to the state by quelling the rebellion of Sheba, that David was obliged to continue him; and dared not to call him to account for his murders, without endangering the safety of the state by a civil war.

Benaiah—over the Cherethites.] Benaiah was over the archers and slingers.—See the Notes on chap. viii. 18.

Verse 24. Adoram was over the tribute.] Probably the chief receiver of the taxes; or Chancellor of the Exchequer, as we term it.

Jehoshaphat—recorder.] The registrar of public events.

Verse 25. Sheva was scribe.] The king's secretary.

Verse 26. Ira—was a chief ruler about David.] The Hebrew is כהן לִדָּוִד cohen le David, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has רב *rab*; a prince, or chief: he was probably a sort of domestic chaplain to the king. We know that the kings of Judah had their *seers*, which is nearly the same: Gad was David's seer; 2 Sam. xxiv. 11.; and Jeduthun was the seer of king Josiah, 2 Chron. xxxv. 15.

The conclusion of this chapter is very similar to the conclusion of chapter the eighth; where see the Notes.

CHAPTER XXI.

A famine taking place three successive years in Israel, David enquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites. 1. David enquires of the Gibeonites what atonement they required; and they answer, seven sons of Saul, that they might hang them up in Gibeah, 2—6. Names of the seven sons thus given up, 7—9. Affecting account of Rizpah, who watched the bodies through the whole of the time of harvest, to prevent them from being devoured by birds and beasts of prey, 10. David is informed of Rizpah's conduct; and collects the bones of Saul, Jonathan, and the seven men that were hanged at Gibeah, and buries them; and God is intreated for the land, 11—14. War between the Israelites and Philistines, in which David was in danger of being slain by Ishbi-benob, but was succoured by Abishai, 15—17. He, and several gigantic Philistines, are slain by David and his servants, 18—22.

A. M. 9983.
B. C. 1921.
An. Exod. Isr.
479.
Anno ante I.
Olymp. 245.

THEN there was a famine in the days of David three years, year after year; and David ^aenquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but ^bof the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless ^cthe inheritance of the LORD?

4 And the Gibeonites said unto him, ^dWe will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ^edevised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the

LORD ^fin Gibeah of Saul, ^gwhom^h the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of ⁱthe LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ^kRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ^lMichal the daughter of Saul, whom she ^mbrought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ⁿbefore the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And ^oRizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, ^pfrom the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

A. M. 9983.
B. C. 1921.
An. Exod. Isr.
479.
Anno ante I.
Olymp. 245.

A. M. 9985.
B. C. 1919.
An. Exod. Isr.
472.
Anno ante I.
Olymp. 243.

^a Heb. *sought the face*, &c. See Numb. 27. 21.—^b Josh. 9. 3, 15, 16, 17.—^c Ch. 20. 19.—^d Or, *It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill*, &c.—^e Or, *cut us off*.—^f 1 Sam. 10. 26. & 11. 4.

^g 1 Sam. 10. 24.—^h Or, *chosen of the LORD*.—ⁱ 1 Sam. 18. 3. & 20. 8, 15, 42. & 23. 18.—^k Ch. 3. 7.—^l Or, *Michal's sister*.—^m Heb. *bare to Adriel*.—ⁿ 1 Sam. 18. 19.—^o Ch. 6. 17.—^p Ver. 8. ch. 3. 7.—^q See Deut. 21. 23.

NOTES ON CHAP. XXI.

Verse 1. *Then there was a famine*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites] No such fact is mentioned in the life and transactions of Saul; nor is there any reference to it in any other part of Scripture.

Verse 2. *The remnant of the Amorites*] The Gibeonites were *Hivites*, not Amorites, as appears from Josh. vi. 19.: but *Amorites* is a name often given to the Canaanites in general, Gen. xv. 16. Amos xi. 9. and elsewhere.

Verse 3. *Wherewith shall I make the atonement*] It is very strange that a choice of this kind should be left to such a people. Why not ask this of God Himself?

Verse 6. *Seven men of his sons*] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites. But where is the proof of this?

Verse 8. *Five sons of Michal—whom she brought up*] Michal, Saul's daughter, was never married to Adriel, but to David, and afterwards to Phaltiel; though it is here said

she bore ילדה *yaledah*, not brought up, as we falsely translate it: but we learn from 1 Sam. xviii. 19. that *Merab*, one of Saul's daughters, was married to Adriel.

Two of Dr. Kennicott's MSS. have *Merab*, not Michal; the Syriac and Arabic, have *Nadab*; the Chaldee has properly *Merab*; but it renders the passage thus:—*And the five sons of Merab which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai.* This cuts the knot.

Verse 9. *In the beginning of barley harvest.*] This happened in Judea, about the vernal equinox, or 21st of March.

Verse 10. *Rizpah—took sackcloth*] Who can read the account of Rizpah's maternal affection for her sons that were now hanged, without feeling his mind deeply impressed with sorrow?

Did God require this sacrifice of Saul's sons, probably all innocent of the alleged crime of their father? Was there no other method of averting the Divine displeasure? Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God?—Cer-

A. M. 2986.
B. C. 1198.
Ann. Exod. lxx.
1:7.
Anno ante 1.
Olymp. 262.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^a Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ^b Philistines had hanged them, when the Philistines had slain Saul in Gilboa :

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son ; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^c Zelah, in the sepulchre of Kish his father : and they performed all that the king commanded. And after that ^d God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel ; and David went down, and

^a 1 Sam. 31. 11, 12, 13. — ^b 1 Sam. 31. 10. — Josh. 18. 28. — ^c So Josh. 7. 26. ch. 24. 26. — ^d Or, *Rapha*. — ^e Heb. the staff, or, the head.

tainly, not ; God will not have man's blood for sacrifice, no more than He will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices prescribed by the law ; and by a general humiliation of the people.

Until water dropped upon them] Until the time of the autumnal rains ; which, in that country, commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue, (and probably in the open air,) of watching these bodies for more than five months ? Some think that the *rain dropping on them out of heaven* means the removal of the famine which was occasioned by *drought*, by now sending *rain*, which might have been shortly after these men were hanged : but this by no means agrees with the manner in which the account is introduced—*They were put to death in the days of harvest, in the first days in the beginning of barley harvest.* And *Rizpah—took sackcloth, and spread it for her on the rock, from the beginning of harvest, until water dropped upon them out of heaven.* No casual, or immediately providential rain can be here intended ; reference must be to the *periodical* rains above-mentioned.

Verse 12. *Took the bones of Saul*] The Reader will recollect that the men of Jabesh-gilead burnt the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh : see 1 Sam. xxxi. 12, 13. These David might have dug up again, in order to bury them in the family sepulchre.

Verse 15. *Moreover, the Philistines had yet war*] There

his servants with him, and fought against the Philistines, and David waxed faint.

16 And Ishbi benob, which *was* of the sons of ^a the giant, the weight of whose ^b spear weighed three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David *ware* unto him, saying, ^cThou shalt go no more out with us to battle, that thou quench not the ^d'light' of Israel.

18 ^eAnd it came to pass after this, that there was again a battle with the Philistines at Gob : then ^fSibbechai the Hushathite slew ^g Saph, which *was* of the sons of ^h the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of

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311.
Anno ante 1.
Olymp. 262.

^a Ch. 18. 6. — 1 Sam. 31. 10. — 1. 3. — Ps. 137. — Heb. *giant*, or, *giant*. — ^b 1 Chron. 20. 15. — ^c 1 Chron. 11. 22. — Or, *Saph*. — ^d Or, *Rapha*.

is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

David waxed faint.] This circumstance is no where else mentioned.

Verse 16. *Being girded with a new sword*] As the word *sword* is not in the original, we may apply the term *new* to his *armour* in general : he had got new arms, a new *coat* of mail, or something that defended him well, and rendered him very formidable.

Verse 17. *That thou quench not the light of Israel.*] David is here considered as the *lamp* by which all Israel was guided ; and, without whom, all the nation must be involved in darkness. The lamp is the emblem of *direction* and *support*. Light is used in this sense by Homer :—

Οὐκ ἔτι Πάριος ἔσθ' ἡμεῖς, οὐδ' ἄλλοι, κείνῳ.

This we are, or any other, none but to him.

Iliad. lib. xviii. ver. 102.

“ I have neither been a *light* to Patroclus, nor to his companions, who have been slain by the noble Hector.

Verse 18. *A battle—at Gob*] Instead of *Gob*, several editions, and about *forty* of *Barnard's* and *De Rossi's* MSS. have *Nob* ; but *Gezer* is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaiah, the Gittite*] Here is a most manifest corruption of the text, or gross mistake of the transcriber ; *David*, not *Elhanan*, slew Goliath. In 1 Chron. xx. 5, the parallel place,

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An. Exod. Isr.
473.
Anno ante I.
Olymp. 242.

^a Jaare-oregim, a Beth-lehemite, slew ^b the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And ^c there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and

^a Or, *Jair*.—^b See 1 Chron. 20. 5.—^c 1 Chron. 20. 6.—^d Or, *Rapha*.

it stands thus—*Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam*. This is plain; and our translators have borrowed some words from Chronicles to make both texts agree. The corruption may be easily accounted for by considering that אֲרֵגִים *oregim*, which signifies *weavers*, has slipped out of one line into the other; and that בֵּית הַלֶּחֶמִי *Beth ha lechmi*, the *Bethlehemite*, is corrupted from אֶת לַחְמִי *eth lachmi*: then the reading will be the same as in Chronicles. Dr. Kennicott has made this appear very plain in his first *Dissertation on the Hebrew Text*, pag. 78, &c.

Verse 20. *On every hand six fingers*] This is not a solitary instance: *Tavernier* informs us, that the eldest son of the emperor of Java, (who reigned in 1648,) had *six fingers* on each hand, and *six toes* on each foot. And *Maupertuis*, in his seventeenth letter, says, that he met with two families near Berlin, where *sexdigitism* was equally transmitted on both sides of father and mother. I saw once a young girl in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot; but her stature had nothing gigantic in it. The daughters of *Caius Horatius*, of patrician dignity, were called *sedigitæ*, because they had *six fingers* on each hand. *Volcatius*, a poet, was called *sedigitus*, for the same reason.—See *Pliny's Hist. Nat. lib. xi. cap. 43*.

There are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and, indeed, I suspect the whole has suffered so materially as to distort, if not misrepresent, the principal facts. It seems as if a Gibeonite has had something to do with the copies that are come down to us; or that the fourteen first verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptionable, particulars:—

1. The *famine*, ver. 1. is not spoken of any where else; nor at all referred to in the books of *Kings* or *Chronicles*; and, being of three years' duration, it was too remarkable to be omitted in the history of David.

2. The circumstance of Saul's attempt to exterminate the *Gibeonites*, is no where else mentioned; and, had it taken

he also was born to ^d the giant.

21 And when he ^e defied Israel, Jonathan the son of ^f Shimeah the brother of David slew him.

22 ^g These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

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^e Or, *reproached*. 1 Sam. 17. 10, 25, 26.—^f 1 Sam. 16. 9, *Shammah*.—^g 1 Chron. 20. 8.

place, it is not likely that it would have been passed over in the history of Saul's transgressions. Indeed, it would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.

3. The wish of David, that the Gibeonites, little better than a Heathenish people, should bless the inheritance of the Lord, is unconstitutional, and unlikely.

4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to His established laws, and particular providence.

5. That He should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with His justice and mercy.

6. In ver. 8. there is mention made of *five sons of Michal*, which she bore, יָלְדָה *yaledah*, unto Adriel. Now, 1. Michal was never the wife of Adriel, but of David and Phaltiel. 2. She never appears to have had any children, see 2 Sam. vi. 23.; this I have been obliged to correct in the text, by putting *Merab* in the place of *Michal*.

7. The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God, in any case, require human blood for sacrifice? And is it not such a sacrifice that is represented here? Dr. Delaney, and others, imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre, he was ever lame, and could not be so employed; and yet he would have been one of the seven had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan—because of the Lord's oath that was between them, ver. 7.

8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.

9. The hanging the bodies so long was against an express law of God, which ordained, that those who were hanged on

a tree should be taken down before sun-set, and buried the same day, lest the land should be defiled, Deut. xxi. 22, 23. Therefore—1. God did not command a breach of His own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies: and this would, in all likelihood, have added pestilence to famine.

10. The story of collecting and burying the bones of Saul and Jonathan, is not very likely; considering that the men of Jabesh-gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1 Sam. xxxi. 12, 13. yet still it is possible.

11. Josephus takes as much of this story as he thinks proper; but says not one word about Rizpah, and her long watching over her slaughtered sons.

12. Even the facts in this chapter, which are mentioned in other places, see 1 Chron. xx. 4, &c. are greatly distorted and corrupted; for we have already seen that *Ethan* is made here to kill *Goliath the Gittite*, whom it is well known

David slew: and it is only by means of the parallel place above that we can restore this to historical truth.

That there have been attempts to remove some of these objections I know; and, I know also, that these attempts have been, in general, without success.

Till I get farther light on the subject, I am led to conclude that the whole chapter is not *now* what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The *law*, the *prophets*, and the *hagiographa*, including *Psalms*, *Proverbs*, *Ecclesiastes*, &c. have been ever considered as possessing the highest title to *Divine inspiration*; and, therefore, have been most carefully preserved and transcribed: but the *historical books*, especially *Samuel*, *Kings*, and *Chronicles*, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet still the great foundation of God standeth sure, and is sufficiently attested by His own broad seal of consistency, truth, and holiness.

CHAPTER XXII.

David's Psalm of thanksgiving for God's powerful deliverance, and manifold blessings; including prophetic declarations relative to the humiliation and exaltation of the Messiah, 1—51.

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An. Exod. Isr.
479.
Anno ante I.
Olymp. 242.

AND David ^a spake unto the LORD the words of this song in the day that the LORD had ^b delivered him out of the hand of all

his enemies, and out of the hand of Saul:

2 And he said, ^c The LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock: ^d in him will I trust: *he is my* ^e shield, and the ^f horn of my salvation, my high ^g tower, and my ^h refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is worthy to be praised*: so shall I be saved from mine enemies.

5 When the ⁱ waves of death compassed me, the floods of ^k ungodly men made me afraid;

6 The ^l sorrows ^m of hell compassed me about; the snares of death prevented me;

7 In my distress ⁿ I called upon the LORD, and cried to my God: and he did ^o hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then ^p the earth shook and trembled; ^q the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke ^r out of his nostrils, and ^s fire out of his mouth devoured: coals were kindled by it.

10 He ^t bowed the heavens also, and came down; and ^u darkness *was* under his feet.

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B. C. 1018.
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^a Exod. 15. 1. Judg. 5. 1.—^b Psal. 18. title, & Psal. 34. 19.—^c Deut. 32. 4. Psal. 18. 2, &c. & 31. 3. & 71. 3. & 91. 2. & 144. 2.—^d Heb. 2. 15. —^e Gen. 15. 1.—^f Luke 1. 69.—^g Prov. 18. 10.—^h Psal. 9. 9. & 14. 6. & 59. 16. & 71. 7. Jer. 16. 19.—ⁱ Or, *pangs*.—^k Heb. *Belial*.

^l Or, *cords*.—^m Psal. 116. 3.—ⁿ Psal. 116. 4. & 120. 1. Jonah 2. 2. —^o Exod. 3. 7. Psal. 34. 6, 15, 17.—^p Judg. 5. 4. Psal. 77. 16. & 95. 4. —^q Job 26. 11.—^r Heb. 6.—^s Psal. 97. 3. Hab. 3. 1. Heb. 12. 29. —^t Psal. 144. 5. Isa. 64. 1.—^u Exod. 20. 21. 1 Kings 8. 12. Psal. 97. 2.

NOTES ON CHAP. XXII.

Verse 1. *David spake unto the Lord the words of this song*] This is the same in substance, and almost in words, with Psalm xviii.; and, therefore, the exposition of it must be reserved till it occurs in its course in that Book, with the

exception of a very few observations, and Dr. Kennicott's general view of the subject.

Verse 5. *When the waves of death compassed me*] Though, in a primary sense, many of these things belong to David; yet, generally, and fully, they belong to the Messiah alone.

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B. C. 1018.
An. Exod. 1-r.
473.
Anno ante 1.
Olymp. 242.

11 And he rode upon a cherub,
and did fly; and he was seen ^a upon
the wings of the wind.

12 And he made ^b darkness pavilions round about him, ^c dark waters, and thick clouds of the skies.

13 Through the brightness before him were ^d coals of fire kindled.

14 The LORD ^e thundered from heaven, and the Most High uttered his voice.

15 And he sent out ^f arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the ^g rebuking of the LORD, at the blast of the breath of his ^h nostrils.

17 ⁱ He sent from above, he took me; he drew me out of ^k many waters;

18 ^l He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 ^m He brought me forth also into a large place: he delivered me, because he ⁿ delighted in me.

21 ^o The LORD rewarded me according to my righteousness: according to the ^p cleanness of my hands hath he recompensed me.

22 For I have ^q kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his ^r judgments were before me: and as for his statutes, I did not depart from them.

24 I was also ^s upright ^t before him, and have kept myself from mine iniquity.

25 Therefore ^u the LORD hath recompensed me according to my righteousness; according to my cleanness ^x in his eye sight.

26 With ^y the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and ^z with the froward thou wilt ^a shew thyself unsavoury.

28 And the ^b afflicted people thou wilt save: but thine eyes are upon ^c the haughty, that thou mayest bring them down.

29 For thou art my ^d lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have ^e run through a troop: by my God have I leaped over a wall.

31 As for God, ^f his way is perfect; ^g the word of the LORD is ^h tried: he is a buckler to all them that trust in him.

32 For ⁱ who is God, save the LORD? and who is a rock, save our God?

A. M. 2986.
B. C. 1018.
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Anno ante 1.
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^a Psa. 104. 3.—^b Ver. 10. Psa. 97. 2.—^c Heb. binding of waters.
—^d Ver. 9.—^e Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. Psa. 29. 3. Isa. 30. 30.—^f Deut. 32. 23. Psa. 7. 13. & 77. 17. & 144. 6. Hab. 3. 11.
—^g Exod. 15. 8. Psa. 106. 9. Nah. 1. 4. Matt. 8. 26.—^h Or, anger.
Psa. 74. 1.—ⁱ Psa. 144. 7.—^k Or, great.—^l Ver. 1.—^m Psa. 31. 8.
& 118. 5.—ⁿ Ch. 15. 26. Psa. 22. 8.—^o Ver. 25. 1 Sam. 26. 23.
1 Kings 8. 32. Psa. 7. 8.—^p Psa. 24. 4.—^q Gen. 18. 19. Psa. 119. 3.
& 128. 1. Prov. 8. 32.

^r Deut. 7. 12. Psa. 119. 30, 102.—^s Gen. 6. 9. & 17. 1. Job 1. 1.
—^t Heb. to him.—^u Ver. 21.—^x Heb. before his eyes.—^y Matt. 5. 7.—^z Lev. 26. 23, 24, 27, 28.—^a Or, wrestle, Psa. 18. 26.—^b Exod. 3. 7, 8. Psa. 72. 12, 13.—^c Job 40. 11, 12. Isa. 2. 11, 12, 17. & 5. 15. Dan. 4. 37.—^d Or, candle. Job 29. 3. Psa. 27. 1.—^e Or, broken a troop.—^f Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.—^g Psa. 12. 6. & 119. 140. Prov. 30. 5.—^h Or, refined.—ⁱ 1 Sam. 2. 2. Isa. 45. 5, 6.

Verse 11. *He rode upon a cherub, and did fly;—he was seen upon the wings of the wind*] In the original of this sublime passage, *sense* and *sound* are astonishingly well connected: I shall insert the *Hebrew*, represent it in *English letters* for the sake of the unlearned reader, and have only to observe, he must read from the right to the left.

וירכב על כרוֹב ויעף וירא על כנפי רוּחַ
ruach canphey al vaiyera; vaiyaoph keruv al vaiyirkav

The *clap of the wing*, the *agitation* and *rush* through the air, are expressed here in a very extraordinary manner.

Other beauties of this kind will be noted in the exposition of the Psalm referred to above.

I now subjoin Dr. Kennicott's remarks on this chapter:—

“The very sublime poetry contained in this chapter is universally admired; and yet it cannot be perfectly under-

stood, (till it is known,) who is *the speaker*; who the person, thus triumphant over mighty enemies; whose sufferings occasioned such a dreadful convulsion of nature; and who, upon his deliverance, inflicted such vengeance on his own people, and also became thus a king over the Heathen. Should we be told that this person was *David*, it will be very difficult to shew how this description can possibly agree with that character: but, if it did in fact agree, yet would it contradict St. Paul, who quotes part of it, as predicting the conversion of the Gentiles, under Christ the Messiah, Rom. xv. 9. Heb. ii. 13.: and see Peirce's Commentary, pag. 50. Now, if the person represented as speaking through this Divine ode, be *David only*, the Messiah is excluded: and, if it be the Messiah only, then David is excluded. In consequence of the difficulties resulting from each of these suppositions, the general idea has been that it relates both to

A. M. 1766. B. C. 1766. An. Exod. 17. Anno ante I. Olymp. 212. 33 God is my ^a strength and power : and he ^b maketh ^c my way ^d perfect : 34 He ^e maketh my feet ^f like hinds' feet : and ^g setteth me upon my high places.

35 ^h He teacheth my hands ⁱ to war ; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation : and thy gentleness hath ^j made me great.

37 Thou hast ^k enlarged my steps under me ; so that my ^l feet did not slip.

38 I have pursued mine enemies, and destroyed them ; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise : yea, they are fallen ^m under my feet.

40 For thou hast ⁿ girded me with strength to battle : ^o them that rose up against me hast thou ^p subdued under me.

41 Thou hast also given me the ^q necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save : *even* ^r unto the Lord, but he answered them not.

43 Then did I beat them as small ^s as the dust of the earth, I did stamp them ^t as the mire of

the street, and did spread them ^u abroad.

44 ^v Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* ^w head of the heathen : ^x a people *which* I knew not shall serve me.

45 ^y Strangers shall ^z submit themselves unto me : as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid ^{aa} out of their close places.

47 The Lord liveth : and blessed ^{ab} be my rock ; and exalted ^{ac} be the God of the ^{ad} rock of my salvation.

48 *It is* God that ^{ae} avengeth me, and that ^{af} bringeth down the people under me,

49 And that bringeth me forth from mine enemies : thou also hast lifted me up on ^{ag} high above them that rose up against me : thou hast delivered me from the ^{ah} violent man.

50 Therefore I will give thanks unto thee, O Lord, among ^{ai} the heathen, and I will sing praises unto thy name.

51 ^{aj} *He is* the tower of salvation for his king : and sheweth mercy to his ^{ak} anointed, unto David, and ^{al} to his seed for evermore.

^a Exod. 15. 2. ^b Psal. 27. 1. & 28. 7. 8. & 31. 1. ^c Isa. 12. 2. ^d Heb. *reddeth, or, looseth.* ^e Heb. 13. 21. ^f Deut. 18. 15. ^g Job 23. 11. ^h Psal. 101. 2. 6 & 119. 1. ⁱ Heb. *equall'ly.* ^j Ch. 2. 18. ^k Hab. 3. 19. ^l Deut. 32. 13. ^m Isa. 33. 16. & 38. 14. ⁿ Psal. 144. 1. ^o Heb. *per te.* ^p Heb. *multiplied me.* ^q Prov. 3. 12. ^r Heb. *me.* ^s Mal. 4. 3. ^t Psal. 18. 53. ^u Psal. 145. 8. ^v Heb. *omitted.* ^w Gen. 49. 8. ^x Exod. 29. 27. ^y Josh. 10. 24. ^z Job 21. 9. ^{aa} Prov. 1. 28. ^{ab} Isa. 1. 15. ^{ac} Mic. 3. 4.

^{ad} 2 Kings 1. 7. ^{ae} Psal. 136. 1. ^{af} Deut. 2. 32. ^{ag} Isa. 54. 17. ^{ah} Mic. 7. 16. ^{ai} Zeph. 3. 10. ^{aj} Ch. 1. 8. ^{ak} Ch. 1. 13. ^{al} Ch. 1. 13. ^{am} Ch. 1. 13. ^{an} Ch. 1. 13. ^{ao} Ch. 1. 13. ^{ap} Ch. 1. 13. ^{aq} Ch. 1. 13. ^{ar} Ch. 1. 13. ^{as} Ch. 1. 13. ^{at} Ch. 1. 13. ^{au} Ch. 1. 13. ^{av} Ch. 1. 13. ^{aw} Ch. 1. 13. ^{ax} Ch. 1. 13. ^{ay} Ch. 1. 13. ^{az} Ch. 1. 13. ^{ba} Ch. 1. 13. ^{bb} Ch. 1. 13. ^{bc} Ch. 1. 13. ^{bd} Ch. 1. 13. ^{be} Ch. 1. 13. ^{bf} Ch. 1. 13. ^{bg} Ch. 1. 13. ^{bh} Ch. 1. 13. ^{bi} Ch. 1. 13. ^{bj} Ch. 1. 13. ^{bk} Ch. 1. 13. ^{bl} Ch. 1. 13. ^{bm} Ch. 1. 13. ^{bn} Ch. 1. 13. ^{bo} Ch. 1. 13. ^{bp} Ch. 1. 13. ^{bq} Ch. 1. 13. ^{br} Ch. 1. 13. ^{bs} Ch. 1. 13. ^{bt} Ch. 1. 13. ^{bu} Ch. 1. 13. ^{bv} Ch. 1. 13. ^{bw} Ch. 1. 13. ^{bx} Ch. 1. 13. ^{by} Ch. 1. 13. ^{bz} Ch. 1. 13. ^{ca} Ch. 1. 13. ^{cb} Ch. 1. 13. ^{cc} Ch. 1. 13. ^{cd} Ch. 1. 13. ^{ce} Ch. 1. 13. ^{cf} Ch. 1. 13. ^{cg} Ch. 1. 13. ^{ch} Ch. 1. 13. ^{ci} Ch. 1. 13. ^{cj} Ch. 1. 13. ^{ck} Ch. 1. 13. ^{cl} Ch. 1. 13. ^{cm} Ch. 1. 13. ^{cn} Ch. 1. 13. ^{co} Ch. 1. 13. ^{cp} Ch. 1. 13. ^{cq} Ch. 1. 13. ^{cr} Ch. 1. 13. ^{cs} Ch. 1. 13. ^{ct} Ch. 1. 13. ^{cu} Ch. 1. 13. ^{cv} Ch. 1. 13. ^{cw} Ch. 1. 13. ^{cx} Ch. 1. 13. ^{cy} Ch. 1. 13. ^{cz} Ch. 1. 13. ^{da} Ch. 1. 13. ^{db} Ch. 1. 13. ^{dc} Ch. 1. 13. ^{dd} Ch. 1. 13. ^{de} Ch. 1. 13. ^{df} Ch. 1. 13. ^{dg} Ch. 1. 13. ^{dh} Ch. 1. 13. ^{di} Ch. 1. 13. ^{dj} Ch. 1. 13. ^{dk} Ch. 1. 13. ^{dl} Ch. 1. 13. ^{dm} Ch. 1. 13. ^{dn} Ch. 1. 13. ^{do} Ch. 1. 13. ^{dp} Ch. 1. 13. ^{dq} Ch. 1. 13. ^{dr} Ch. 1. 13. ^{ds} Ch. 1. 13. ^{dt} Ch. 1. 13. ^{du} Ch. 1. 13. ^{dv} Ch. 1. 13. ^{dw} Ch. 1. 13. ^{dx} Ch. 1. 13. ^{dy} Ch. 1. 13. ^{dz} Ch. 1. 13. ^{ea} Ch. 1. 13. ^{eb} Ch. 1. 13. ^{ec} Ch. 1. 13. ^{ed} Ch. 1. 13. ^{ee} Ch. 1. 13. ^{ef} Ch. 1. 13. ^{eg} Ch. 1. 13. ^{eh} Ch. 1. 13. ^{ei} Ch. 1. 13. ^{ej} Ch. 1. 13. ^{ek} Ch. 1. 13. ^{el} Ch. 1. 13. ^{em} Ch. 1. 13. ^{en} Ch. 1. 13. ^{eo} Ch. 1. 13. ^{ep} Ch. 1. 13. ^{eq} Ch. 1. 13. ^{er} Ch. 1. 13. ^{es} Ch. 1. 13. ^{et} Ch. 1. 13. ^{eu} Ch. 1. 13. ^{ev} Ch. 1. 13. ^{ew} Ch. 1. 13. ^{ex} Ch. 1. 13. ^{ey} Ch. 1. 13. ^{ez} Ch. 1. 13. ^{fa} Ch. 1. 13. ^{fb} Ch. 1. 13. ^{fc} Ch. 1. 13. ^{fd} Ch. 1. 13. ^{fe} Ch. 1. 13. ^{ff} Ch. 1. 13. ^{fg} Ch. 1. 13. ^{fh} Ch. 1. 13. ^{fi} Ch. 1. 13. ^{fj} Ch. 1. 13. ^{fk} Ch. 1. 13. ^{fl} Ch. 1. 13. ^{fm} Ch. 1. 13. ^{fn} Ch. 1. 13. ^{fo} Ch. 1. 13. ^{fp} Ch. 1. 13. ^{fq} Ch. 1. 13. ^{fr} Ch. 1. 13. ^{fs} Ch. 1. 13. ^{ft} Ch. 1. 13. ^{fu} Ch. 1. 13. ^{fv} Ch. 1. 13. ^{fw} Ch. 1. 13. ^{fx} Ch. 1. 13. ^{fy} Ch. 1. 13. ^{fz} Ch. 1. 13. ^{ga} Ch. 1. 13. ^{gb} Ch. 1. 13. ^{gc} Ch. 1. 13. ^{gd} Ch. 1. 13. ^{ge} Ch. 1. 13. ^{gf} Ch. 1. 13. ^{gg} Ch. 1. 13. ^{gh} Ch. 1. 13. ^{gi} Ch. 1. 13. ^{gj} Ch. 1. 13. ^{gk} Ch. 1. 13. ^{gl} Ch. 1. 13. ^{gm} Ch. 1. 13. ^{gn} Ch. 1. 13. ^{go} Ch. 1. 13. ^{gp} Ch. 1. 13. ^{gq} Ch. 1. 13. ^{gr} Ch. 1. 13. ^{gs} Ch. 1. 13. ^{gt} Ch. 1. 13. ^{gu} Ch. 1. 13. ^{gv} Ch. 1. 13. ^{gw} Ch. 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represents here as *speaking*, (just as in *Psa.* xxii. xl. and other places;) and as describing—1. His triumph over death and hell—2. The manifestation of Omnipotence in His favour; earth and heaven trembling at God's awful presence—3. The Speaker's innocence thus divinely attested—4. The vengeance He was to take on *His own people*, the Jews, in the destruction of Jerusalem—and, 5. The adoption of the *Heathen*, over whom He was to be the Head and Ruler.

“Another instance of a *title*, denoting only the *time* of a prophecy, occurs in the very next chapter; where a prophecy concerning the Messiah is intitled, *The LAST words*

of David; *i. e.* a hymn which he composed a little before his death, *after all his other prophecies*. And, perhaps this ode in chap. xxii. which immediately precedes that in chap. xxiii. was composed but a little while before; namely, *when all his wars were over*. Let it be added, that *Josephus*, immediately before he speaks of David's mighty men, (which follow in this same chapter of Samuel,) considers the two hymns in chap. xxii. and xxiii., as both written after his wars were over—*Jam Davides, bellis et periculis perfunctus, pacemque deinceps profundam agitans, odus in Deum hymnosque composuit*, Tom. I. p. 401.”

CHAPTER XXIII.

The last words of David, 1—7. The names and exploits of his thirty-seven worthies, 8—39.

A. M. 2986.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante I.
Olymp. 242.

NOW these *be* the last words of David. David the son of Jesse said, ^a and the man *who was* raised up on high, ^b the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 ^c The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, ^d the Rock of Israel

spake to me, ^e He that ruleth over men *must be just*, ruling ^f in the fear of God.

4 And ^g *he shall be* as the light of the morning, *when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*

5 Although my house *be* not so with God; ^h yet

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^a Ch. 7. 8. 9. *Psa.* 78. 70. 71. & 89. 27.—^b 1 Sam. 16. 12, 13. *Psa.* 89. 20.—^c 2 Pet. 1. 21.—^d Deut. 32. 4, 31. ch. 22. 2, 32.—^e Or, *Be thou ruler*, &c. *Psa.* 110. 2.

^f *Exod.* 18. 21. 2 *Chron.* 19. 7, 9.—^g *Judg.* 5. 31. *Psa.* 89. 36. *Prov.* 4. 18. *Hos.* 6. 5. See *Psa.* 110. 3.—^h Ch. 7. 15, 16. *Psa.* 89. 29. *Isa.* 55. 3.

NOTES ON CHAP. XXIII.

Verse 1. *These be the last words of David*] I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

The sweet psalmist of Israel] This character not only belonged to him as the finest poet in *Israel*, but as the finest and most divine poet of the whole *Christian* world. The *sweet psalmist* of Israel has been the sweet psalmist of every part of the habitable world, where religion and piety have been held in reverence.

Verse 2. *The Spirit of the LORD spake by me*] Hence the *matter* of his writing came by direct and immediate inspiration.

His word was in my tongue.] Hence the *words* of this writing were as directly inspired as the *matter*.

Verse 3. *The Rock of Israel*] The *Fountain* whence Israel was derived.

He that ruleth over men must be just] More literally,

מֹשֶׁל בְּאָדָם צַדִּיק moshel ba adam tsadik: *He that ruleth in man is the just one; or, the just one is the ruler among men.*

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all His followers: and he who has not the fear of God before his eyes can never be a Christian.

Verse 4. *He shall be as the light of the morning*] This verse is very obscure, for it does not appear from it *who* the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, He is probably the Person here intended. One of Dr. *KenNICOTT's* MSS. supplies the word יהוה *Yehovah*; and he, therefore, translates, *As the light of the morning ariseth Yehovah*; see below. He shall be the Sun of righteousness; bring salvation in His rays; and, shining, illuminating the children of men, with increasing splendor, as long as the sun and moon endure.

As the tender grass] The effects of this *shining*, and of the rays of His grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

Verse 5. *Although my house be not so with God*] In-

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473.
Announce I.
Olymp. 242.

he hath made with me an everlasting covenant, ordered in all things, and sure : for *this is* all my salvation, and all *my* desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands :

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear ; and they shall be utterly burned with fire in the same place.

A. M. 2919—
2989.
B. C. 1055—
1015.
An. Exod. Ibr.
436—476.

8 ¶ These be the names of the mighty men whom David had : ^aThe Tachmonite that sat in the seat, chief among the captains : the same was Adino the Eznite : ^che lift up his spear against eight hundred, ^dwhom he slew at one time.

^a Heb. filled.—^b Or, Jashub-husschet the Tachmonite, head of the three.
^c See 1 Chron. 11. 11. & 27. 2. —^d Heb. slain.

stead of כן *ken*, so, read כן *kun*, ESTABLISHED ; and let the whole verse be considered as an *interrogation*, including a positive *assertion* ; and the sense will be at once clear and consistent. “ For, is not my house, (family,) established with God ; because He hath made with me an everlasting covenant, ordered in all, and preserved ? For this, (He,) is all my salvation, and all my desire, although He make it, (or Him,) not to spring up.” All is sure relative to my spiritual Successor : though He do not *as yet* appear, the covenant is firm ; and it will spring forth in due time.—See Kennicott's Observations at the end of the chapter.

Verse 6. But the sons of Belial shall be all of them as thorns] There is no word in the text for sons, it is simply Belial, the good-for-nothing man ; and may here refer—first, to Saul, and, secondly, to the enemies of our Lord.

As thorns thrust away] A metaphor from hedging ; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable mitten, or glove, till, getting a fair blow at the roots, he cuts them all down. The man is fenced with iron, and the handle of his bill is like the staff of a spear. This is a perfectly natural and intelligible image.

Verse 8. These be the names of the mighty men] This chapter should be collated with the parallel place, 1 Chron. xi. and see Kennicott's first Dissertation on the printed Hebrew text, pag. 64—471.

The Tachmonite that sat in the seat] Literally, and properly, Jashobeam the Hachmonite.—See 1 Chron. xi. 10.

The same was Adino the Eznite] This is a corruption for he lift up his spear.—See 1 Chron. xi. 10.

9 And after him was ^aEleazar the son of Dodo the Abiathite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away :

A. M. 2448—
2500.
B. C. 1000—
111.
An. Exod. Ibr.
425—476.

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the Lord wrought a great victory that day ; and the people returned after him only to spoil.

11 And after him was ^bShammah the son of Agee the Hararite. ^cAnd the Philistines were gathered together ^dinto a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines ; and the Lord wrought a great victory.

^a 1 Chron. 11. 12 & 27. 4. —^b 1 Chron. 11. 27. —^c See 1 Chron. 11. 13. 14. —^d Or *for fighting*.

Eight hundred, whom he slew at one time.] THREE hundred is the reading in Chronicles, and seems to be the true one. The word חלל *chalal*, which we translate *slain*, should probably be translated *soldiers*, as in the Septuagint *στρουτομαχοι* he withstood three hundred SOLDIERS at one time.—See the Note on David's lamentation over Saul and Jonathan, 2 Sam. i. and Kennicott's 1st Dissertation, p. 101. Dr. Kennicott observes, “ This one verse contains three great corruptions in the Hebrew text—1. The proper name of the hero Jashobeam is turned into two common words, rendered, that sat in the seat.—2. The words he lift up his spear, הוא ערר את חניתו *hu erer et chanito*, are turned into two proper names wholly inadmissible here : הוא ערר חניתו *hu Adino Hantsni*, he was Adino the Eznite : it being nearly as absurd to say that Jashobeam the Hachmonite was the same with Adino the Eznite, as that David the Bethlehemite was the same with Elijah the Tishbite.—3. The number eight hundred was probably at first three hundred ; as in 1 Chron. xi. 11.—See Kennicott, ubi supr.

Verse 9. When they defied the Philistines that were there gathered] This is supposed to refer to the war in which David slew Goliath.

Verse 11. A piece of ground full of lentiles] In 1 Chron. xi. 13. it is a parcel of *green millet or barley*. There is probably a mistake of חטים *achitim*, lentiles, for תבואה *cheorim*, barley ; or the reverse. Some think there were both lentiles and barley in the field, and that a marauding party of the Philistines came to destroy, or carry them off ; and these worthies defeated the whole, and saved the produce of the field. This is not unlikely.

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B. C. 1055—
1015.
An. Exod. Isr.
436—476.

13 And ^athree ^bof the thirty chief went down, and came to David in the harvest time unto ^cthe cave of Adullam: and the troop of the Philistines pitched in ^dthe valley of Rephaim.

14 And David *was* then in ^ean hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* ^fthe blood of the men that went in jeopardy of their lives?

^a 1 Chron. 11. 15.—^b Or, the three captains over the thirty.—^c 1 Sam. 22. 1.—^d Ch. 5. 18.—^e 1 Sam. 22. 4, 5.—^f Lev. 17. 10.—^g 1 Chron. 11. 20.—^h Heb. stain.

Verse 13. *The three of the thirty*] The word שלשים *shalashim*, which we translate *thirty*, probably signifies an office, or particular description of men. Of these *shalashim* we have here *thirty-seven*; and it can scarcely be said, with propriety, that we have *thirty-seven* out of *thirty*: and besides, in the parallel place, 1 Chron. xi. there are *sixteen* added! The captains over Pharaoh's chariots are termed שלשים *shalashim*, Exod. xiv. 7.

The Philistines pitched in the valley of Rephaim.] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem.*] This was David's city, and he knew the excellence of the water which was there; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well. These three heroes having heard it, though they received no command from David, brake through a company of the Philistines, and brought away some of the water. When brought to David, he refused to drink it; for, as the men had got it at the hazard of their lives, he considered it as their blood, and gave thereby a noble instance of self-denial. There is no evidence that David had requested them to bring it; they had gone for it of their own accord, and without the knowledge of David.

Verse 16. *Poured it out unto the LORD.*] To make libations, both of water and wine, was a frequent custom among the Heathens. We have an almost similar account in *Arrian's* Life of Alexander:—"When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water: he ordered it to be carried back, saying, I can-

therefore he would not drink it. These things did these three mighty men.

18 And ^gAbishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, ^hand slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of ⁱKabzeel, ^kwho had done many acts, ^lhe slew two ^mlion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, ⁿa goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand,

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ⁱ Josh. 15. 21.—^k Heb. great of acts.—^l Exod. 15. 15. 1 Chron. 11. 22.—^m Heb. lions of God.—ⁿ Heb. a man of countenance, or, sight: called, 1 Chron. 11. 23, a man of great stature.

not bear to drink alone, while so many are in want; and this cup is too small to be divided among the whole."

Tunc poculo pleno sicut oblatum est reddito: Non solus, inquit, bibere sustineo, nec tam exiguum dividere omnibus possum.—ARRIAN, lib. vi.

The example was noble in both cases; but David added piety to bravery. He poured it out unto the Lord.

Verse 20. *Two lion-like men of Moab*] Some think that two *real lions* are meant; some, that they were two savage gigantic men; others, that two *fortresses* are meant. The words שני אראל מואב *sheney ariel Moab*, may signify, as the Targum has rendered it, ית תרין רברבי מואב *yat terin rabreby Moab*, "The two princes of Moab."

Verse 21. *He slew an Egyptian*] This man, in 1 Chron. xi. 23. is stated to have been *five cubits high*; about *seven feet six inches*.

He went down to him with a staff] I have known men who, with a *staff* only for their defence, could render the sword of the best practised soldier of no use to him. I have seen even a parallel instance of a man with his staff being attacked by a soldier with his hanger; he soon beat the weapon out of the soldier's hand, and could easily have slain him with his own sword.

We have a good elucidation of this in the duel between *Dioxippus* the Athenian, and *Horratas* a Macedonian, before Alexander.—"The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came armed *cap à pie*, to the place: on his left arm he

A. M. 2949—
2989, and slew him with his own spear.
B. C. 1050—
1015, 22 These things did Benaiah the
son of Jehoiada, and had the name
among three mighty men.

23 He was "more honourable than the thirty,
but he attained not to the first three. And Da-
vid set him "over his "guard."

24 "Asahel the brother of Joab was one of the
thirty; Elhanan the son of Dodo of Beth lehem.

25 "Shammah the Harodite, Elhka the Harodite.

26 Helez the Paltite, Ira the son of Ikesh the
Tekoite,

27 Abiezer the Anethothite, Mebunnai the
Hushathite,

28 Zalmon the Ahohite, Maharai the Netop-
hathite,

29 Heleb the son of Baanah, a Netophathite.
Ittai the son of Ribai out of Gibeah of the children
of Benjamin,

30 Benaiah the Pirathonite, Hada-
dai of the "brooks of "Gaash.

31 Abi albon the Arbathite, Az-
mayeth the Barhumite.

32 Elahiba the Shaalbonite, of the sons of
Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of
Sharar the Hararite.

34 Elphelet the son of Abashai, the son of the
Maachathite, Eliam the son of Ahithophel the
Gilonite.

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the
Gadite,

37 Zelek the Ammonite, Nahari the Be-
erothite, armour bearer to Joab the son of
Zeruiah.

38 "Ira an Ithrite, Gareb an Ithrite,

39 "Uriah the Hittite: thirty and seven in all.

* Or, honourable among the thirty. — Ch. 8, 18, & 20, 24. — Or, coun-
cil. — Heb. at his command. — 1 Sam. 22, 14.

* Ch. 2, 18. — See 1 Chron. 11, 97. — Or, soldier, Deut. 1, 21. —
* Judg. 2, 2. — Ch. 28, 26. — Ch. 11, 3, 6.

had a brazen shield, and in the same hand the spear called
sarissa; he had a javelin in his right hand, and a sword
girded on his side: in short, he appeared armed as though he
were going to contend with a host. Dioxippus came into the
field with a chaplet on his head, a purple sash on his left
arm, his body naked, smeared over with oil; and in his
right hand a strong knotty club, (*dextrâ validum nodu-
sumque stipitem præferbat.*) Horratas, supposing that he
could easily kill his antagonist while at a distance, threw his
javelin; which Dioxippus, suddenly stooping, dexterously
avoided; and, before Horratas could transfer the spear from
his left to his right hand, sprang forward, and with one blow
of his club broke it in two. The Macedonian, being de-
prived of both his spears, began to draw his sword; but, be-
fore he could draw it out, Dioxippus seized him, tripped up
his heels, and threw him with great violence on the ground,
(*pedibus repente subductis arietavit in terram.*) He then put
his foot on his neck, drew out his sword, and, lifting up his
club, was about to dash out the brains of the overthrown
champion, had he not been prevented by the king."—
Q. Curt. lib. ix. cap. 7.

How similar are the two cases: *He went down to him with
a staff, and plucked the spear out of the Egyptian's hands,
and slew him with his own spear.* Benaiah appears to have
been just such another clubsmen as Dioxippus.

Verse 23. *David set him over his guard.* The *Vulgate*
renders this *fecitque eum sibi David auricularium à secreto*;
David made him his privy counsellor: or, according to the
Hebrew, *he put him to his ears*; i. e. confided his secrets to
him. Some think he made him a spy over the rest. It is

supposed that the meaning of the fable which attributes to
Midas very long ears, is, that this king carried the system
of *espionage* to a great length; that he had a multitude of
spies in different places.

Verse 24. *Asahel—was one of the thirty.* Asahel was
one of those officers, or troops, called the *shalashim*. This
Asahel, brother of Joab, was the same that was killed by
Abner, chap. xi. 23.

Verse 25. *Shammah the Harodite.* There are several
varieties in the names of the following *shalashim*; which
may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. *Uriah the Hittite: thirty and seven in all.*
To these the author of 1 Chron. xi. 41. adds Zabad son of
Ahlai.

Verse 42.—*Adina the son of Shiza the Reubenite, a cap-
tain of the Reubenites, and thirty with him.*

Verse 43.—*Hanan the son of Maachab, and Jashaphat
the Mithnite,*

Verse 44.—*Uzzia the Ashterathite, Shama and Jehiel the
sons of Hothan the Aroerite,*

Verse 45.—*Jedaiel the son of Shimri, and Joha, his bro-
ther, the Tizite,*

Verse 46.—*Eliel the Mahavite, and Jeribai, and Joshua-
riah, the sons of Elnaam, and Ithmah the Moabite,*

Verse 47.—*Eliel, and Obed, and Jasiel the Mesobite.*

The 4th and 5th verses are very obscure: *L. De Die.*
gives them a good meaning, if not the true one:—

"The perpetuity of his Kingdom. David amplifies by a com-
parison to three natural things, which are very grateful to

men, but not *constant* and *stable*. For the *sun* arises, and goes down again; the *morning* may be clear, but clouds afterwards arise; and the *tender grass* springs up, but afterwards withers. Not so, said he, is my kingdom before God; it is flourishing like all these, but *perpetual*, for He has made an everlasting covenant with me, though some afflictions have befallen me; and He has not made all my *salvation* and *desire* to grow."

De Dieu repeats (2 ke,) the note of similitude thrice; and the following is his Version:—

"The God of Israel said, the Rock of Israel spake unto me, (or concerning me:) the just man ruleth among men; he ruleth in the fear of God. And, as the sun ariseth with a shining light; as the morning is without clouds, by reason of its splendour; as, from rain, the tender grass springeth out of the earth; truly so is not my house with God: be-

cause He hath made an *everlasting* covenant with me; disposed in all things, and well *kept* and *preserved* in that order. — Although He doth not make all my deliverance and desire to grow—*i. e.* though some adversities happen to me and my family; yet, *that* always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

See Bishop *Patrick* on the place.

Once more I must beg the Reader to refer to the *First Dissertation* of Dr. *Kennicott*, on the *present state of the printed Hebrew text*; in which there is not only great light cast on this subject, several corruptions in the Hebrew text being demonstrated, but also many valuable criticisms on different texts in the Sacred Writings. There are two *Dissertations*, 2 vols. 8vo.; and both very valuable.

CHAPTER XXIV.

David is tempted by Satan to number Israel and Judah, 1. Joab remonstrates against it, but the king determines that it shall be done; and Joab and the captains accomplish the work, and bring the sum total to the king; viz. eight hundred thousand warriors in Israel, and five hundred thousand in Judah, 2—9. David is convinced that he has done wrong; and the prophet Gad is sent to him, to give him his choice of three judgments; one of which God is determined to inflict upon the nation, 10—13. David humbles himself before God; and a pestilence is sent, which destroys seventy thousand men, 14, 15. The angel of the Lord, being about to destroy Jerusalem, David makes intercession, and the plague is stayed, 16, 17. Gad directs him to build an altar to the Lord, on the threshing-floor of Araunah, where the plague was stayed, 18. He purchases this place for the purpose; and offers burnt-offerings, and peace-offerings, 19—25.

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B. C. 1017.
An. Exod. 1-r.
474.
Anno ante I.
Olymp. 241.

AND ^a again the anger of the LORD was kindled against Israel, and ^b he moved David against them to say, ^c Go, number Israel and

Judah.

2 For the king said to Joab the captain of the host, which was with him, ^d Go now through all

the tribes of Israel, ^e from Dan even to Beer-sheba, and number ye the people, that ^f I may know the number of the people.

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Anno ante I.
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3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred fold, and that the eyes of

^a Ch. 21. 1.—^b Satan, See 1 Chron. 21. 1. James 1. 13, 14.

^c 1 Chron. 27. 23, 24.—^d Or, Compass.—^e Judg. 20. 1.—^f Jer. 17. 5.

NOTES ON CHAP. XXIV.

Verse 1. *He moved David against them*] God could not be angry with David for numbering the people, if *He moved him to do it*: but, in the parallel place, 1 Chron. xxi. 1. it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions, without the Divine counsel or command, was naturally curious to know whether

the number of fighting-men in his empire were sufficient for the work which he had projected.—See more on ver. 10. He therefore orders Joab, and the captains, to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away; either by *famine, war, or pestilence*.

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a

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An. Exod. Ier.
471.
Anno ante I.
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my lord the king may see it : but why doth my lord the king delight in this thing ?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^a Aroer, on the right side of the city that *lieth* in the midst of the ^b river of Gad, and toward ^c Jazer :

6 Then they came to Gilead, and to the ^d land of Tahtim-hodshi ; and they came to

^a Deut. 2. 36. Josh. 13. 9, 16. — ^b Or, rather — Numb. 32. 1, 5. —
^c Or, netherland newly inhabited.

wrong one, and might be ruinous to the people : and, therefore, he remonstrates against it in a very sensible speech : but the king was infatuated, and would hear no reason.

Verse 5. *And pitched in Aroer* : This was beyond Jordan, on the river Arnon, in the tribe of Gad : hence it appears, says *Calmet*, that they began their census with the most eastern parts of the country beyond Jordan.

Verse 6. *Tahtim-hodshi* : Where this place was is not exactly known : some think that the words refer to a newly conquered country, as our margin, *the nether-land newly inhabited* ; and, if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarenes, and dwelt in it themselves. See 1 Chron. v. 10. where this transaction is recorded.

To Dan-jaan : Or, to *Dan of the woods*. This is the place so frequently mentioned, situated at the foot of mount Libanus, near to the source of the Jordan, the most northern city of all the possessions of the Israelites, in what was called the Promised Land ; as Beer-sheba was the most southern : hence the common form of speech, *From Dan to Beer-sheba*, i. e. from north to south.

Verse 7. *The strong hold of Tyre* : This must have been the old city of Tyre, which was built on the main land : the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days*. : This was a considerable time : but they had much work to do ; nor did they complete the work, as appears from 1 Chron. xxi. 6. xxvii. 24. *William the Conqueror* made a survey of all England, particularizing “ how many hides or carucates the land is taxed at ; whose it was in the time of his predecessor Edward ; who the present owner and sub-tenants ; what, and how much arable land, meadow, pasture, and wood, there is : how much in demesne, i. e. held and cultivated by the land-owners : how much in tenantry, and what number of ploughs it will keep : what mills and fisheries ; how many sockmen,

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^e Dan-jaan, and about to ^f Zidon, 7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites : and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king : and there were in Israel eight hundred thousand valiant men that drew the sword ; and the men of Judah *were* five hundred thousand men.

^e Josh. 13. 47. Judges 18. 29. — ^f Josh. 13. 28. Judges 18. 28. — ^g See 1 Chron. 21.

freemen, co-liberti, cotarii, bordarii, radmanni, radchenisters, villains, maid-servants, and bond-men, there are ; how many hogs the woods would support ; how many churches, priests, or parsons ; what customary rents, prestations, and services, are to be paid and rendered out of the lands ; what has been added to the manor ; what has been withheld from it, and by whom ; what land is waste, and what the whole was let for in the time of king Edward ; and what the net rent, and whether it was too dear rented, and whether it might be improved.” This survey was begun in the year 1080, and was finished in the year 1086 : *six years* having been employed in the work. This most important document is still preserved : it is in the *Chapter House, Westminster* ; in two volumes ; one *folio*, on three hundred and eighty-two leaves of vellum ; the other in *quarto*, on four hundred and fifty leaves ; and is in as good preservation as it was seven hundred years ago ! This work was much more difficult than that which was performed by Joab and his fellows.

Verse 9. *In Israel eight hundred thousand—in Judah five hundred thousand* : In the parallel place, 1 Chron. xxi. 5. the sums are widely different : in Israel *one million one hundred thousand* ; in Judah *four hundred and seventy thousand*. Neither of these sums is too great ; but they cannot be both correct ; and which is the true number is difficult to say. The former seems the most likely ; but more corruptions have taken place in the *numbers* of the historical books of the Old Testament, than in any other part of the Sacred Records. To attempt to reconcile them, is lost labour : better at once acknowledge, what cannot be successfully denied, that, although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake : and they did mistake.

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10 ¶ And ^a David's heart smote him after that he had numbered the people. And David said unto the LORD, ^b I have sinned greatly in that I have done : and now I beseech thee, O LORD, take away the iniquity of thy servant ; for I have ^c done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^d Gad, David's ^e seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things* ; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^f seven years of famine come unto thee in thy land ? or wilt thou flee three months before thine enemies, while they pursue thee ; or that there be three days' pestilence in thy land ? now advise, and see what an-

^a 1 Sam. 24. 5.—^b Ch. 12. 13.—^c 1 Sam. 13. 13.—^d 1 Sam. 22. 5.
^e 1 Sam. 9. 9. 1 Chron. 29. 29.—^f See 1 Chron. 21. 12.—^g Psal. 103.
3, 13, 14. & 119. 156.—^h Or, *many*.

Verse 10. *David said—I have sinned greatly*] We know not exactly in what this sin consisted. I have already hinted, ver. 1. that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own ; and having, through the suggestions of Satan, or some other *adversary*, for so the word implies, given way to this covetous disposition, he could not well look to God for help ; and, therefore, wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended, and refuses assistance, vain is the help of man.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by Gad ; and that, in the order of time, the reproof came before the confession, stated in the 10th verse.

David's seer] A holy man of God, under the Divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12. the number is *three* not *seven* ; and here, the *Sep-tuagint* has *three*, the same as in Chronicles : this is, no doubt, the true reading, the letter *ז* *zain*, *SEVEN*, being mistaken for *ג* *gimel*, *THREE*. A mistake of this kind might be easily made, from the similarity of the letters.

Verse 14. *I am in a great strait : let us fall now into the hand of the Lord*] David acted nobly in this business : had he chosen *war*, his own *personal safety* was in no danger ; because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own *wealth* would have secured his and his own family's support : but he

swer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait : let us fall now into the hand of the LORD ; ^e for his mercies *are* ^b great : and ^f let me not fall into the hand of man.

15 ¶ So ^g the LORD sent a pestilence upon Israel from the morning even to the time appointed : and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 ^h And when the angel stretched out his hand upon Jerusalem to destroy it, ⁱ the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough : stay now thine hand. And the angel of the LORD was by the threshing-place of ^j Araunah the Jebusite.

17 And David spake unto the LORD when

¹ See Isa. 47. 6. Zech. 1. 15.—² 1 Chron. 21. 14. & 27. 24.—³ Exod. 12. 23. 1 Chron. 21. 15.—⁴ Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.—⁵ 1 Chron. 21. 15, *Ornan* : See ver. 18. 2 Chron. 3. 1.

shewed the greatness of his mind in choosing the *pestilence*, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election, till the *third day*, according to the condition which God had proposed, and he had accepted : but it seems that the plague was terminated before the conclusion of the third day ; for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, *seventy thousand* persons were slain ! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place we know not : it appears that an angel was employed in it ; and that this minister of Divine justice actually appeared as an object of sight ; for it is said, ver. 17. *When David saw the angel that smote the people, he said, &c.*, and both Ornan and his four sons saw him and were affrighted, 1 Chron. xxi. 20.

The threshing-place of Araunah] These, we have already seen, were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c. this person is called *Ornan*. The word that we render *Araunah*, is written in this very chapter אורנה *Aurnah*, ver. 16. ארניה *Arniah*, ver. 18. ארונה *Arunah* or *Aravnah*, ver. 20, and the following : but in every place in 1 Chron. xxi. where it occurs, it is written ארנן *Arnan*. It is likely he had both names, *Arunah* and *Arnan* : but the *varieties* of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done ?*] It

A. M. 2987.
B. C. 1047.
An. Exod. lxx.
374.
Aonante I.
Olymp. 241.

he saw the angel that smote the people, and said, Lo, "I have sinned, and I have done wickedly : but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, ^b Go up, rear an altar unto the Lord in the threshing-floor of ^c Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him : and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? ^d And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that ^e the plague may be stayed from the people.

^a 1 Chron. 21. 17.—^b 1 Chron. 21. 18, &c.—^c Heb. *Araunah*—^d See Gen. 23. 8—16.—^e Numb. 16. 48, 49.

seems that, in the order of Providence, there is no way of punishing kings in their *regal* capacity, but by afflictions on their land, in which the people must necessarily suffer. If the king, therefore, by his own personal offences, in which the people can have no part, bring down God's judgments upon His people; though they suffer innocently, grievous will be the account that their sovereigns must give to God. The people generally suffer for the miscarriages of their governors: this has been observed in every age.

Quicquid delirant reges, plectuntur Achivi.

"When doating monarchs urge

Unsound resolves, their subjects feel the scourge."

Hon. Ep. lib. i. ep. 2. l. 14.

Against my father's house.] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be mount Moriah; on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac; and where the temple of Solomon was afterwards built.

Verse 22. *Here be oxen for burnt sacrifice*] He felt for the king, and shewed his loyalty to him by this offer: he felt for the people, and was willing to make any sacrifice to get the plague stayed. He felt for *his own personal safety*; and, therefore, was willing to give up all to save his life. He felt for the *honour of God*; and, therefore, was glad

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: ^f behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God ^g accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So ^h David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. ⁱ So the Lord was intreated for the land, and ^j the plague was stayed from Israel.

^f 1 Kings 19. 21.—^g Ezek. 20. 40, 41.—^h See 1 Chron. 21. 24, 25.—ⁱ 1 Chron. 21. 26.—^j Ver. 24.

that he had a sacrifice to offer, so that God might magnify both His justice and mercy.

Verse 23. *As a king, give unto the king*] Literally, *all these did king Araunah give unto the king*. That there could not be a king of the Jebusites on mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word *מלך* *hamelek*, "the king," given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; in three of Kennicott's and De Rossi's MSS., and in the parallel place in *Chronicles*; and, it is very probable, never made a part of the text. Perhaps it should be read, *all these did Araunah give unto the king*.

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before: yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David: but he paid him respect, as a neighbour and a king. This is merely possible.

Verse 24. *Neither will I offer burnt offerings*] It is a maxim from heaven, "Honour the Lord with thy substance." He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice*, not *David's*; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore, David must offer sacrifice.

Verse 25. *David—offered burnt offerings*] And that these sacrifices were pleasing to the Lord, is evident from a circumstance marked in the parallel place, 1 Chron. xxi. 26. *David called upon the Lord, and he answered him from heaven, by fire upon the altar of burnt offering.*

The plague was stayed] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.

This Book is unfinished, and requires 1 Chron. xxii. xxiii. xxiv. xxv. xxvi. xxvii. xxviii. and xxix. to complete it. A few things relative to this history may be found in the be-

ginning of the following Book: but the information in 1 Chron. is much more extensive and satisfactory.

Masoretic Notes on the two Books of Samuel.

In the time of the Masoretes the two Books of Samuel were considered but as one, and thus divided:—

Number of *verses* in these two Books, 1506.

Number of *Masoretic sections*, 34.

The *middle verse* is 1 Sam. ch. xxviii. ver. 24. *And the woman had a fatted calf, and she hasted, and killed it, and took flour and kneaded it, and did bake unleavened bread thereof.*

THE END OF THE NOTES ON THE SECOND BOOK OF SAMUEL.

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